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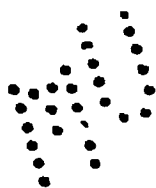
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FOR THE YEAR 1826.

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PREFACE.

THE circumstances which attend the commencement of the present volume of the Christian Spectator, require that a few things be said by way of preface. What we have to offer shall relate rather to the plan and object of our labours, than to our success.

It has been the aim of the conductors of the Christian Spectator, from the first, to merge all local and sectarian preferences, in a catholic endeavour to vindicate the truth. They have felt that a concentration of effort and of influence, on the part of those who hold the doctrines of the Reformation, was demanded by the character of the prominent controversies of the age. Questions touching the distinctive tenets of a sect, may be left to the parties who originate them; but in a controversy which concerns not the peculiarities of this or that denomination, but the fundamental doctrines of Christianity itself, Christians have a common cause, and the vindication of those doctrines is their common duty. And if it be their duty to contend at all for the faith delivered to the saints, it is equally their duty to avail themselves of such means as may enable them to contend in that manner which shall be most effectual.

Let it be considered then, how a controversy of the kind alluded to—a controversy in which learning, and talents, and influence are to be encountered—can be sustained with most advantage to the cause of truth; whether, by a great diversity of publications, each supported by a local and precarious patronage, and moving in a circumscribed sphere, or by a publication which shall go abroad with the influence of a work, supported by the best talents in the country, wherever found, and read, and approved of by the whole orthodox community. In such a sense as this, a work may be ‘national,’ even though it be the offspring of no national church, and the object of no state favours.

We are not speaking of what our own, or any American miscellany, has actually attained to, or perhaps ever will, but of what has seemed to us desirable. Nor do we undervalue the many religious publications with which our mails are loaded. In various ways these promote the interests of piety, and we bid them God speed. But while many of them are more or less sectarian, both in respect to their character and their sphere of influence, and many more are simply vehicles of intelligence, do they collectively present such a barrier to the enemies of truth as to leave nothing to be desired? While they gladden the hearts of Christians, do they rebuke error—error propagated at all points, with a bold and restless zeal, and not without “assistance of the learned,”—so effectually as to render a work of aggregated talent, and of general interest to the community, superfluous?

If it may be said, that, in proportion to the ability with which a publication is sustained will be the wideness of its circulation, it may with equal truth be said, that in proportion to the wideness of its circulation, will be the ability with which it is sustained. A work which is read only by a few hundred individuals, cannot, generally, command great literary resources. Great minds love a wide field to act upon. And it is with such a field before them, ordinarily, that they put forth all their strength. The reflection that one is writing for a whole community, and that thousands are to weigh his arguments and canvass his opinions, creates within him that ardour and elevation of mind which alone can prompt him to his highest efforts. Patronage, we repeat, therefore, is essential to success; and if we have never seen an American religious miscellany which has been waited for, and widely circulated on the other side of the Atlantic, as some foreign periodicals have been on this, it is because we have never seen an American religious miscellany, which could distribute its '20,000 copies' in a day.

Those who have been acquainted with the *Christian Spectator*, will be in no danger of inferring from these remarks, that it is exclusively a controversial work. While we have laboured to convince the enemies of truth, we have not forgotten the importance of practical godliness among its friends. Much, it is believed, may be found on our pages, to edify the Christian; and something, it is hoped, to interest the worldly-minded—who, though they may be too busy, or too indolent, to give their minds to elaborate discussions, may read occasionally, a lighter essay, and feel their hearts inclined to virtue.

The occasion reminds us of our obligations to all who have assisted us, either by their talents or their patronage. Expressing our gratitude for these favours, and soliciting a continuance of them, we commend our work to Him whose cause we humbly hope to serve, and without whose blessing, all who labour spend their strength in vain.

THE
CHRISTIAN SPECTATOR.

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[1826.

RELIGIOUS.

CONNEXION BETWEEN SPIRITUAL UNDERSTANDING AND THE INTERPRETATION OF SCRIPTURE.

SOME kinds of writing can be understood and interpreted by intellect alone; others require the united assistance of intellect and feeling. Where the subject is purely intellectual, as in mathematical or philosophical investigations, he who fully comprehends the whole train of the intellectual process, is entire master of the subject, for he comprehends all which the author intended to communicate. But if the subject be not merely intellectual, but the powers of intellect are called into use merely to describe the emotions and passions of the mind, the language cannot be fully understood, unless those passions and emotions are *felt*; for so long as these are unfelt, the entire meaning of the author is not apprehended. Is it not an acknowledged truth, that the simple bodily sensations cannot be understood except by sensation? Can language cause a blind man to understand the sensations of sight? Can it bring before him the glories of the sun, and cause the smiles of the landscape to charm his mind? Can he who is deaf, understand the sensations of hearing? Can the language of signs communicate to him the melody of sounds?—So likewise feeling can be understood

only by feeling. It is a simple mental sensation, and description can no more illustrate any such sensation to him who has not felt it, than it can illustrate sight to the blind, or sound to the deaf. Could we suppose any one so constituted by nature as not to be qualified to exercise filial affections—that in circumstances where the minds of others glow with love and gratitude, his mind is a blank; can language supply the defect, or cause him to understand those emotions which never moved his breast? Or as the joyous freeman exults in his blessings and pours forth in all the conscious dignity of independence, the deep feelings of his soul, can the slave on whom the light of freedom never dawned, and whose breast is a stranger to the exalted aspirations of the other, understand the language which describes these lofty emotions? But on the other hand, let the son begin to love his father, or let the dark mind of the slave be illuminated by the feelings of a freeman, and immediately the language which describes such feelings, becomes intelligible. It describes something which has been *felt*, and the feelings of the heart sympathize with the description. If the feelings do not at the time exist, yet the remembrance of them, if they ever have existed, will in some measure illustrate the language. But most of all, will the

actual existence of them throw a flood of light upon the language by which they are described. As the *heart* glows, the *language* becomes lucid, and the sympathy of feeling complete.

Another fact ought here to be noticed : feeling will influence the language by which it is communicated. What that influence is cannot perhaps be defined, but the fact is undoubted. There is a colouring, and a glow in the language corresponding to the state of mind in which it was uttered. It influences the mode of arrangement, and the selection of words of different degrees of intensity, and causes the accumulation of similar intensive epithets, and other artifices of language indicative of different states of excited feeling. If the mind of the reader is excited by the feelings which glowed in the mind of the writer, he will feel all those proprieties of expression which are descriptive of that state of feeling, and the glow of the language will correspond with the glow of his own mind. But on the other hand, if any one in a cold and frigid state of mind, attempts to read the language which was prompted by excited feeling never experienced by himself, he is entirely senseless of all those niceties of expression; nay, there will often arise a feeling of repulsion between his own mind in its cold inanimate state, and the glowing language of a fervid mind. In short, a mind warm with feeling impresses its own image and superscription upon the language which it selects, and the mind which would correspond with this impression, must be like the original.

These principles, of extensive application in the concerns of common life, are no less applicable to the religious world. We read in the Bible of *spiritual understanding* and of *spiritual discernment*; we read of the natural man to whom the things of the Spirit are foolishness, by whom they cannot be understood, because they are spiritu-

ally discerned; and again we read of the *darkness of the heart*, and of *spiritual blindness*. The principles already stated, furnish an easy explanation of all these modes of expression, and illustrate clearly the nature of this spiritual understanding and this spiritual blindness. Man by nature has no *holy feelings*. Whatever else he has of intellect or of social affection, the love of God is not in him. Sorrow for sin, faith in Christ, love to the brethren, and in short all the emotions of a holy mind, have ceased from the whole race of man. There is none that doeth good, or seeketh after God, no not one. But on the other hand, every exercise of a holy mind is described in the word of God—all the emotions of the sanctified heart, from the first sensation of sorrow for sin, to the last emotion of triumphant joy in the departing saint, are therein exhibited with all the fervid eloquence of holy feeling. Now, can the mind which has never felt one of these emotions enter into the spirit of such language, or feel its expressive eloquence? No chord will vibrate; there will be no sympathy of feeling, no harmony of soul. This then is spiritual blindness: and spiritual understanding is the reverse of this. It is the sympathy of the holy heart with the language of the Bible. By the agency of the Holy Spirit, the same feelings are excited in the renewed heart which glowed in those holy men who wrote the word of God; and thus their language is understood, because the feelings which prompted it are felt. If now we appeal to facts, and inquire how and in what circumstances spiritual understanding first displays itself, and what is its progress, we shall find an abundant and striking confirmation of these views. Take then the sinner dead in trespasses and sins, in childhood or in mature age, and in what parts of the Bible is he interested? He can read historical narrations, or the

biography of holy men, because even an unsanctified man can here exercise his sympathies. He can calculate chronology, expound prophecies, illustrate manners and customs, and historical allusions, for here intellect merely is concerned. He can also admire the beauties of poetry, and descant upon its rhetorical decorations. But there are parts of the Bible, and those of great extent, which to him are without form and void—upon which darkness rests, and with which no feeling of his soul accords. These are spiritual parts, which are not discerned by the eye of the natural man. But let the work of the Spirit commence in this man, let him feel his sinfulness, and his exposure to the wrath of God—he may have believed them before, but now let him feel them, and let fear and trembling take hold on him as a mighty man—upon what class of passages will divine illumination now fall? He opens his Bible, and all those passages which express the feelings of a soul bowed down with a sense of sin, and terrified with anticipations of coming wrath, meet his eye, and thrill through his soul. What Christian, who has ever felt the wormwood and the gall, does not remember this hour? When the word of God became indeed quick and powerful, and the arrows of the Almighty pierced his spirit. The sinner now sees in passages long familiar, a new and unutterable power. They pierce even to the dividing asunder of soul and spirit, and search the secret thoughts and intents of his heart, and he wonders by what delusion all these things have been before concealed from his vision. In some parts, the Bible seems no longer a dead letter, it glows with the freshness of novelty, and speaks with the authority of God. But has the Bible changed; or does the heart of the sinner for the first time swell with the feelings therein recorded? Yet at this stage of his progress, the illumination of

the word of God is still incomplete. Though the sinner can sympathize entirely with passages which describe the existing feelings of his soul, yet with those which speak of the emotions of him who is born of God, he has no sympathy. Upon them the veil still remains untaken away. But while the sinner fears and trembles under a sense of the wrath of God, when the law has done its work, and his hopes from himself are slain, let Him who commanded the light to shine out of darkness, shine into his heart, and give him the light of the knowledge of the glory of God as it shines in the face of Christ Jesus; let old things pass away, and let all things become new; let repentance, and faith, and love, by turns rule in his soul, and let him rejoice in Christ with joy unspeakable and full of glory; and immediately a new class of passages is illuminated with spiritual light. He has *felt* the loveliness of the Saviour, and the infinite mercy of God manifested in his atoning sacrifice; and now he recognises with sympathetic delight, those expressions of ardent love to the Saviour with which the pages of the scriptures abound. They shine with heavenly splendour, and glitter before him like gems, so that he rejoices in them more than in gold, yea, than in much fine gold, and his heart burns within him as the glories of the Son of God illumine his soul.

The testimony of Edwards, that devoted servant of God, concerning his own experience, is exactly in point. He says. “Oftentimes in reading it, every word seemed to touch my heart. I felt a *harmony* between something in my heart, and those sweet and powerful words. I seemed often to see so much light exhibited by every sentence, and such a refreshing food communicated, that I could not get along in reading; often dwelling long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders.”

Again, he says of himself, "On one Saturday night in particular, I had such a discovery of the excellency of the gospel above all other doctrines, that I could not but say to myself, 'This is my chosen light, my chosen doctrine,' and of Christ, 'This is my chosen prophet.' It appeared sweet beyond all expression, to follow Christ, and to be taught and enlivened and instructed by him; to learn of him and to live to him." If, in this state of mind, he had opened the word of God, how would such passages as these have caused his heart to glow with holy sympathy! "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, *that whether we wake or sleep, we should live together with him.*" "Whom, not having seen, we love, and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." And in every part of a Christian's experience, as feelings of any particular class glow in his heart, he has the spiritual key of a corresponding class of passages in the Bible: and as the Bible was written by men of all ranks of society, and who passed through all the vicissitudes of providence to which men are subject, it is of course a very extensive record of feeling, and in proportion as the experience of a Christian enlarges, he is surprised and delighted to find something in the Bible to correspond with every state of feeling, the beauty and richness of which he would never have known, had not the providence of God placed him in circumstances which excited corresponding emotions. In sorrow, or in sickness, when persecuted or slandered, when in doubt or in darkness, he turns to the word of God, and finds that the children of God who have gone before him, had been in the same circumstances, and as he reads the pious effusions of their souls before

God, he sympathizes with them and is comforted.

If it should here be said, that particular feelings may often lead a man to adopt language *apparently* applicable to them, but in reality spoken in a different state of mind, and for a different purpose, I grant the truth of the remark. But it does not interfere with what I have said. It merely shows that the existence of feeling *in addition* to its effect in enabling a man to understand those passages, where the same feeling is *really described*, has *also* the power of causing a man to adopt language as applicable to his feelings, which was in reality intended for another purpose. Now if this be a defect, it can be corrected by an increase of intellectual light; whereas if the feeling be absent, although it should be true that a man will not commit this fault, it is equally true that he cannot sympathize with those passages where feeling is really expressed. Nor can any increase of knowledge, enable him to do this.

The same principle extends to the writings and conversation of pious men. Whence is that mysterious union of soul which enables Christians wherever they meet, to speak and to understand a common language? It is the harmony of holy feeling. What is that which chills the warmth of the heart, and checks all freedom of conversation, when the holy heart would communicate to the unsanctified its sacred joys, and heavenly communion? On all other subjects they can sympathize, and converse freely; but here one heart glows with feelings unfelt by the other, and silence ensues. Why are diaries of eminently pious men, so barren of interest; nay, why are they so disgusting to the unsanctified world? Why do infidels and Unitarians, and all who are unholy, so often ridicule the pious effusions of such men as Edwards, and Brainerd? Why do they call them cant,

or rhapsody, or spiritual reverie, or theopathy? Let St. Paul reply; The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

It is a natural inference from this view of the subject, that prayer is of indispensable necessity in reading the word of God. This is the medium of communication between God and his children, and the support of all the Christian graces. And if our spiritual understanding of the Bible is in proportion to our holiness, it will increase as we become mighty in prayer. Never are the sanctifying influences of the Spirit more powerfully exerted, never are holy emotions more vivid, than when the soul holds secret converse with God.

It is also an obvious consequence of these principles, that the maxim, "that the Bible is to be interpreted like all other human compositions," is not true as *commonly understood*. The Bible and other books to which its spirit extends, are conversant with a *class of feelings, which occur in no other writings*. And any one who would be a complete interpreter of such writings must be able to enter into these feelings; in other words, he must have spiritual understanding. I am aware that I may here be met with charges of mysticism, or of enthusiasm. I may be reminded of the folly of many who have trusted to an inward light, and have rejected sound criticism and historical interpretation. But such suggestions are harmless. I am not depreciating the value of philological research, nor of historical illustration in the interpretation of the word of God. Let the interpreter of the Bible be fully armed at all points. Let him be able in imagination to march through the length and breadth of the land where the sacred writer lived; to climb its mountains, trace its rivers, and mark its scenery. Let him be master of

the history and philosophy of the age. Let him become a Jew in manners, feelings, and associations. Let him know as far as possible the history, genius, and mental characteristics of each of the sacred writers and let him minutely investigate their peculiar modes of expression. In short, let his mind be enriched by all the treasures of oriental literature and science. But is this all? Shall the interpreter be qualified to enter into the views and feelings of the sacred writers, merely as men, and not as holy men? Shall he be unable to share those emotions which in their minds ruled with overpowering sway? Shall he not rather enter into their peculiar feelings as those who had been renewed by the Spirit of God? Do not the laws of the human mind, and the principles of sound interpretation demand it? And will any deny it, except those who deny the sanctifying agency of the Holy Spirit, and assert that there is no essential difference between the feelings of the natural and of the spiritual man? But some one may here object, if spiritual understanding is indispensable to a full perception of the meaning of the Bible, and yet no man has it by nature, how can men be required to understand the word of God, or be criminal for not understanding it, as does the spiritual man? I answer, if men are able to exercise holy feelings, they are able also spiritually to understand the word of God; for, as I have shown, spiritual understanding depends upon nothing else. Whatever inability exists then, is moral and criminal, and it is as proper to exhort sinners to remove the darkness of their hearts, and to realize the spiritual meaning of the word of God, as it is to exhort them to repent of sin, to love God, and to trust in Christ. They are not surrounded by *physical darkness* like that of Egypt, which they cannot remove, but, as with the Holy Ghost, their eyes have they closed, and their

heart is waxed gross, lest they should see with their eyes and understand with their hearts.

One of the greatest dangers which attends the pursuit of Biblical literature arises from a disregard of these principles. Some modern schools of interpreters, especially the German, have produced authors who are indeed learned and often indispensable to the thorough-going student of the Bible. But they are too often *ψυχραιὶ μνηστικὸς εὐσεβία*. If correct in their interpretations, they are without any glow of feeling. They see the truth in what Lord Bacon calls a *dry light*, and of very many of them we must, without any want of catholicism, assert that we have no reason to think them the friends of God. And is there not great danger lest familiar intercourse with such men, should communicate to the student the chilly influence of their cold hearts. Even if they were always intellectually correct, it would be a most ruinous calamity, to acquire the habit of *viewing the truths of the Bible without emotion*. It would induce a hardened speculative correctness. And the expositions of the man who should explain the word of God with intellectual correctness, but at the same time without corresponding feeling, would be powerless in exciting emotion in others. They would be like the rays of the moon upon a surface of ice, though clear yet cold. But the want of spiritual discernment cannot be merely negative in its effects, so long as the inclination of the heart affects the judgement. Not only are unsanctified men deficient in that tact, which holy feeling would give them, but the moral repulsion of their heart oft turns them aside from the truth, and in fact all the various systems of false doctrine are to be traced to this as a prime cause. The unsanctified heart of man does not love the humiliating truths of the gospel. If it is true that many truths of the Bible are unpleasant to the unsanctified, and

equally pleasant to the sanctified heart, who would most readily fall into St. Paul's mode of thinking and feeling; one who had no relish for the truths which he communicates, and none of his feelings, and none of his desires in view of them, or the man whose heart is in accordance with the whole word of God, and more especially so with that part of it which is most disagreeable to the other? In short who is most likely to evade and misinterpret the truths of the Bible; he who loves or, he who hates them?

The habit of interpreting the Bible, without spiritual feelings, tends also to introduce rash and irreverent criticism. If the Bible is regarded merely as a literary production, and its interpretation as *merely an intellectual exercise*, the mind insensibly acquires a habit of deciding questions without a due sense of their important consequences. If the interpretation of the Bible involved no more serious consequences than that of Homer, a man might be rash and hasty in his assertions, and yet injure nothing except his own reputation. But the decisions of the Bible are decisions for eternity—and on whomsoever this stone shall fall, it shall grind him to powder. How immeasurably dangerous, then, that spirit which can permit a man to dissect the word of God without care or reverence, as the anatomist would dissect a dead body, and to adopt hastily new theories, or new interpretations, of which he has not seen all the bearings. The constant influence of holy feelings is needed as a preventive of these effects, and a balance-wheel in the mind.

I do not, by any thing which I have said, mean to exclude those books from our libraries which are written by men destitute of spiritual understanding; but I do mean to lift the voice of warning against a danger which is not unreal. He who loses spiritual understanding; in a course of theological study,

will become learned in vain. Habits of devotion, habits of holy sympathy with the word of God, can alone give a warmth, and power to exposition, without which it will be almost useless. And he who, as he studies the word of God critically, does not also study it spiritually, would be in the conference-room, or in the midst of a revival, like an icicle among coals of fire. He who lays aside this armour is as the man who on the day of battle should throw away his sword and helmet, and march unarmed to the encounter.

Too long has the literature of the Bible been in unholy hands. Must the church always depend on infidels, or on unsanctified men, for her interpretation of the Bible? The spirit of the day demands men who shall be wise in all the wisdom of the age, and yet be strong in the Lord, and in the power of his might. It is an undoubted fact that there is no commentary on all the Bible, written for the purposes of critical and theological study, by a man who united in himself all the requisites of an interpreter. He who should unite the metaphysical skill and fervent piety of Edwards, with the extensive research, and accumulated-learning of German scholars, and with prudence and judgement, could write a better commentary on the Bible than any now in existence. The results of German research are now scattered over a wide field—good is mingled with bad, and truth with falsehood. And the young traveller who attempts to traverse this vast field, before his devotional habits are deeply fixed, and his theological principles clearly defined, often suffers loss, either in piety, or in principles, or in both. Yet the adventurous and even impious spirit of modern investigation will result finally in good. The word of God has been severely scrutinized, and in the scrutiny, though often audacious and irreverent, many truths have been disclosed which a more

timid mode of investigation would not have elicited. It has sustained the attacks first of open, then of secret infidelity, deriving new strength and new glory from the encounter. And now some one is needed who can take advantage of the past, and, separating the precious from the vile, unite in one harmonious whole the most important results of modern investigations. There remaineth yet much land to be possessed in the regions of biblical interpretation; but let him who enters these regions take to himself the whole armour of God, and let him not attempt to wield the sword of the Spirit, which is the word of God, until the selfsame Spirit have taught him to feel its power.

D. R. . .

A SERMON.

Hebrews ix. 27.

It is appointed unto men once to die, but after this the judgement.

This passage, though a separate proposition, is a part of an argument; and is not the great point which the apostle is endeavouring to establish. His general subject is, the superiority of Christ to the ancient priests and to all other beings; and in this particular part he is showing that Christ had made one sacrifice which was sufficient.

The sentiment of the text is however no less, but far more impressive perhaps, than if it were an independent subject. The apostle adduces it as a well-known, acknowledged fact, a first principle in religion; and makes it bear upon his subject as an illustration. "And as it is appointed," says he, "unto men once to die, but after this, the judgement; so Christ was once offered to bear the sins of many."

We take it then as an established fact that "it is appointed unto men once to die, but after this, the judgement;"—established not only by the assertion of the apostle, but by his adducing it in such a

connexion as to show that it was generally known and acknowledged. The first part of the proposition is confirmed by universal experience and observation; the last part, "after this the judgement," depends for its truth on the veracity of God.

The sentiment of the text then shall furnish a subject, on this occasion, for a few reflections.

In the first place, let us consider for a moment *the cause of death*. No doubt it is accomplished by the hand of God. It is by him "appointed unto men once to die." He orders all events so that this appointment always takes place. "See now," saith Jehovah, "that I, even I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand." Men are very apt to attribute the occurrence of death to secondary causes. They blame themselves for the neglect of some means which they imagine would have been effectual to prolong life. They talk of deficiency in medical skill. They look for peculiar circumstances of exposure in which the subject of death had been placed; and a thousand causes are hunted after which may be found adequate to the effect produced. But the scriptures assure us that it takes place by divine appointment. These causes which we imagine, may indeed have been used as means of bringing the end to pass; but they are ordered by Him who rules in uncontrollable and holy authority, the creatures he has made. If any thing has been neglected, the use of which might have prevented death, it was so appointed in the providence of God. If medical skill be ever deficient, if peculiar circumstances of exposure lead to death, he commands that it should be so. All the circumstances of our life are ordered by him; and he only knoweth the bounds of our habitation. He is not only our Creator and our Preserver, but when he sees

fit, the life he gave he takes away. In his hand our breath is, and his are all our ways. The moment he pleases to withdraw his hand of protection, that moment we die; the moment he gives forth the order that our breath depart from our nostrils, that moment we sink into the arms of death.

Now that death should thus take place by God's appointment, is to the man who feels as he ought to feel, a matter of unspeakable consolation. If we supposed with the heathen, that some evil being was watching to destroy us, and might have the power of accomplishing his purpose when our guardian god was not aware of it, we should be in perpetual terror. The fact being as it is, we may have abundant confidence that our death will take place under the direction of the greatest possible wisdom and goodness. The death of our friends too, though exceedingly grievous in itself, we know could not take place if He who sees through all causes and knows all events, and who is influenced by the highest possible benevolence, did not think it to be best. In proportion then to the strength of our faith in God and our love towards him, will our consolation arise. We may indeed be overwhelmed at first by the suddenness of the event; we may even be driven to temporary insanity before we have time to call up to view the considerations arising from the government of God. But let a Christian have time to reflect—let the first agitations of surprise be over, and he will find delightful consolation in the fact that God, and not an evil being, has caused the event which cuts him to the heart. As a child who looks up to his father with abundant confidence that he will do right, and when reduced to the most helpless state of disease, is willing to take those medicines which his parents think best; so the Christian, following the dictates of faith, takes the dispensations

which his heavenly Father orders, confidently believing that they are what he needs. Who should direct these things but he who is governed in all his purposes and actions by infinite wisdom and goodness?

Of God's right to take our lives when he pleases, there can be no dispute. He who gave, has a right to take away. He who committed into our hands talents which were his own, has a right to resume them to himself whenever he pleases, and to call us to give an account of our stewardship.

II. Let us see what is the occasion, or reason of death. Here again we must resort to revelation. The language of that book is, "Death passed upon all men, for that all have sinned." Sin then is the grand reason in the divine mind for inflicting death upon our species. As soon as sin had entered into the world, God pronounced the sentence, "Dust thou art, and unto dust shalt thou return;" and thousands of years have witnessed its faithful execution. One generation of men has passed away and another has come. One man has died in his full strength being wholly at ease and quiet; another has died in the bitterness of his soul. No sinless being but one ever died; and he not for himself but for others. "He died, the just for the unjust." The dark valley of the shadow of death must be passed therefore by us all, because we all are sinners. The direct tendency of sin is to destroy all happiness. Hence all the calamities which visit our species are brought upon us by reason of sin. All the sufferings in the universe are endured by reason of sin. The miserable beings who inhabit the bottomless pit are placed there by reason of sin; and it is this reason only that prevents them from rising to the seats of blessedness on high. Sin is our worst enemy; and wherever it holds undisputed dominion, it prepares the way for desolation in the most tremendous sense of the

term. From this source come our troubles of various kinds. On this account our peace is disturbed by a thousand intruders; and earth is rendered a place of disquietude and woe. Sin gives to death its principal sting. Without it, death would be but a comfortable passage to glory, like the one which Elijah took when he ascended in a chariot of fire to his everlasting rest.

III. The effect of death is the finishing of our probationary state of existence. There is no knowledge, or work, or device, in the grave whither we hasten. While we live we are met by the messenger of God and invited to partake of the blessedness of religion. The calls of the gospel are sounded in our ears. The warnings of God are held up to our view; the invitations of Jesus Christ to the sweetness of forgiving love and to all the consolations of his religion, are urged upon us. We are visited by the gracious influences of the Spirit of God. We are instructed by the Providence of God. We are perpetually reminded that here we have no continuing city; and we are told of that city which God has made eternal and happy above, where we are urged to place our affections. We are constantly reminded in various ways that our breath is in the hands of God, and that he will take it from us when he sees fit; that now is the accepted time, and now is the day of salvation; that if we refuse to hear the voice that speaks from heaven, we shall hereafter suffer the consequence of our guilt in the world of retribution. We are constantly reminded that God now deals with us in the way of mercy, whether by prosperity or adversity, that we may be made partakers of his holiness. And every important truth is impressed upon us by a thousand means which God has set in operation.

But when death comes, our ears are closed, and we cannot hear the invitations of the gospel. The voice

of the charmer, charm he never so wisely, is no longer heard; and motives which should influence moral agents we can no longer perceive. We are carried to our long home, and the clouds cover us till the heavens be no more.

Our immortal part goes to the world of retribution where no voice of inviting mercy shall ever be heard, if it has not been heard on earth. The gospel is not proclaimed among the miserable beings who have set at naught all its gracious provisions while the time of their merciful visitation lasted. He who refused to hear Moses and the prophets while they lived on earth, will not be invited to hear them when residing in the regions of the damned. They who refused to credit the testimony of God, will not be permitted to profit by their own experience so as to escape from the evils which they were warned would overtake them. Though the happy spirits of heaven may be seen afar off, yet "a great gulf" will for ever debar all approach to them. In vain will a drop of water be called for to cool their parched tongues. Abraham and all holy beings, will stand aloof with infinite abhorrence; and despair will brood over them without relief, or the least gleam of hope to alleviate for a moment their anguish.

IV. *The time of death is uncertain.* No usefulness, or happiness, or love of life, can shield us from the arrows of the destroyer. One man lives to a good old age, and goes to his grave, as a shock of corn fully ripe is gathered into the garner. Another lives to see a family depending upon him for support, and then is hurried away by the hand of death. Another just takes a survey of the path of life, and fancies a thousand flowers, and calculates upon a thousand enjoyments, and he is cut down and deposited in the grave. Another just opens his eyes, and then shuts them for ever.

One on whom the fondest hopes are placed, whose opening mind fills all its friends with joy, and who ere long promises to be the prop of age and the ornament of society, is called away from all terrestrial scenes. Another whose character is opposite in every respect, falls too, and is seen no more. One whose situation in society seems to be such that all dependence is placed upon him—one whose counsels, or whose prayers, or whose every exertion seems to be needed—is laid aside as useless; and he who doeth all things after the counsel of his own will, teaches us that other instruments can accomplish his purposes. The sprightly youth whose eye beams with activity and intelligence, whose every motion is dignity and grace, is removed from us when he thinks not of it. The hoary head is laid low when hope bade us reckon many more years to roll over it. He who to-day sits and speculates with indifference on the awful message of God, and he who bears that message with thoughts wandering like the fool's eyes, to the ends of the earth, and he who devoutly endeavours to obey it, all alike may to-morrow be the victims of the grave. Death tells us not of his approach. He snatches from our arms our dearest friends, and leaves us to mourn for a little while, and then clasps us in his cold embrace. Though the time of death's approach is uncertain; though we know not what a day may bring forth; yet one thing we know, that he will not refuse to take us when God gives him the commission. The time of his coming cannot be far distant, with any of us. Youth, nor health, nor vigour, nor any thing else, can give us security; nor can any of these things diminish the truth of the assertion, that the time of our sojourning here is short. The places which now know us will soon know us no more for ever.

V. *The consequence of death, or*

that which follows it, is the judgement. Death, as I have already observed, closes our season of trial. What then more proper than that the judgement should be pronounced? Our lives then receive a review which is impartial. No little prejudices can influence Him who occupies the throne; no partialities that would overlook our defects of character; every thing must be exposed in the light of day. And this judgement must be final. No appeal can be had to a superior tribunal; for the universe does not know such a one. No hope can be entertained of escape. Those piercing eyes that see through the inmost recesses of the heart will easily discover us whenever we may think to hide ourselves.

The grand question which will then decide our endless fate is simply this—whether we have believed on the Son of God; or, in other words, whether we have been followers of Jesus Christ, or sincere Christians. The riches, or honours, or other distinctions of earth, will not be inquired into, except to know how we have used them: whether we have squandered away our property upon our lusts, or whether we have fed the stranger and the fatherless—whether we have lived to ourselves, or to God. We shall then know whether we have indeed loved the Lord Jesus Christ and endeavoured to obey him, or whether all our professions have been like sounding brass, or a tinkling cymbal. The joyful or the dread rewards will await us. Heaven's everlasting gates will open to receive us, or the harsh gratings of the infernal doors will summon us to our prison. The judgement will finish our trial, and send us for ever and ever in happiness or woe. Our ears will always be tuned to the delightful harmony of heavenly music, or be grated upon by the wailing and gnashing of teeth which the world beneath will constantly exhibit.

This judgement then will not be

in vain. God who appoints it will see that its sentence is executed. He who is not a man that he should lie, or the son of man that he should repent;—He whose decrees can never be rendered void;—He will pour out the vials of his wrath upon those whom he threatens, and will fill with joy unspeakable and full of glory those who receive his promises. God's word must be accomplished. Let God be true, though the consequence should be that every man is proved a liar.

Lastly. *The season to prepare for death, and the judgement which follows it, is the present.* The voice of wisdom and of God declares, with an emphasis greatly increased by every year that passes over us, "Behold, now is the accepted time; behold, now is the day of salvation." The present time is all that we have, and all that we are sure of having. The past is gone, and cannot be recovered. The wheels of time continually go forward, but never go backward. The days that are past are recorded in the book of God; their honours, their pleasures, their griefs, their anxieties, their duties, their sins—all are gone, irrecoverably gone. We have no concern with them now, but to review them and ask them what report they have borne to heaven. There is a day coming, that day "for which all other days were made," when we must review the past, and abide the decision of Infinite Wisdom as to the character it has formed for us. Perhaps our days are already numbered and finished. Future ones we may never see. The future is totally blank to our view. It lies hidden in the counsels of Him who directs the affairs of the universe. The messages of grace are delivered in our hearing to-day: we may know nothing of them to-morrow. We may then lie groaning under the wreck of reason, and incapable of listening to the sweet accents of forgiving mercy. The sabbath, with

all its blessings now shines upon us, and tells us of its great Author, as able and willing to save to the uttermost all that come unto God by Jesus Christ : the future may bring along with it no sabbath and no blessing from Him who blesses so that none can curse. The present spreads before us life and strength : the future may soon clothe us with weakness and death. The gloomy funeral investments may be soon ready to enrobe our bodies ; and the grave about to receive them. Though we may build a thousand castles for our future habitation ; yet they may soon prove to be only castles in the air, which a slight breeze may destroy for ever. Though we may strew the future with flowers, and imagine that their fragrance will fill us with delight ; yet all our fine imaginations may soon be dissipated by the coming reality. Though we may calculate on many days to secure our interest in another world, yet God may have appointed that few more shall ever roll over our heads, or that our last day on earth should be even now casting its sun upon the mountains. The future then we have not, and may never have. It lies only with Him who " declares the end from the beginning and from ancient times things that are not yet done," to determine whether futurity shall ever tell us of the messages of mercy ; whether the awful scenes of judgement shall not open upon us to-morrow.

Now is the day of hope. Now is the day to secure the blessedness of the soul, the holy rewards of eternity. The voice of the present, is, " Seek ye the Lord while he may be found—call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him turn unto the Lord who will have mercy upon him, and to our God who will abundantly pardon." This is the language of the present. Futurity is silent. She presses her hand on her mouth, and is forbidden to re-

move it, till she changes into the present. She may then hold the same language to us, and she may not. She may tell us of the mercy of God ; and she may fill us with the terrible conviction that mercy is over with us. She may light up our path with the smiles of God's favour ; and she may kindle around us the flames of eternal death.

Death then takes place by God's appointment ; the reason of it is sin ; the effect of it is the finishing of our probationary state of existence ; the time of it is uncertain ; the consequence of it is the judgement ; the season to prepare for it is now :—these simple and obvious reflections have arisen to my mind out of the sentiment of the text, that " it is appointed unto men once to die, but after this the judgement." The purpose for which I have laid them before you, it will be readily perceived, is founded in the season at which, by the good hand of our God upon us, we have arrived. We are now standing on the threshold of a new year. Another portion of our state of probation has just closed, and a new one begun. We have seen the changes of the year which is gone : those, of the year which is now commenced, are yet wrapped in the impenetrable veil of futurity. You have often, during the progress of the last year, cheered each other on the occurrence of happy events, and have smiled together in many a joyous scene. You have wept together too, no doubt, in the house of mourning ; and have been often surprised by the sudden departure of those whom you loved and honoured, to the mansions of silence. You have repeatedly followed the slow-moving hearse to the house appointed for all living, and have beheld it bear away from your sight, the aged and the young, the tender parent, and the amiable child, the beloved friend in the midst of usefulness, and the promising youth on whom many hopes were placed. The tears of

some have flowed till the fountains were dried up ; and they could only sit down in the silence of unutterable grief.

Many of those who are gone hence listened, no doubt, the last anniversary of the new year, to the monitory voice of the preacher ; and thought as little of being so soon removed to the shades of death as you now do. But their seats in the sanctuary are now vacant : their voices here are heard no more. They belong now to the great congregation of the dead, where silence must reign till the time when all that are in their graves shall hear the voice of the Son of God and shall come forth. What their eternal state is, another day shall tell us, and shall fix ours too.

Such being the fact, who can look forward with certainty to the future ? When the events of this year on which we have just entered shall be written on the tablet of the past, what will be recorded of us ? Methinks I see the parting scene of some fond parent which called tears from every eye, described by the pen of history as a past event that moved the sympathy of a numerous circle of kinsfolk and acquaintance. Methinks I see it written that such a frolicsome youth was arrested by the pale messenger, his laughter turned into sadness, his body clothed with the melancholy shroud, and shut up in the coffin. Methinks I see the startled looks of of his companions as they receive the solemn tidings of his exit, and I hear the faint resolutions of living a new life that they may be prepared for an equally sudden departure from the world. Methinks I see it written also that these resolutions passed away like the morning cloud and the early dew. Perhaps it will be recorded that some man of business had all his plans frustrated by the untimely visit of the destroyer, and his head laid low in the comfortless tomb. Some one who reads this, perhaps, will have passed

through the scene of viewing his dearest friends anxiously bending over his dying bed, and some one of them kindly wiping the cold sweat from his forehead as he was about to sink into the arms of death. Perhaps it may be remembered by those who shall survive, that he anxiously looked forward to the appearance of the Judge who should take account of all his actions, and that having put off the subject to so late a period, God did not vouchsafe to grant him assurance of acceptance at his bar. Perhaps too, some saint who is now devoutly waiting for his redemption from sin will be this year delivered from all his woes, and made for ever happy ; and when the record of the year shall be inspected, it will be found thus written : " Blessed are the dead who die in the Lord from henceforth ; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

Such may be among the facts which this present year, when numbered with the past, shall exhibit to the view of the living as matters of history. A thousand events may transpire which shall change the face of all things in regard to us. Known only to God are the events before us. Could I lift the veil which conceals the future from our view, I would not do it. Far happier is it that we know not what shall be on the morrow. Far better, that we trust ourselves and all we have in the hands of Him who doeth all things well.

With such a feeling let us begin this new year. Let the events of the past teach us, that " here we have no continuing city." Let us remember that the time is short ; that whatever our hands find to do must be done with our might, for there is no work nor device in the grave whither we hasten. When we look back on the past and see all classes of men cut down without discrimination ; let us acknowledge the hand that has done it, and hear

the voice that sounds from the grave to all of every age, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Count not, reader, upon future years. They may dance before your imagination, and yet never appear in the reality. If you ever intend to accept the offers of salvation, now is the time. If you ever expect to enter the abodes of ever-

lasting happiness, the present moment is the time to secure your title. A little postponement may be your ruin—a few more days may open to you the terrible prison of the universe, and its awful recesses may frown upon you as your everlasting habitation. Who can dwell with devouring fire? Who can lie down in everlasting burnings?

MISCELLANEOUS.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND

It may be proper to repeat here, that the following observations consist of miscellaneous extracts of letters from a gentleman, now resident in England to a friend in Connecticut. Our correspondent states, that they were written occasionally as the author could find leisure from other objects, and without any reference to publication. They were commenced in the eleventh number of our last volume, and will be continued as we may find room for them.

"The English carry agriculture to great perfection. Every spot of ground capable of cultivation is improved. Wherever I have been, the fields are generally small, enclosed by hedges, and made perfectly smooth, by means of cast iron rollers. Numerous trees are left to grow around the hedges, and scattered over the fields. These are so nicely trimmed, as to add greatly to the beauty of the country. Not a weed is suffered to grow. The crops all look well, and are much more productive than ours. The cattle and sheep feed on grass up to their knees, and look, as we should say, fit to kill. The slight enclosures that keep them in their pastures, would be but a poor protection against our lean, half-fed, unruly animals.

Here the cattle have no need to break fences. They have food sufficient within their own domains. I came here under the impression that the country was bare of trees. On the contrary, I find it better stocked in this respect than the thick settlements of our own country. We wantonly destroy trees as if they were of no value: here they are planted and nursed with as much care, as though they bore choice fruit.

—"Mr. G. and myself walked out to Aston Hall, two miles from Birmingham. It is memorable in history as being one of the places in which Charles I. secreted himself from his pursuers. Cromwell's troops, in passing the hall, threw some shot into it without knowing or even suspecting that it contained the royal fugitive. I knocked at the porter's lodge, and asked for admission. The reply was that his master did not admit any one except on business. We had to content ourselves therefore with only an outside view. The park is very extensive, and is enclosed by a high brick wall two miles in circumference. The great avenue opening upon the Sheffield road, is about half a mile in length, on each side of which are about 65 trees, apparently the growth of centuries. Great

numbers more are scattered throughout the park, affording shade for the owner, and shelter for the cattle. There is something about these stately trees that elevate my feelings, and give me more impressive ideas of greatness than even castles or palaces. I know not how long they are in arriving to maturity, or how long before they decay; but from their present appearance, I should think that they would continue to increase and flourish even after the hall which they surround, shall have fallen to decay."

On our return, we noticed a long, low, one-story building, divided into ten different apartments. Our curiosity led us to make inquiries respecting the design of it. From an old man standing in the yard, we learned that five widowers, of whom himself was one, lived in the five apartments on the left, and five widows, on the right; all I think he said, over eighty years of age. He took us into his apartment. It was furnished with a bed, chair, table, and a few cooking utensils. It was lighted by a small window, and a few coals were burning in the grate. It seemed however a cold damp place for so aged a man to reside in. All the rooms are alike. Each has a patch of land in the rear, on which they raise vegetables sufficient for their own use. By a legacy of one of the former owners of the hall, a certain piece of land was benevolently set apart, the rents of which are for ever to be appropriated for the support of this singular establishment.

A pleasant ride of eighteen miles brought us to Coventry. While detained for a coach, we took a hasty view of the churches. St. Michael's being open, and undergoing some repairs, we walked in. Making a few turns around the aisles we returned to the gate, when a man stepped up and said, "Hope you'll not forget the workmen." It was useless to dispute with the pick-pocket. He had taken the

advantage of us, having closed the gate during our stay. We paid him the extorted fee, since time would not permit any hindrance. St. Michael's is about 500 years old, and is a good specimen of the ancient style of church building. The spire, one of the handsomest to be found, is 303 feet in height. Time has made such ravages in the lower part of it, that the people living in the neighbourhood, are, every day in danger of being crushed by its fall.

An additional shilling handed to the coachman, brought us within a short distance of Kenilworth Castle. This place I had strongly wished to see. The "Great Unknown," has rendered it enchanted, if not classic ground, and whoever has read his Kenilworth, will approach the spot with feelings of deep interest. Independently of fiction, it is interesting from its real history, its great antiquity, and its vast extent. What my feelings were I cannot easily describe. I was well acquainted with the history of the castle, and in my imagination could look back to the time in which it was inhabited by the proud Earl of Leicester, and see him giving an entertainment to Queen Elizabeth and all her suite.

As I drew near the Castle, a crowd of beggarly children flocked around me offering to sell me a description of the place. To hush their clamours I purchased one, although I had been previously supplied. They then began, in a monotonous tone, to give an account of the different parts of the ruins, all talking at once, and all in the same strain, but not one of them comprehending a word of what they said. A question put to them beyond the compass of their lesson would make them quite mute. I distributed among them all the pennies in my possession, and proceeded to the gate. Here again I was beset by several old women, dressed in tattered garments,

stretching out their withered hands and craving charity. These molestations which I occasionally mention, are of almost constant occurrence, in this land of enormous hereditary opulence and of no less notorious hereditary poverty. To an American, they are peculiarly vexatious as he is seldom annoyed in this manner in his own country.

Passing through the gate, I approached the inner court. To describe this place as it is, "great in ruin, noble in decay," is beyond my power. Imagine me standing agape, like a countryman just arrived in Rome—the mighty tower of Cæsar rising directly on my right, further on lying the ruins of the kitchens—on my left Lord Leicester's buildings, connected with the presence and privy chambers, and in front the great Hall presenting its noble pile. With such a scene around me, I felt amply compensated for all the tediousness of a voyage across the Atlantic. Enough remained of the ruins to convey an impressive idea of the former splendour of the buildings. The walls which are of hewn stone and from ten to fifteen feet thick, rise to a great height, and are partially overgrown with ivy. In some places, their tops are crowned with the hawthorn, and trees of considerable size have sprung up from the crevices. The curious manner in which the ivy climbs about the ruins, to appearance binding and holding them together, adds much to their picturesque beauty. Standing thus in admiration of the objects by which I was surrounded, the question naturally occurred, where are the kings and queens, the lords and ladies, that once feasted in these halls, and tilted on these grounds? Where are Cromwell and his soldiers, with their battering engines? Alas! they have mouldered to dust,—a catastrophe to which even the proudest works of art are tending, though surviving

by so many ages their authors. These scenes preach, in a thrilling manner, what we mortals are—how little there is in pleasure, revelry, and song—how soon "the mightiest pageantry" of life is at an end!

If you will accept of my reflections, you may again fancy me among the ruins, wandering through halls, and chambers, and vaults; at one moment winding my way up stone stair-cases, the next climbing to the summits of the walls and towers; sometimes clinging to stones and shrubs, and once or twice fixed in places whence I could not descend without assistance.

Since writing the foregoing, I have read a description of the castle in language so much more forcible than my own, that I am tempted to break in upon my narrative, that you may have the benefit of a part of it.

"Kenilworth Castle, as it now appears, is a vast and magnificent pile of ruins, proudly seated on an elevated spot, extended round three sides of a spacious inner court, exhibiting in grand display, mouldering walls, dismantled towers, broken battlements, shattered stair-cases, and fragments, more or less perfect, of arches and windows, some highly ornamented and beautiful. Nor are the fine picturesque decorations wanting. The gray moss creeps over the surface of the stone, and the long spiry grass waves on the heights of the ramparts; to the corners and cavities of the roofless chambers cling the nestling shrubs, whilst, with its deepening shades, the aged ivy expands in clustering masses, over the side walls and buttresses, or spreads in wild luxuriance to the summits of the towers and higher buildings, or hangs in graceful festoons from the tops of the arches and the tracing of the windows."

After running over the different buildings, grounds, &c. for the space of two hours, in my eagerness to see

all at once, I began at length to make my examinations more particular and definite. Taking my book and plates in hand, I commenced at the entrance through the Great Gateway. This building, which is flanked by four turrets, is in a tolerable state of preservation, and is now inhabited by a farmer. The entrance to the castle was formerly through the centre, but since it has been inhabited, the entrance has been closed up. In this building you meet with an elegant chimney-piece, and an oak wainscot, taken from Leicester's buildings. The next pile to which I came is called Cæsar's Tower, which served as a fortress in time of danger. Three sides remain entire; the fourth was destroyed by Cromwell's troops. Adjoining are the remains of the three kitchens. Passing these, you next enter Lancaster's buildings, in which is the great Banqueting Hall. Several large arched windows here remain entire, and still show the marks of the chisel. I next entered the White Hall, Presence, and Privy Chambers. These are principally in ruins, not much remaining except crumbling walls and broken staircases. Leicester's buildings stand next; and though they are of much later construction than the others, are, like them, fast falling into decay. These structures are so placed as to form nearly a semi-circle; the two ends being formerly connected by Dudley's Lobby and King Henry's Lodgings, both of which are now entirely gone. I next made the circuit of the walls. Commencing at the Great Gateway, and turning to the left, I came to Lun's Tower, the Stables, Water Tower, Mortimer's, and Swan's, successively. These towers served as outposts in times of danger. The wall encloses seven acres, and was formerly surrounded by a deep moat, so constructed that it might at any time be filled with water from the lake or pool that fronted the castle. The lake is now drained, and

a rich meadow occupies its place. The tilt-yard may still be traced, and the remains of the towers which were built for the accommodation of the ladies that came to see the performances. In the days of Leicester, the park occupied about eight hundred acres, and was well stocked with deer. The lake which fronted the castle covered one hundred and eleven acres. The park is now divided into farms. The castle was commenced early in the twelfth century. Many additions were made from time to time by the different owners, till it came into the hands of Lord Leicester, who finally completed it at the enormous expense of £60,000 sterling, equal at the present time to about \$6,000,000. If such was the expense of completing the castle, what must have been the cost of the whole? It reverted from the crown to individuals, and thus back several times in succession. In the year 1216, it was made the strong hold of the barons, and was besieged by the royal forces. After sustaining a siege of six months, it surrendered to the king, and was given by him to his son. In 1575 it was the scene of a grand entertainment, given by the Earl of Leicester to Queen Elizabeth. The historian of the occasion says:—"Having completed all things for her reception, did he entertain the Queen for the space of seventeen days, with excessive costs, and a variety of delightful shows, as may be seen at large in a special discourse thereof, then printed and entitled, 'The Princely Pleasures of Kenilworth Castle, &c.'—the cost and expense whereof may be guessed at by the quantity of beer then drank, which amounted to three hundred and twenty hogsheads of the ordinary sort, as I have credibly heard." During the civil wars the castle was seized by Cromwell, and by him given to his officers, who left it what it now is, a mighty and majestic pile of ruins.

After spending six hours in visit

ing every part of the grounds and buildings, we returned to the gate to go out. It was closed; but a boy standing by stepped up, rattled the padlock, opened the gate, and then asked for "What you please, sir." We gave a small sum as usual. How many ways are there of getting a livelihood in this country, and of imposing upon strangers! The boy, as we were afterwards informed, had no more lawful concern there than

the man in the moon. Passing the gate, the old women beset us again, then the children, and last of all some labourers presented a petition, stating that they were out of employ and needed assistance. Shaking them all off as well as we could, we proceeded on to the town, and provided ourselves with lodgings for the night.

(To be continued.)

THE TRUTH OF CHRISTIANITY ARGUED FROM THE SORROWS, WANTS, AND SINS OF MAN.

To the Editor of the Christian Spectator.

The following poem was prepared to be delivered before the Phi Beta Kappa Society a few years since; but for a special purpose, another subject was substituted. It is founded on a story (which has been told of several persons) of two skeptics agreeing that whichever of them should die first, should appear to his surviving friend to bear ocular testimony to the existence of the future world. Whether such a wild agreement was ever really made, I know not. The object of this Poem is to enforce the truth of Christianity from the wants, sorrows, and sins of man. The story is merely assumed for poetic effect. Morbid misanthropy and snarling infidelity, having lately been brought into vogue by some popular writers, I wished to turn them to some account. I have therefore represented a troubled infidel going into the grave-yard, at midnight, to meet the ghost of his friend, according to appointment; and there, though disappointed of the expected witness, led by reflection to believe in his Saviour and his God.

G.

From sublunary regions, cheerless, dark,
When man appears for Sorrow's dart the mark;
When full fruition dimly gleams afar,
And hope's wild meteor hides enjoyment's star;
Of folly tired, from smarting passion free,
My soul, impassive Wisdom, turns to thee;
O come, O shed, omnipotently kind,
Thy beamy sprinklings on a darken'd mind;
And as my bark explores her briny way,
Display thy tower, and dart thy guiding ray.

'Tis night; and sullen darkness' solemn robe
Envelops in concealment, half the globe.
The planetary torches o'er me shine;
Dull sleep embraces every eye but mine:
Here, at the feet of these entangled trees,
Whose branches murmur to the midnight breeze,
Here, where the ghosts from yonder graves might glide,
And silent Nature dwells in solemn pride,
Here will I muse, till from her clouded throne
Religion meets me, and her truth is known.

From these abstracted walks I cannot part,
Till some conviction fastens on my heart.

This is the hour ; and on this grassy side,
Alonzo vow'd to meet me, ere he died—
The words were uttered on his final bed
In deep remorse ; and I can trust the dead—
Long had we doubted—almost disbelieved
Those sacred doctrines by the world received ;
We travell'd all the mazes of the mind,
For ever curious, yet for ever blind ;
Along the brink of flowery joy we steer'd,
Believed—and question'd, rioted and—fear'd.
We saw the throne of God in smoke decay,
And bright religion died in dreams away.
At length, in all his energy and pride,
He falter'd in his youthful course—and died.
Yet ere he died, I saw his eye-balls roll,
Glassy, and glaring horror through my soul :—
“ If there's a world beyond the silent urn,
To warn my friend, my spirit shall return.
Beneath the church-yard elm—at midnight—where
The cold dew drops—thou know'st—I'll meet thee there.

This is the spot—I come these walks to tread,
And hold communion with th' enlighten'd dead.
He was my friend, nor shall this bosom fear ;
In friendship's bands the dead—the dead are dear—
No, not a hair of this sad head would he
Injure, for kind were all his ways to me.
I fear not—I am calm—I long to know
Of worlds before untold, of joy or woe.

The hour has come—from yonder steeple's height
Twelve times has told the iron tongue of night ;
The wind expires, and weary Nature throws
O'er land and sea a most profound repose.
From social life I seem, and pity thrown,
A wanderer in the universe alone ;
Like some low worm, I creep along this sod,
Without a father and without a God.
Yet not alone, if vows in heaven are heard ;
If faithful spirits ever keep their word :
Alonzo, thou art true, and I shall see
One tear, all tender, yet shall drop for me.

Hark ! did a voice my listening organs seize ?
Was it a spirit passing on the breeze ?
Is that a shroud that yonder stands alone ?
Or, flattering haughty clay, some milky stone !
The eye and treacherous ear alike betray ;
The shroud has changed—the breeze has past away.
What change is here ! What speaking silence reigns
Along these moon-light walks and glimmering plains.
To his last mansion, Rectitude is fled,
And sleeps with Falsehood in a wormy bed ;
Pleasure has dash'd her goblet down ; and Pride
Has laid his tassel'd robe and plume aside ;
Ambition here no rising impulse feels,
Nor yokes his horses to his fiery wheels ;

The wicked from transgression are repress—
 They cease from troubling, and the weary rest ;
 The small and great are here ; no lordling's breath
 Molests the strict democracy of Death.
 An awful hour it is, when danger's nigh,
 Stern expectation in the breast beats high ;
 When the waked bosom, troubled and perplex'd,
 Loses the present moment in the next ;
 All thought suspended—every wish confined,
 And horror only regnant in the mind.

Why is a terror, so peculiar, shed
 O'er human hearts, conversing with the dead ?
 How can these moulder'd hands such tumults weave ?
 Why do the disbelieving here believe ?
 And why, as if by Heaven's peculiar doom,
 Is no man Atheist leaning on a tomb ?

He comes not—though the appointed hour is o'er ;
 He comes not—lives not—I shall wait no more.
 Long have I forced these trembling limbs to stay,
 Midst damps and silence, sorrow and dismay ;
 The moon in lustre mild, in glory still,
 Shines westward of the brow of heaven's blue hill ;
 The hour is past. Let me forsake this gloom,
 Nor trust the faithless jugglers of the tomb.

My doubts are all confirm'd—when breath retires
 The mental lamp goes out with all its fires ;
 Soon as we reach these beds of lasting peace,
 Our schemes, our hopes, our very beings, cease.
 This boasted man—this child of Heaven's decree,
 This sage—this reasoning angel—what is he ?
 A future worm—the victim of a shroud ;
 A streak of glory fading from a cloud.

Thus some bright window, ere the day is done,
 Shines deeply crimson'd in the setting sun ;
 The mansion seems involved in streams of fire,
 All faces brighten, and all eyes admire ;
 But as the sun withdraws his final ray,
 The visionary splendours fade away ;
 And nought remains, these transient glories past,
 But the cold night-fog, or the whistling blast.

In tender youth, to take, we are inclined,
 Whate'er the nurse infixes on the mind.
 Some louder rattle next is jingled near,
 In sound more specious, though in sense less clear ;
 But as improvement's road we longer ride,
 Toy after toy is boldly thrown aside.
 These toys adhere, some loosely, some more fast ;
 We quit the nurse's first—the priest's the last.

If ONE, all perfect, garnish'd yonder skies,
 And bade our rolling globe from nothing rise ;
 If power and wisdom in his breast combine ;
 His own perfection in his work must shine.
 So kind his character, his love so bland,
 The world must bear the impress of his hand ;
 Each stream of influence must its channel keep ;

No foot must deviate, and no eye must weep ;
 We know the Sun's refulgence by his beams ;
 Pellucid fountains pour pellucid streams.
 If sin or error shade this earthy sod,
 The shadow reaches to the throne of God.

What is the truth : Does pleasure harbour here ?
 Does wisdom waking happiness appear ?—
 We find, whene'er our system is survey'd,
 Mankind for tribulation only made.

The few frail joys that mitigate his doom,
 Appear like plants that in the desert bloom ;
 Alone and pale, they only serve to throw
 A deeper contrast on surrounding woe.
 For him the Fates collected ills prepare,
 Shame, guilt, remorse, delusion, and despair.
 Imagination, in a fragrant load
 Of boughs and blossoms, hides the reptile toad ;
 Presents to man each image of delight,
 And drives the ghosts of trouble from the sight
 Our minds are strangely form'd to entertain
 Each blissful prospect, and revolt from pain.

Yes, life, I know how bright thy prospects shine ;
 These fine delusions have been often mine :—
 O when mild evening made the meadows still,
 Save the lone warblings of the whip-poor-will ;
 When down the forest sunk the crimson day,
 And even the darkness to my heart was gay ;
 Beneath some dancing bough at ease reclined,
 What blissful visions burst upon the mind !
 'Twas mine, 'midst clouds of enterprise to soar,
 Some book to write, some country to explore,
 To solve some mystery with angelic ken ;
 And be whate'er immortal minds have been.

Alas ! inflated dreams—they all are past ;
 Reason's first hour was airy pleasure's last.
 On every cloud, where once a rainbow shone,
 An arch of triumph o'er a youthful throne,
 I see with deep surprise, and hopeless pain,
 That rainbow vanish, but that cloud remain.

Nothing is clear ; as billows rise and fall,
 All is confused, and man the most of all.
 The seeming truths which rasher minds descry,
 Are not in nature, but the cheated eye.
 We hear and trust ; we reason and deplore ;
 The tales once trusted, we can trust no more.

Yet still the lonely mind looks round for aid,
 Asks—hopes—aspires—believes, tho' much afraid.
 Whatever doubts vain reasoning may descry,
 Some inward feeling gives those doubts the lie.
 Even I, the wretch, that here concluding stand,
 Myself the product of no heavenly hand ;
 Even I, the icy space so bravely pass'd,
 Take every step but—shrink to take the last.
 Of truth the bound'ries are already cross'd
 When human wants in human pride are lost.

The brightest ray that is to man allow'd
Is but a pencil trembling thro' a cloud.
The light is partial, but in spite of pride,
Through every shade, sufficient still to guide ;
When guilt depresses, when with ills we cope,
Without supreme conviction, man may hope.

Death, great instructor of the human race,
With eye unflinching let me view thy face ;
And ask, what visions will disturb this heart,
When thou triumphant shakest thy dreadful dart ?
Thy torch, tho' pale, is said to glare within,
And show to man his innocence, or sin :—
O tell without disguise, tremendous Power,
What views will meet me in the final hour.

When I look back on moments ever fled,
And see the paths through which my feet were led ;
How have I stepp'd from inward peace aside,
All duties slighted, and all truth denied !
A prodigal was I—whose sullen mind,
Left the fair mansion of my sire behind ,
And pleased awhile on Pleasure's car to shine,
Sunk to the very husks which nourish swine.
All my vain reasonings were on passion built ;
The shades engender'd by the fumes of guilt,
Ambition lured me, when from truth I strayed ;
I disbelieved the laws I disobey'd.

In vain is truth to devious mortals shown,
If sinful bias hold the mental throne ;
The heart expels the light the mind has won,
As rising vapours intercept the sun.
Ingenious minds, where fiery pleasures sway,
Are but ingenious to be led astray :
Hence the proud reasoner must from truth recede,
When headlong passion forms his wretched creed.

Suspecting then the heart, its powerful throes
Suppress'd, and sinking into soft repose ;
Willing without one cloud the light to see,
Howe'er it humbles, or debases me ;
The awful theme, let me revolve once more,
And justify my reasonings, or deplore.

And O ! Thou Source of Knowledge hid in shade,
Hear the first prayer thy suppliant ever made.
If, 'midst the streams of joy that round thee shine,
Thine ear can listen to a voice like mine ;
If, 'midst the rolling orbs that rule the sky,
A floating atom can attract thine eye ;
If Infinite can look on folly weak ;
If dust and ashes may presume to speak :
Impart one ray from thine Eternal Sun,
And teach me—truth and happiness are one.

Behold the skies ; amidst her starry train,
The Queen of Heaven looks down on hill and plain ;
Eternal harmony is found above,
And every planet seems to twinkle love ;
Deeper and deeper in the blue profound,
New suns arise ; new systems circle round ;

Worlds behind worlds, in vast profusion spread,
Where not a tear, perhaps, was ever shed ;
The scene with glorious proof is sprinkled o'er—
There is a God—let trembling worlds adore.

Behold our earth—how wonderfully made !
Sweet interchange appears, of light and shade ;
Here the tall cliff collects the aerial rain,
There the bright river murmurs thro' the plain.
Here the proud cedar spreads its massy arms ;
There the frail lily hides its humbler charms.
First, Spring, in robes of green, leads on the year ;
Then melting Summer's ripening fruits appear :—
What sights and sounds of bliss are pour'd around !
The frisking lamb, the linnet's morning sound ;
The labourer happy when his task is done ;
The insect cohorts wheeling in the sun.
Even Autumn's yellow leaf, and Winter loud,
Present their mercy in the storm and cloud :
We witness changing greens and snows emboss'd,
And hardly own that Paradise is lost.

Why then, when forms material smile around,
In mortal hearts is bliss so rarely found ?
Why utters man such melancholy tones ?
Why make his Eden echo but to groans ?
From pools of brimming pleasure wherefore run,
Impatient to be wretched and undone ?

O book of books, in thy celestial laws,
I trace, without disguise, the real cause.
For bliss created, man has gone astray ;
Despised his guide, and lost the narrow way,
On error are his hungry cravings built ;
And every sorrow points to human guilt.

Explore the world—from infancy to age,
What proofs repulsive crowd the dreadful page ?
War—peace—domestic life—love—hatred, show,
That man to man has been the direst foe.

See to yon destined plain, in proud array,
The rival legions slowly win their way !
In front, besprinkled round, videttes appear ;
While creaking wagons lumber in the rear.
Host after host, with solemn tread they come,
To the shrill fife and thought-suppressing drum,
Whilst high in air their crimson banners float,
The braying trumpet mingles in its note.
They form the silent line ; in youthful pride
From rank to rank commission'd heralds ride :
'Tis done—they are prepared—the signal given,
Along the varying wave of war is driven.
Forth from the park incessant flashes shine,
And rattling muskets crack along the line ;
The field presents, 'midst growing noise and ire,
One cloud of smoke, one burning sheet of fire ;
At length, inspired in closer strife to mix,
On their hot guns their glittering points they fix

Here the fresh tides of vital carnage flow,
 They form the wedge and charge the trembling foe;
 Compacted close, through parted ranks they burst,
 Stabbing and stabb'd, cursing their foes and cursed;
 On purple ground, on bleeding hearts they tread,
 The faltering living stumble on the dead:—
 And on the field where sanguine rivers ran
 A stern inscription rises—*this is man.*

In softer life, where gentler manners reign,
 How oft is pleasure bought by giving pain!
 When wealth around us folds her silver wings,
 How careless are we whence the treasure springs?
 For what poor pittance is our virtue cross'd?
 And for a coin, how oft the soul is lost!

But there's a deeper crime; all hearts must own
 One cord should bind us to Jehovah's throne;
 • That cord, susceptible of each moral stroke,
 By sin's avulsions is entirely broke.

True, man may smile, and social life appear
 Like yonder river undisturb'd and clear;
 But yonder river, though its waters flow,
 Unruffled like the cloudless skies below;
 Can meet the ocean in an angry form,
 Oppose its billows, and augment the storm.
 Survey, ye proud, ye opulently great,
 Survey of suffering man the real state.
 For useful knowledge seldom glimmers where
 Vain Seculation fills her idle chair;
 Behold him cast abroad on nature's wild,
 Of hopeless sin, the immolated child;
 If ignorant, by darkness led astray;
 If wise, bedazzled by superfluous day.
 Born to inquire and doubt, collect and crave,
 A span just parts his cradle from his grave;
 And never sure, in all his reasonings vain,
 But temporal guilt may bring eternal pain.

In this condition, where afflictions roll,
 Religion is an impulse of the soul.
 'Tis closely grafted on chastised desire;
 Our wants impress it—even our sins inspire;
 And skeptic reasoning is a vain employ,
 Like reasoning down our anguish or our joy.
 Here then I rest; this lacerated mind
 From all its wanderings here repose may find;
 As when Columbus left th' Iberian shore,
 To plough those waters never plough'd before,
 Still as the day to night her throne resign'd,
 A deeper darkness rested on his mind;
 More angry tempests drove the midnight clouds,
 And strange-voiced demons shriek'd around his shrouds;
 Far darker billows seem'd in ranks to roll,
 And even the treacherous needle left the pole;
 Oft, oft look'd out the eye, but nothing ken'd,
 And none could gather where the voyage could end;

Till just as watery ruin threatened there,
 And just as hope was sinking in despair,
 One rising morning a new scene unfurl'd,
 And joy triumphant hail'd another world!
 So every doubt, and every billow past,
 My wounded spirit rests in God at last.

ETERNAL BEING, whose pervading breath,
 Awakes the blossom from the dust of death;
 Whose influence trembles in the morning beam;
 Rolls on the cloud, and murmurs in the stream;
 All objects speak thy power—below—above—
 Power join'd with knowledge and impell'd by love.
 When winter drives his sounding car along,
 Thy voice is utter'd in the angry song.
 When Spring, revived, bedecks her grassy shrine,
 Her flowers, her breezes, and her bloom, are thine;
 Whatever glories in the heavens we trace,
 Are faint reflections of thy brighter face.
 Could these illumined eyes, more vigorous grown,
 Pierce through the veil of heaven, and see thy throne;
 Could I, replenish'd with a saint's delight,
 Behold thee—object not of faith, but sight;
 Not more conviction would be then impress'd,
 Than now possesses my believing breast.
 Nor is thy goodness less than being proved,
 Goodness by noblest angels most beloved;
 Thy laws with silent influence wide extend,
 The bad afflicting, and the good befriending;
 In every region brighten'd by the sun,
 The outlines of thy kingdom are begun;
 Unchanging wisdom shall complete the plan,
 And all be perfect in immortal man.
 When wretched man on rising waves was toss'd,
 When innocence and Eden both were lost;
 When exiled from his God he wander'd round,
 Where thorns and thistles cover'd all the ground;
 In pity to a wretch, by choice undone,
 Thou sent'st redemption by thine only Son.

Religion, then, that calmer of our woes,
 On *two eternal pillars* must repose,
 Our GUILT and MISERY; when for these we grieve,
 Our fears, hopes, sorrows, force us to believe;
 For who can question, when his sufferings cease,
 The voice that bids him sweetly—go in peace?

O precious system; antidote for pain,
 Let down from heaven as by a golden chain;
 In mercy to an animated clod,
 God sinks to man that man may soar to God!
 Guilt wears the robes of innocence; the tear
 Once wholly hopeless, turns to rapture here;
 The wretched share a part; and round the bed
 Where life retires, immortal hopes are shed.
 Life's disappointments, agonies, and stings,
 But add new feathers to religion's wings.

So in the cell where stern afflictions prey,
 The prisoner weeps his lingering nights away ;
 Through that dark grate, whose iron chords so fast,
 Have been the lyre to many a midnight blast ;
 Through that dark grate, the evening sun may shine,
 And gild his walls with crimson light divine ;
 Some mournful melody may soothe his pain,
 Some radiant beams may sparkle round his chain ;
 Some wandering wind in mercy may repair,
 And waft the incense of the blossoms there.

To the Editor of the Christian Spectator.

XAVIER'S LATIN ODE.

THE following Ode, in Monastic Latin rhyme, is from the pen of the celebrated missionary to the East. Francis* Xavier. Though nominally a papist, and officially a preacher of the corps of the *propaganda*, he is judged by many excellent protestants to have cared much less for the Spiritual Tyrant of Rome and his earthy domination, than for the Spiritual Majesty on the throne of heaven, "the blessed and only Potentate," the rightful Lord and sole Supreme Head of the Universal Church. He is described as a man burning with celestial zeal in the cause of Jesus Christ, and who, whatever were his defects, through a life of consistent, and voluntary, and self-denying service, almost without a parallel since the first century, habitually and practically sustained the character, with its honours and its wounds, of "a good soldier of Jesus Christ." It is grateful to our best feelings; it accords with our purest Christian catholicism; it is homogeneous with the unearthly character and peerless excellency of the communion of saints, to recognise in him a son of light, a friend of God, and one of the saints in heaven, better *canonized* in eternity than in time, and in the New Je-

*Some write it Jerome Xavier; perhaps his name included both. The facts of this sketch are written from *general memory*, and with a pledge only of their substantial authenticity, and correctness.

rusalem than in the old city of abominations. The excellent and more luminously gifted protestant missionary, Henry Martyn, when at Goa, made a pilgrimage of truly catholic piety, to the sepulchre of the saint, to worship, however, not the undistinguishable dust of his "dishonoured" body, but the incorruptible God who was "glorified in him."

If I may trust to the general impressions of memory for some further notices of his history, as there are present or procurable no documents to which I may refer for more authentic details, and though twelve years have passed since the reading, (then too cursory,) on which I must depend, I will adventure some further statement, which may serve to increase the interest, perhaps aid the comprehension of the reader of the ode. Xavier belonged to an age bordering to that of Calvin and Luther, as it is more than two centuries since his death. He was first known in early life for distinction in scholarship, and as a public professor and lecturer at one of the continental universities. Loyola, the celebrated founder of the order of Jesuits, his senior in years, but far his inferior in attainments, attended his instructions. He was struck with the powers and the promise of the youth, and instantly conceived the idea of *converting* him; which he soon instrumentally accomplished. Whether his conversion was at first genuine or not, certain it is that his zeal was heroic and illustrious. With a decision

like that of Paul, he immediately preached Christ, and avowed his superlative glorying in the cross. He forewent all the worldly preferments that were crowding and crowning his prospects for life. He left the university, and addicted himself to the studies and duties of his new and sacred pursuit. Shortly after this, he endured ridicule in the cause, and had trial of "cruel mockings," which to some minds are more terrible than "bonds and imprisonment." Heb. xi. 36. The world regarded him as a lunatic, and his colleagues of the university, feeling perhaps reproved by his example, and condemned by his piety, were wont to report him "mad with the love of God." *In reference to these graceless calumnies he composed the ode; with a view to his own vindication less than to exhibit the nature, the grounds, and the reasonableness of his cordiality as a disciple of Christ. It is however a very honorable and satisfactory vindication of affectionate and devoted piety, in all ages and instances of its development. A similar slander induced Paul to say on one occasion: "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." Acts xxvi. 25—27. As on another occasion he wrote, "For whether we be beside ourselves, it is unto God; or whether we be sober, it is for your cause. For the love of Christ CONSTRAINETH us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves. but unto him that died for them and rose again" 2. Cor. v. 13—15.*

After an introduction so indeliberately protracted, begging pardon

for the trespass, we copy from memory, as we cannot from print, the

ODE.

O Deus, ego amo te!
Nec amo te ut salves me,
Aut quia non amantes te
Æterno punis igne.
Tu, tu, mi Jesu! totum me
Amplexus es in cruce.
Tulisti clavos, lanceam,
Multamque ignominiam,
Innumeros dolores,
Sudores, et angores,
Ac mortem! et hæc propter me,
Ac pro me peccatore,
Cur igitur non amem te
O Jesu! amantissime?
Non ut in Coelo salves me,
Aut ne aeternum damnes me,
Aut præmii ullius spe:
Sed sicut tu amasti me,
Sic amo, et amabo te!
Solum quia REX meus es,
Solum quia DEUS es!

For the benefit of your English readers, if you can suit yourself, Mr. Editor, with no better version, the following almost metaphrastic translation is subjoined, and at your service.

O God! in truth I love thy name,
Would that my very soul were flame!
Not sordid, for mere safety, love,
As truth and conscience disapprove:
Nor slavish, hoping thus to gain
A rescue from the realms of pain;
Where those that love thee not are placed,
Despairing, tortured, and disgraced.
Thou, thou, my Jesus! totally
Hast in thy cross absorbed me.
Thou didst endure the nails severe,
And thou the penetrative spear;
The ignominious scorn and wrong
Of an infuriated throng,
The griefs unnumber'd, bloody sweats,
Scourging, and mockery, and threats,
And anguish, till thy sinking breath
Pray'd for thy murderers in death!
And why was this? why, but for me
And other sinners could it be?
On my account and in my stead
Deserving worse, he bow'd his head!
Why, therefore, should I not love thee,
Thou lover of supreme degree?
Not that in heaven I may arrive,
Or 'scape the death the damned live,
Or hoping other boon to have;
But just as thou hast loved me,
So love I and so will love thee;
Solely because thou fill'st the throne
Solely because thou'rt GOD alone!

I am not scandalized at the disinterestedness of his sentiments, and sincerely wish that all the men in the world were "not only almost,

but altogether such as he was, except" his papacy, and a few extravagant imaginations, which prove

that, though a "just" man, his spirit was not then "made perfect."
CATHOLICUS.

REVIEWS.

An Inquiry into the Consistency of Popular Amusements, with a Profession of Christianity. By T. CHARLTON HENRY, D. D. Charleston; William Riley, 1825. pp. 183.

PERHAPS little is gained, ordinarily, towards redeeming the world from its follies, by direct attacks on its fashionable amusements; yet it is at all times seasonable to remind Christians of the exhortation, 'Be not conformed to this world.' We have therefore determined to make Dr. Henry's Inquiry, the occasion of a few plain remarks on the general subject of which it treats.

There are certain doctrines which cannot by any change of time or of circumstances, become unessential; and certain moral virtues, our obligation to maintain which cannot be weakened by any supposable contingencies; and in deciding on claims to Christian character, there can be little room for doubt when the decision respects the denial of doctrines so essential, or the violation of duties so obvious.

But there is a large class of actions, whose moral character is less easily decided; such as in themselves are indifferent, and become beneficial or injurious, only through the effect of circumstances.

Under this head may be classed such amusements as in their own nature, and independent of circumstances, are not morally wrong, and yet become injurious, either on account of peculiar circumstances, or by being always carried to excess. The only justifiable use of amusements is to relieve and recreate the mind and body when fatigued by the

performance of more severe duties. There is not, as many imagine, and as common language implies, a distinction, as to moral character, between duties and amusements—for amusements are justifiable only as duties. There are different classes of employments, some more and some less severe; some tending to exhaust, and some to exhilarate and to restore the spirits. Now the grand rule of action is to do all for the glory of God, to exercise our moral, social, intellectual, and corporeal faculties, so as most to promote this end. We are not required constantly to exercise any one class of faculties, but by a well balanced use of them all, in their appropriate spheres, to produce the greatest possible good. Now any recreation which tends so to refresh and adjust our various powers as to enable us to accomplish on the whole, more good than would have been attainable otherwise, is not only allowable as innocent, but is demanded as a duty. We are no more justifiable in permitting any of our powers to become inefficient through want of relief and recreation, than we are in abusing and destroying them by perversion. All the complex machinery of the human system whether corporeal or mental, ought to be kept in *perfect working order*, and he who wears it out prematurely by over action, or by abusing it to improper purposes, and he who permits it to rust out for want of action, alike violate their obligations to their Maker.

It is for this reason that a proper attention to exercise, diet, and amusement, is demanded of us as a

duty, and as preparing us for more efficient action in the cause of God. Besides, religion does not render us insensible to any of the pleasures and enjoyments of life, which are truly valuable. God in his goodness has made the appropriate exercise of all our powers upon their appropriate objects, not only our duty, but our supreme happiness, and we may say our only happiness. If man were perfectly holy, he would be perfectly happy, and would seek only such pleasures as are truly desirable. And the only reason why religion ever causes pain, or seems to diminish pleasure is, that a love of unworthy pleasures has taken previous possession of the mind, and the relinquishment of them causes self-denial. And the pain of all the struggles of the Christian, consists simply in the self denial of giving up an indulgence to which he has long been accustomed, for a greater and more enduring good.

Christians ought not therefore to hesitate to carry the spirit of their holy religion into all their amusements, as well as into their labours and devotions. It will unfit them for no amusement which becomes the children of God. It will dash from their lips no cup of pleasure which they ought to taste, who are permitted freely to drink at the fountain of living waters. And yet in how many cases is the unholy separation made between duties and amusements. How often do Christians indulge themselves in those things which a prevailing spirit of piety would prohibit as wrong, or exclude as insipid. This may arise partly from the force of inclination; but it is no less owing to the indefiniteness of the principles by which Christians regulate their practice. They know that there is a line of separation between the church and the world; but precisely where it lies, they know not. The forms of right and wrong float before their eyes in shadowy indis-

tinguishedness, and their opinions fluctuate with the popular current.

And although the correct and impartial investigation of this subject involves difficulties of a kind peculiarly subtle; yet on no subject are definite principles and rules of action more needed by all who would honour their Lord and Master. For in what way does the spirit of the world invade the church more frequently than under the guise of innocent amusements? And how great is the odium resulting to those who steadfastly resist these encroachments. Is there an appearance of peculiar solemnity in any church and congregation? Do Christians begin to rejoice in beholding the mighty works of the Holy Spirit? And do sinners begin to exult in their deliverance from the bondage of sin and death? Immediately the world is alarmed, they shrink from that light which would illuminate their dark domains, and seek for modes of terminating a state of things, to them so disquieting and fearful. And behold, all the votaries of elegant amusements are rallied at once; and all the devices of worldly wisdom are employed, to detach Christians from their appropriate pursuits, and to withdraw from the influence of divine truth, those who have almost escaped the pollutions of this world, and are standing on the threshold of the gates of heaven. The timid, the irresolute, and the wavering, fall into their snares, and are led captive at their will; whilst those who dare to resist their allurements, and to maintain a conscientious integrity, are ridiculed or reproached, as morose and gloomy, the enemies of innocent pleasures, and the foes of harmless amusements. And if perchance any one should happen to suggest that these things are adverse to the spirit of Christianity, and that the votaries of such amusements lessen or extinguish their claim to the Christian character, how unsparingly

are charges of bigotry and illiberality retorted. What! would you make religion a mere scene of gloom? Would you exclude all the harmless enjoyments and amusements of life? We must have amusements, and why not these? Is it not better to amuse ourselves thus, than to be worse employed?

He, therefore, who contributes to illustrate this subject, and to establish clearly those principles which shall guide Christians safely amidst the allurements of this enchanted ground, performs a service which demands the grateful acknowledgements of all who seek the welfare of the church. It is upon this ground, that Dr. Henry in the work now under consideration has entered, to encounter the armies of error with the sword of the Spirit, an undertaking which he has accomplished with a good degree of success.

In the first chapter, he opens the subject by a judicious and candid statement of the question in debate, "The consistency of the amusements of fashionable life with a Christian profession." The standard of appeal is the word of God. After noticing the various opinions entertained on this subject, assigning their causes, and showing the expediency of making it a matter of discussion, he limits himself to the consideration of two of those amusements which are most prevalent in fashionable life,—dancing and the theatre. To the individual history and general character of these amusements, he devotes two chapters, illustrating their origin, effects, and the general opinion of the pious and considerate in all ages, concerning each of them.

In the fourth chapter he considers the arguments derived from the precepts, and from the spirit of the word of God, appealing at the same time to well known facts, and to experience, in order to illustrate the effects of these amusements, on the religious character of those who advocate their innocence.

The mode of reasoning adopted by the author is judicious, and his arguments are conclusive; and we hesitate not to say, that this mode of viewing the subject, when thoroughly carried out into detail, will settle beyond controversy, the inconsistency of the amusements in question, with a religious profession. If history, universal tendency, and constant results; if the experience of private Christians, and of ministers of the gospel, have any weight in deciding this question, we cannot hesitate. Can it be proved concerning any amusements, that although innocent in theory, they are never so in practice, because always abused? Can it be proved that those who favour them, have in all ages been, to say the least, not distinguished by piety or by zeal in doing good, but more generally loose, and inaccurate in their principles, often grossly immoral; can it be proved that they are adverse to devotional feeling, and that devotional feeling is adverse to them, and that the enemies of elevated experimental piety always favour them, and employ them as a means of depressing that elevated standard of religion which exposes and alarms themselves; can it be proved that they are but too effectual in repressing the awakened anxiety of the sinner, and in quieting his fears and paralyzing his efforts; can all this be proved, and yet a doubt remain as to the tendency of these amusements? If there be any connexion between effects and causes, or if there be any soundness in the principles of analogical and inductive reasoning, and if experience is not an unsafe and deceitful guide, we must conclude that theatrical amusements, and the fashionable festivities of the ball-room, are adverse to the highest interests of man, and that Christians ought to encourage them neither by opinion, nor by example. When in addition to this, it is stated, that these amusements cause a waste

of time, and of property ; that they dissipate the mind, and unfit it for the faithful discharge of the duties of common life, and for the acquisition of useful knowledge ; that the theatre tends to corrupt the morals, and the late hours of nocturnal dancing, to undermine the health, a regard to the interests even of this life would lead us to the same conclusion as before.

We are far from asserting that all who favour these amusements, are of course to be considered as losing their claims to the character of Christians. But we do believe that those who have no claims to this character are the chief advocates of these amusements. We do not assert that those who advocate them are of course immoral, but we do believe that the immoral as a class, are unanimous in their favour—and that which the pious generally dislike, and the world generally advocates, must be adverse to the spirit of Christianity.

Upon most of these topics, Dr. H. dwells with different degrees of minuteness and power, and although we do not regard his work as a full discussion of this important subject in all its bearings, nor as a decision as complete and powerful, as the case admits and demands, yet we are confident that no one can read it without being impressed with the importance of the sentiments advanced, the candour and correctness of the general strain of argument, and the benevolent, yet manly independence of feeling which pervade the work. And we trust, that by this and other means, the attention of the American churches will be more generally and deeply excited to a subject so intimately connected with the welfare of the religious community.

Especially do we hope to see fully discussed, the duty of Christian parents, in relation to this subject—a topic to which Dr. Henry has but slightly alluded. If the world is ever to be converted to God, it will not be until the attention of the church is

more deeply fixed on the importance of anticipating the approach of worldly and carnal habits in the minds of the young, and of pre-occupying that ground with intellectual and moral culture, which is now permitted to be overrun with the plants of unrighteousness. We know that human efforts, alone, can never train up a child as a Christian ; but we likewise know that God, in bestowing his grace, is not unmindful of previous moral culture ; so that if children are from infancy instructed, and above all properly restrained, the eye of faith may look for successful results, with almost as much confidence as the farmer expects to reap the fruit of his labours. But many parents seem to expect, as an inevitable arrangement of Providence, that their children must go through a certain period of worldliness and vain amusement, and then be converted in some future revival at some indefinite time. Meanwhile there may be many sincere desires and earnest wishes. But the prevailing expectations of the parents are not strong enough to lead them seasonably and earnestly to oppose the current of worldliness and vain amusement which is bearing their children away. Who would prepare his son to fight the battles of his country by first sending him to serve in the armies of her most deadly foe ? And yet how many parents seem to take it for granted that their children must for a certain number of years be disciplined in the armies of the aliens, before they become soldiers of the cross. But let us not be misunderstood. We do not mean to assert that parents can at pleasure implant in their children a love of holy pursuits. And we also concede that until holy desires are excited in the soul, the pleasures and amusements of the young, though intellectual or social, will not be holy. But while we grant all this, we yet maintain that parents can do much by restraint,—by keeping their children

aloof from the most dangerous amusements of fashionable life. Are there no amusements but cards, balls, and theatrical exhibitions? Cannot parents restrain their children from amusements of this kind, not by the stern decree of arbitrary authority, but by a seasonable and affectionate exhibition of the truth? By a statement of the evils resulting from such amusements? And by a firm yet kind exercise of parental authority, if needed? If it be apparent to children in such circumstances that their parents are sincerely seeking their highest good; if it is obvious to them from the earliest dawn of intellect, that their parents seek first for them, the kingdom of God and his righteousness, and assiduously endeavour to guard them against the allurements of temptation; such is the power of conscience, and such we may say is the assistance of the Holy Spirit, that the obstacles which impede worldly-minded and lukewarm parents will vanish.

We fear that many Christian parents have low and unworthy conceptions of what God is able and willing to do in blessing their efforts, and in answering the prayer of faith. Many seem to be more interested in the worldly prosperity of their children, in seeing them admired or well settled in life, than in their eternal destinies: not indeed in theory or in profession; we may hear often from them expressions of desire for the salvation of their children; and they do wish them safe in the abstract. But when any decisive question in practice occurs, the truth soon becomes apparent:—They are afraid lest their children lose the favour of the world, or the admiration of man, or a good settlement in life. And thus faithless in God, and fearful of man, they hazard the immortal interests of their children, and cast them from him, whose favour is better than life, into the embraces of the ungodly world.

It would be interesting to imagine what would be the amusements

of the young, were they generally to become pious in early life so as to form a common and prevailing standard on this subject, as prompted by the influence of holy feelings and correct moral taste. Should such a generation ever arise, they would not be without appropriate amusements, more pure, more rational, more satisfying, and more adapted to obtain the end in view, than any which worldly taste and unholy feeling would select. Holiness would not banish amusements: it would refine and elevate them, free them from pernicious worldliness and sensuality, rescue them from abuse, and make them with all other things tend to promote the good of man and the glory of God. Does any one say that no such generation has ever been seen? I grant it. But are not the very imperfect and limited views of the church on this subject, and her want of faith in the promises of God, among the leading causes of the existence of this state of things? When the calculations of the great body of Christian parents concerning their children, are so worldly, are we to wonder that the result is not holiness? When they do not look upon the early conversion of their children as a thing generally to be expected, will they pray for it with faith and prevail against their own calculations? When they do not feel as they ought that they are educating their children, not for this world, but for citizens of heaven, and their weak and timid faith fluctuates with every prospect of worldly good or evil, can they rationally expect to see their children elevated by that honour which cometh from God only, and satisfied with that good which is like its author, immutable and imperishable?

Let Christians assume another attitude. Let it be deeply and constantly impressed on their minds that God is able and willing to do for them exceeding abundantly above all that they can either ask or

think ; let them diligently use the means of grace, and carefully restrain their children from the ways of the destroyer ; and let them depend not on themselves but on the almighty, all-pervading energy of the Spirit ; and in this state of mind let them with perseverance, and with strong cryings, and tears, intercede with him who is able to redeem their children from death,—and if the present state of things is not changed, and if their children are not saved in early life, then may they faint and be discouraged, and return to their worldly schemes and calculations. But, saith the Lord God, prove me now herewith, and see if I will not open you the windows of heaven, and pour you out a blessing that there be not room enough to receive it.

We are confident that the present aspect of God's providence justifies these sentiments. In the operations of his Spirit, he has reference more and more to the young, and many are now called whose conversion in former days would have been regarded as a matter of great amazement. And we trust that the day is not far distant when shall be brought to pass in greater power the saying that is written, "Out of the mouths of babes and sucklings hast thou perfected praise." And why should it not be so ? If the Lord Jesus is preparing his armies for the conquest of the world, will he not train in his service from their youth those who are to bear his standard and fight his battles ?

We hope soon to see the day when the church with one consent shall assume a higher standard with regard to every species of conformity to the world, whether it be exhibited in the pursuit of fashionable amusement, or of honour, or of gain. The church ought to be a *peculiar people*. Her power is irresistible when she fights on her own ground and with her proper weapons. But the essence of her strength consists in her being a *peculiar people*, not

in accommodating herself to the taste and principles of the world through fear of giving offence. When she leaves her own peculiar and elevated ground, and condescends to parley with the world, she is shorn of the locks of her strength. But if she is indeed a peculiar people, elevated above the world in action, and principle, and feeling, she flashes the light of conviction upon the minds of the ungodly—and although they rail and reproach, yet they feel that union with the church is not a vain form ; and thousands desire it who would otherwise neglect it as a useless ceremony. In short, the greater the distance between the church and the world, the more unsafe do the impenitent feel, the more do they desire her privileges. But if she leaves her lofty elevation and becomes altogether such as they, their sense of danger subsides, and they are content to remain without her sacred enclosures. Therefore Christians should not fear the charge of peculiarity and preciseness : rather should they fear so to conduct in all respects as not to encounter this imputation ; for the friendship of the world is enmity with God, and woe unto you when all men speak well of you.

It cannot be doubted that the church has power to make improper indulgence in fashionable amusements, a ground of admonition, or of discipline, especially when the church is united in her views of duty and expediency on this subject. And if those who enter her communion know the nature of these views, they are in duty bound to conform to them : and are justly considered criminal if they grieve and offend their brethren by conduct inconsistent with the prevailing feelings of the church.

We shall conclude our remarks on this subject by presenting our readers with a few extracts which may illustrate the literary merits of the work.

After quoting from the Bible a

number of passages descriptive of the true spirit of Christianity as opposed to the prevailing sentiments of the world, Dr. H. thus proceeds :

"If, then, the passages which we have quoted be not expressly intended to mark a distinction in respect to moral demeanour only, they must possess a deeper meaning. They are predicated on the fact that the unrenewed heart, in its inclinations and pursuits, looks only to the present state, and has no desires for the future : on the fact that the unrenewed heart is at enmity to God ; an enmity which lurks under all its movements, and is the secret agent of all its schemes. This melancholy truth is not to be contested now. It is the plain declaration of scripture. The habits and maxims of the world are of a character consonant with this fact. Its pleasures are found elsewhere than in God himself : Their tendency is, accordingly, to estrange the feelings still further from him ; and to keep out of view the infinite concerns which should engross the soul in its preparation for eternity. The directions of Divine Revelation were designed to effect an opposite end. The economy of redemption, of which they form a part, is contrived to give new desire and appetites to the soul ; to remove its hopes from earth ; to gather its enjoyments from spiritual pursuits. Here are two systems directly adverse to each other. They are composed of materials incapable of amalgamation.—It was, therefore, necessary that they should be kept apart from each other : without which the command to "grow in grace," and to become rich in spiritual attainments, would be perfectly nugatory.

"It is plain that the admonitions which require the Christian to be "separate" do not enjoin an ascetic retirement, or forbid that intercourse which is demanded by the charities of social life : but it is equally so, that they forbid any thing which could check our progress in spirituality, or render our deportment undistinguishable from that of the worldling. This distinction is not new to the man of the world : He has read enough in the word of God to see that it is there directed. He naturally, therefore, looks for some difference between the life of the Christian and his own : If he find no other than a mere profession ; if he see the same

moral appetites, and the same sources of pleasure, in both—his conclusion must necessarily be unfavourable either to the Christian or to his cause.—He might know enough of the Bible and of the heart to believe that "no man liveth and sinneth not"—he might believe that it is fully possible for even the pious man to be overtaken in the hour of temptation—he might have candour enough to set this to its right account, while he would look for the penitence and humility which follow—but he will not, and he cannot, pass a judgement of charity where there is an habitual spirit of worldliness ; or where he distinctly sees that a prevailing relish for sensual enjoyments has possession of the heart. These are matters clearly understood even where they are not rendered the subject of converse." pp. 101—104.

In the following remarks it is his design to remove the fear of that singularity which a conscientious exhibition of the spirit of the gospel implies.

"The objection that these views imply a necessary singularity of deportment and life, which divides society, and produces a collision of interests and acts, so far from militating against them, serves to prove their scriptural character. This singularity constitutes the very distinction referred to in the foregoing remarks : It is the very characteristic we are commanded to exhibit to the world at large. It does not assume the posture of a proud and conscious pre-eminence ; it does not say, 'stand by, I am holier than thou.' It make no pretensions. It claims no superiority. Its language in the mouth of the Christian is simply this ; 'I part from many of the customs and maxims of those around me, not to evince a sense of greater worth in myself ; not to announce my high attainments—but because I find these customs and maxims unfavourable to my spiritual interests : because the associations into which they lead me, are unfriendly to opposite habits—habits which it is my desire to cultivate, and which I believe conducive to my happiness. It is a liberty of choice, to which I believe myself entitled, in common with every other member of society, when no rule of decorum is infringed, and no individual injury is inflicted.'" pp. 108, 109.

He thus speaks of the regard due to the opinions of others on this subject.

"If those whom we esteem pious, are conscientiously principled against such recreations, they are wounded by our engaging in them.—Now to say, that every man ought to leave his neighbour to stand or fall by himself, and accordingly to suffer no feeling to occupy the bosom in relation to his conduct in these things, is to waive the matter on a ground very foreign from the economy of Christianity. No Christian can do this.—It is not the single interest of the private individual he has in view: it is that of the cause of the Redeemer.—This he has made his own: He feels himself wronged by an injury which it sustains. That same diffusive charity, which sinks in his sight little sectarian distinctions, and teaches him to love all 'who love the Lord Jesus Christ in sincerity,' renders him susceptible of feeling, whenever the cause of religion is dishonoured. Charity owes its existence to a love of the Redeemer; and is inseparable from a love of his cause, or of those who are supposed to be enlisted in it. To suppose the Christian, then, unaffected by that which he believes detrimental to the influence of true religion, is to suppose an impossibility. We are not without analogy of the same thing in civil communities: Whatever public sentiment has determined to be a matter of reproach, or mischievous to the welfare of society, is proscribed: even although there may be no written law in relation to it: And he who violates such a tacit regulation, is justly considered an offender against the better feelings of the community. And it is no palliation of his fault, that some others may be loose enough to countenance him in it: This public sentiment is derived from the more virtuous, and not the more loose portion of society.—Now the Church of Jesus Christ is a community, whose express object is to honour their Head: the views which are entertained by those whose acknowledged piety has given them a prominence in it, are entitled to our respect: no matter what their birth, worldly rank, or power, may be. The feelings or anxieties which are called into play here, are far more intense,—because

they relate to concerns of far more importance,—than those of the former case.

"An independence of action, and a choice of practical principles, is an absurdity of terms when applied to a Christian profession. The moment this is assumed, the professor becomes amenable to all the laws of *Expediency* and *Charity*. He will find that they bear on many an act which may be right in itself, but which is wholly altered in its character by that bearing. The question of 'abstracted rectitude' never can belong to the department of Christian casuistry." pp. 130—133.

After describing the tendency of these amusements to destroy devotional feelings, he subjoins the following remarks.

"There are certainly professors of religion who know little or no difference in the nature of their experience: and who tell us, accordingly, that they discover no alteration in their frame of mind after engaging in such recreations:—It is not easy to reason with such persons from the effect of changes which they have never felt: and still less easy to point out evils which they cannot comprehend. But he who has 'passed from death unto life,' and who since that change has discovered in himself new inclinations, and has found new sources of happiness, is familiar with a difference in the religious frames of his mind plainly referable to his habits or employments. It is not hard for him to distinguish between acts the mere morality of which he may not be able to investigate, but the propriety or impropriety of which is obvious to him from their effect on himself. It is not saying too much to affirm that no one can return from these amusements and close the day with all that fervency of devotional exercise, with that undivided attention to the perusal of the word of God, and that diligent examination of his own heart, which will be the last daily exercise of the growing Christian. The scene in which he had engaged possessed a power of attraction which is not relinquished when the engagement is closed. It is over and over enacted, at least in many of its parts, by the effective exercise of fancy. The reflected picture is vivid, and perhaps long vivid, to the mind's eye,

even where the reality is passed. This attraction was not derived from the power of a religious taste, but from inclinations which were wholly of a worldly nature : These, of course, are fed and cherished, and strengthened : And so far as they are so, they effectually militate against an opposite and holy temper.

"Now every one who is conversant with any thing of religious experience, well knows that a devotional and happy frame of mind is more easily lost than regained. It is, therefore, not a momentary effect which is produced in the present instance. The coldness and insensibility which now attend the performance of religious duties, will either be followed by the pains of remorse, or they will increase in intensity by continuance. One link in the chain of evil, is succeeded by another. The feelings and character undergo a new modification. The comfort of religion is forgotten, or only remembered in its vacancy, as a thing that is passed. Conscience loses its tenderness. Devotion itself is a matter of form and constraint. The spirit and beauty of holiness are visible no more. Such has been the fearful history of many a Christian, whose first back-sliding step was taken in 'innocent amusements.' " pp. 141—144.



MUSICA SACRA, or Utica and Springfield Collections United. Consisting of Psalm and Hymn Tunes, Anthems, and Chants, arranged for two, three, or four voices, with a figured base, for the organ or piano forte By THOMAS HASTINGS, and SOLOMON WARRINER. Fifth revised edition. Utica: Printed and published by William Williams. 1825.

WE have examined the above publication with no small degree of gratification, as we are fully inclined to believe it contains such a collection of sacred music as has long been a desideratum with two classes, comprising a considerable portion of the religious public. The classes referred to are, first, such as have made considerable progress in the cultiva-

tion of refined music in their choirs ; secondly, such as have the disposition, but want leisure or the means for attaining correctness of harmony and expression in their choral performances.

The present differs from the former editions of the same work, in several particulars of no small moment. The first is the increased number of tunes of common or simple airs, with a harmony so very plain and unpretending as scarcely to arrest the attention of the amateur, but which is extremely chaste, and well adapted to the low state of vocal talent that is very observable in multitudes of congregations throughout the country. The second is the addition of some parochial tunes, and a choice number of set pieces, of a character sufficiently refined and scientific to gratify the most fastidious. It differs also from the former in being comparatively free from errors, which, for several previous editions, had been accumulating ; and in the exclusion of some pieces which could be said to belong to neither of the classes above pointed out.

But an important feature of the work, and one which renders it proper to be noticed in this journal, (whilst the press is annually groaning with thousands of copies of rearranged, worn out, and resuscitated music,) is the addition of about fifty pieces, absolutely new in this country, the most of which appear to us to be of an uncommonly high character. Many of these are the productions of modern European masters of celebrity, and a few are from the pen of one of the compilers.

As to the music in general, we notice with peculiar pleasure that, whilst the music of several other collections has been scientifically arranged with reference to the powers of the organ, the music in the volume before us has been arranged with more special reference to the difficulties of vocal execution, and the capability of vocal expression.

Both of the compilers have, for the most of fifteen years past, been engaged (and we think successfully and honourably engaged) in the active cultivation of church music. They have been distinguished for their practical knowledge, skill, taste, and discrimination; and in compiling the present edition of their work, they have evidently spared no pains to turn these qualifications to the best account. There is a multitude of nameless and apparently trifling particulars, which, taken together, go to make up what we would term *excellence of style*, and which are scarcely known or recognised, except by the practical vocalist; while to all who listen to the performance in which these are combined, the effect is obvious. To this purport we might instance Colchester, Elysium, Mear, Weymouth, Lowell, Rothwell, Eaton, and a large number of others, compared with the numerous different copies in use. Among the set pieces, witness, in like manner, Eighty-Eighth, Dying Christian, Dialogue Hymn, Christmas, Gently Lord; which, when the state of church music in our country is taken into view, must be acknowledged to be better harmonized than any copies that have hitherto appeared.

The parochial music, comprising more than two-thirds of the volume, embraces all the principal varieties of measure, which are found in the most approved psalm and hymn books. Under the head of *Parochial Psalmody*, the compilers have instituted several distinctions with regard to practical adaptation, the importance of which has never before been sufficiently shown and insisted on in a work of this kind. For these we must refer the reader to the work itself. We cannot forbear, however, to select from their remarks on the above subject, the following passage:—"With few exceptions, which are noticed in the body of the work, the tunes of this large class" (*Parochial Music*) "will be

found to embrace sufficient variety, and to be sufficiently easy of execution, to answer all the ordinary purposes of psalmody; but as each of them is calculated (by a common though somewhat questionable license) to be sung in a great variety of stanzas, the business of practical adaptation becomes an object of immense importance, and clergymen, teachers, and choristers cannot bestow too much attention upon it."

To the sentiment implied in the marked passage of the parenthesis above, in favour of *particular adaptation*, we joyfully subscribe. But so long as the greater part of clergymen, choristers, and even teachers, remain so palpably deficient in musical taste, how can it be expected that a suitable adaptation of music will be made to the words, or of words to the music, so as even to exempt us from the pain of sometimes hearing the doxology appended to a sombre hymn, or performed in a tune of the minor key?

From this view of the subject it is obvious that the greater the scarcity of tasteful performers, the greater is the need of that particular adaptation we observe in set pieces. If all performers understood musical expression, even a tune of doubtful character would be partly adapted in the performance, by being varied to suit the variation of sentiment, so that we should no longer require the aid of those way marks commonly found in set pieces, and no longer be tortured with unmeaning sounds. We conceive it almost time that the meed of superior excellence should cease to be awarded to such tunes as are of that doubtful character, or are so destitute of character that they may be sung indifferently in a hundred different sets of words, containing perhaps as many different shades of sentiment. There is a language in music, without which it is wholly unfit for devotional or other purposes. If this language is perverted, its incongruities of ex-

pression are manifest. But if every melody has an appropriate relation to some particular sentiment, in preference to every other shade of sentiment how shall that peculiar language, be understood, when the melody is applied to any and every other sentiment but its own? But a glance at the real state of the art in our country, is sufficient to induce us to drop this subject. We cannot, however, but be pleased with the contemplation of one fact; which is, that the attention devoted to this subject is increasing, and that the rudiments of taste are more conspicuous in many places within the sphere of our acquaintance, than has ever before been the case; and we cannot but hope that the time may soon come when enlightened Christians may be induced to take the command in this business, and not feel themselves degraded by daring to be unfashionable.

The subject of adaptation leads us to notice a few faults in this work, which, though they do not detract from its scientific merits, seem to be aberrations from that high standard of taste which Mr. Hastings has been instrumental in erecting. We refer to his selection of words for some of those parochial tunes which, from their structure, are calculated for general adaptation. Now, we make bold to say that his selection of words in this edition is not so happy as in the former ones, as might be instanced in Jersey, Vienna, and Mansfield; and that, in those tunes which have in this edition a different set of words from those in the former, the change is far from doing honour to his taste. Among the latter we more particularly notice German Hymn, Walworth, Wesley Chapel, and St. Philip. But as an outrage upon all attempts at adaptation intended for the public eye, (we mean no disparagement to the *Musica Sacra*, it being the same in this as in other compilations,) we would instance Tamworth, to which are applied the words "Guide me, O

thou great Jehovah." What modest pilgrim would think of making a respectful and melting petition to Him whose very throne is majesty, in that boisterous manner which is better suited to the taking by assault than to asking a gratuitous favour.

The harmony which the compilers have introduced into the old tunes may, in most instances, better please the ear than the received harmony; yet we would take this occasion to express the objection we feel to the great license so frequently taken by the publishers of music in this country, of changing the harmonies, and even the airs, of the tunes of celebrated masters, which, for their great excellence and purity, as well as for their universal reception into the praises of the churches, may justly be termed classical. It is desirable that these should be preserved untouched, as the never-varying standards of taste. The license which is taken by publishers of correct musical science and taste, moreover, is made the precedent on which every pretender sets forth his corrections and emendations, to pervert the airs of eminent composers, and the harmonies established by usage, and to corrupt, so far as his influence extends, the taste of the public. For these reasons we would inquire, whether innovation and novelty ought not to be repressed by compilers and editors so justly celebrated as those whom we are reviewing? The proper theatre for the exercise of talent lies in the composition of original airs and harmonies; and here we hail with joy the acquisitions we have received from Mr. H. to the music of the sanctuary. Let Homer be preserved in his original simplicity; let Virgil pour forth his numbers still, in all the gracefulness with which they fell from his lips; and if any modern must explore the field of epic poetry, let him return, not with pretended improvements upon the standards of all antiquity, but with his own work, that, for its ability and taste,

shall descend to posterity, a companion and rival of theirs.

Among the new pieces which strike us as peculiarly fine, we would notice *Immortality*, by Meyer; *Austria*, by Mozart; *Veni Creator*, Portland, Medfield, Doddridge, and Pittsfield, by Mather; *Mansfield*, by Crotch; *Acceptance*, a sweet minor, by Handel; *St Austin and Asylum*, by Horsley; *Orinburgh*, by Haydn; *Gratitude*, by Shield; *Park-street*, by Venua; *Salisbury*, anon.; *Protection*, by Haydn; *Pergolesi*, by an Italian of that name; *Dunbar*, by Corelli; *Seville*, by Woelf; *Invitation*, from Gardiner's *Melodies*; *Florence*, by Viotti.

Among those which do great credit to the American muse, (although we have no great predilection in favour of American music in gene-

ral,) we would rank *Dartmouth*, by L. Mason of Savannah; *Ralston*, *Killingworth*, *Sandwich*, *Communion*, *Resurrection*, *Fraternity*, *Inspiration*, *Saints' Rest*, and *Installation*, by T. Hastings; the last three of which we think peculiarly excellent, and fine specimens for illustrating our ideas of particular adaptation.

The introductory part, containing the rudiments, which seems to embody most of the rules in the *Musical Reader* of Mr. Hastings, is better adapted to the use of beginners, and all classes of vocalists, than those in any compilation of music we have yet seen. On the whole, we congratulate the religious public on their being put in possession of this improved edition of so valuable a work.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

NEW PERIODICAL WORKS.—T. B. Wait & Son propose publishing at Boston, a "*Journal of Education*," to be issued monthly, at \$3 per annum; each number to contain 48 pages.—A publication to be called the "*Troy Review, or Religious and Musical Repository*," is about to be commenced at Troy.

Proposals are advertised at Plymouth, for printing in a duodecimo volume, "*Memoirs relative to the old Plymouth Colony, from its settlement in 1620, to the period when the colony was united to that of Massachusetts in 1692.*" The advertisement announces that the *New England Memorial*, by Secretary Morton, and the *Old Colony Records*, will be made the basis of the work, and the residue will be faithfully compiled from such historical productions as will afford an ample source for the purpose of a concise history of the colony.

Dr. Percival's Poem delivered before the Connecticut Alpha of the Phi Beta Kappa, is in press at Boston.

The *Itinerary of General Lafayette's Travels in America*, in four volumes, is publishing in Paris, where three of the volumes have run through several edi-

tions. It is probable that M. Levasseur will publish, under the revision of the general, an extensive *History of the Year's Residence of the Guest in the United States*, with official documents.

Mr. Hurwitz, author of "*Vindiciæ Hebraicæ*," has in the press a volume of *Moral Hebrew Tales*, translated from ancient Hebrew works. To which will be prefixed a popular *Essay on the still existing remains of the uninspired writings of the ancient Hebrew sages*.

More than fifty thousand newspapers (a very large number of which are purchased and read by the labouring classes) are distributed *every Sunday morning* over a circle of forty miles diameter, of which London forms the centre.

From the Report of the Board of Directors of the University of Virginia it appears, that the institution commenced on the 7th of March last, with 40 students, and on the last day of September the number had increased to 116. In the school of Ancient Languages there were 55; in that of Modern Languages, 64; Mathematics 60

Natural Philosophy, 33; Natural History, 30; Anatomy and Medicine, 20; Moral Philosophy, 14.

The property of the University consists of two parcels of land, one of 153 acres, comprehending a mountain intended to be occupied for the purposes of an observatory, and the other of 107 acres, which constitutes the site of the University. They have also a sum of about \$40,000, to be applied to building the Rotunda. The sum of \$31,677 has been placed at the disposal of an agent appointed to procure books for the library; \$6,000 have been deposited in London for the purchase of a philosophical apparatus; and \$3,000 for the acquisition of articles necessary for the Anatomical School.—*N. Y. Obs.*

The New Baptist Theological Seminary, at Newton, near Boston, has commenced its operations under the direction of Rev. Ira Chase, the professor of Biblical Theology. Rev. Francis Wayland, jr. has been appointed professor of Pastoral Theology.

The General Synod of the Evangelical Lutheran Church in the United States, at their late session in Fredericktown, Md. voted unanimously to establish a Theological Seminary, and elected the Rev. S. S. Schmucker to the first professorship. Mr. S. is known to the public as the translator of Storr's Theology. The Rev. Mr. Kurtz, of Hagerstown, has been appointed to visit Germany and England, for the purpose of soliciting contributions. Professor Schmucker is to visit New England, and other gentlemen, the Southern and Middle States, for the same purpose. The Lutheran Church contains about one thousand congregations and nearly two hundred ministers.

An Academy has been established at St. Augustine, in East Florida, for which a charter of incorporation will be asked at the ensuing session of the legislative council. Rev. Eleazer Lathrop has been appointed superintendent, and the institution is placed under the direction of 16 Trustees. It is stated that board for the pupils, in respectable private families, will cost \$150 per annum.

A bill has been passed in New Jersey, for the establishment of an institution for the Deaf and Dumb in that State.

A monument is erecting in Glasgow, to the memory of John Knox. It is to be a Doric column, sixty feet in height. He is to be represented as preaching, leaning a little forward, his left leg advanced, and holding in his right hand a small pocket Bible. In the energy of speaking, he has grasped and raised up the left side of the Geneva cloak, and is pointing with the fore-finger of his left hand to the Bible in his right. This seems to us a singular mode of honouring the memory of such a man as John Knox.

Dr. Barry, an English physician resident at Paris, in a memoir on the circulation of the blood, is said to have shown, to the satisfaction of the Royal Academy of Sciences in that city, first, that the blood in the veins is never moved towards the heart but during the act of inspiration: and, secondly, that all the facts known with respect to this motion in man, and the animals which resemble him in structure, may be explained by considering it as the effect of atmospheric pressure.

NEW PUBLICATIONS.

RELIGIOUS.

Religious Scenes; being a sequel to "Sermons for Children." By Samuel Nott, Jr.

An Appeal to Liberal Christians for the Cause of Christianity in India. By a Member of the Society for obtaining

Information respecting the State of Religion in India. Boston. Office of the Christian Register.

Biblical Repertory. A Collection of Tracts in Biblical Literature. By Charles Hodge. Vol. I. No. 4. Princeton, N. J. D. A. Borredstein.

The Christian Doctrine, as interpreted by Unitarians, and their Duty. A Sermon at the Installation of the Rev. Winthrop Bailey to the Pastoral care of the Third Congregational Society in Greenfield, Mass. Oct. 12, 1825. By N. Thayer, D. D. of Lancaster, Greenfield.

An Address, delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Christ's Church, New-York, on the twenty-ninth day of July, 1825. By James Kemp, D. D. Bishop of the Protestant Episcopal Church in Maryland. Published at the request of the Trustees. 8vo. New-York. T. & J. Swords.

Christian Sympathy, a Sermon preached to the Congregation of English Protestants, in the city of Rome, Italy, on Easter Sunday, 3d April, 1825. By Bishop Hobart. 8vo. Philadelphia. Price 19 cents.

An Inquiry into the Consistency of Popular Amusements with a Profession of Christianity. By T. Charlton Henry, D. D. Charleston, S. C.

A Sermon delivered on the Twenty-Fifth Anniversary of the Female Asylum. September 24, 1825. By F. W. P. Greenwood. 8vo. pp. 20. Boston.

Family and Private Prayers, compiled from the Devotional Writings, of Bishop Andrews, Bishop Ken, Bishop Wilson, Jeremy Taylor, Dr. Hickeys, and Dr. Johnson. By the Rev. William Berrian, an Assistant Minister of Trinity Church, New-York. 12mo. pp. 51. New-York. E. Bliss & E. White.

A Discourse delivered before the Society for the Promotion of Christian Education in Harvard University, at its Annual Meeting, in the Church in Federal-street, Boston, on the Evening of the 28th of August, 1825. By John Brazer, Pastor of the North Church in Salem. 8vo. pp. 27. Boston. Cummings, Hilliard, & Co.

Canons for the Government of the Protestant Episcopal Church in the United States of America; being the Substance of various Canons adopted in General Convention of said Church; Held in years of our Lord 1799, 1792, 1795, 1769, 1801, 1804, &c. 8vo. pp. 43. New-York. T. & J. Swords.

Attachment to the Redeemer's Kingdom; A Sermon Preached before the Prayer Book and Homily Society, in Christ Church, Baltimore, June 2, 1825. By the Rev. Stephen H. Tyng, A. M. Rector of Queen Ann Parish. Pr. Geo. Co. Md. 8vo. pp. 32. Georgetown, D. C.

A Sermon on Final Perseverance, delivered at Washington, Rhea County. By the Rev. William Eagleton, Pastor of Bethel Church, and published by request. Heiskell & Brown Knoxville, Ky.

The duty of Distinction in preaching, explained and enforced. A Sermon, delivered March 9th, 1825, at the ordination of the Rev. Israel G. Rose, A. M., as Pastor of the Church in Westminster Society, Canterbury. By Orin Fowler, A. M., Pastor of the Congregational Church, Plainfield, Conn. Hartford, Goodwin & Co.

Importance of Spiritual Knowledge. A Sermon, delivered before the Society for Propagating the Gospel among the Indians and others in North America, in the First Church, Boston, Nov. 3, 1825. By John Codman, D. D. Pastor of the Second Church in Dorchester. With the Report of the Select Committee. Cambridge. Hilliard & Metcalf.

The Christian's Instructor, containing a summary Explanation and Defence of the Doctrines and Duties of the Christian Religion. By Josiah Hopkins, A. M. Pastor of the Congregational Church, in New Haven, Vt. 12mo. pp. 312. Middlebury, Vt. J. W. Copeland.

A Sermon, delivered in the Second Presbyterian Church, Pittsburgh, Pa. October 16, 1825, in aid of the Funds of the Western Missionary Society. By Elisha P. Swift, Pastor of said Church. 8vo. Pittsburg. D. & M. Maclean.

Prayers for the Use of Families. With Forms for Particular Occasions, and for Individuals, 18mo. pp. 108. Cambridge. Hilliard & Metcalf.

An Address, delivered at the Laying of the Corner Stone of the Second Congregational Church, New York, November 24, 1825. By the Rev. William Ware. 8vo. New York. B. Bates.

A Discourse, delivered in Trinity Church, New York, on Thursday, No-

ember 24, 1825, (the day of General Thanksgiving throughout the State.) By the Rev. John Frederick Schroeder, A. M. an assistant Minister of Trinity Church. 8vo. pp. 28. New York. G. & C. Carvill.

The United States of America, compared with some European countries, particularly England; in a Discourse, delivered in New York. By John Henry Hobart, D. D. 8vo. New York.

MISCELLANEOUS.

On Oration, delivered at Providence, September 6, 1825, before the United Brothers Society of Brown University. By Horace Mann. 8vo. pp. 30. Providence. Barnum, Field, & Co.

The Atlantic Souvenir; a Christmas and New Year's Offering. 1825. 18mo. pp. 353. Philadelphia. Carey & Lea.

Elements of Geography, exhibited Historically, from the Creation to the End of the World: on a New Plan, adapted to children in schools and private families. Illustrated by four Plates. By Jedidiah Morse, D. D. Author of the American Universal Geography, Gazetteer, &c. The Sixth Edition, revised and corrected. New-Haven. H. Howe.

Touces on Agriculture, including a Treatise on the Preservation of the Apple Tree. Together with Family Receipts, Experiments on Insects, &c. By Henry Putnam, Esq. Second Edition enlarged. 8vo. pp. 64. Salem. J. D. Cushing.

Memoir of Simon Bolivar, Liberator of South America. New-York. D. Fanshaw.

Observations on the Improvement of Seminaries of Learning in the United States; with Suggestions for its Accomplishment. By Walter R. Johnson, Principal of the Academy at Germantown, Pennsylvania. 8vo. pp. 28. Philadelphia. E. Littell. 1826.

Remarks on Changes lately Proposed or Adopted in Harvard University. By George Ticknor, Smith Professor, &c. 8vo. pp. 48. Boston. Cummings, Hilliard, & Co.

Biography of the Signers of the Declaration of Independence. 8vo. Vol. 6. Philadelphia.

Memoirs of the Life of Richard Henry Lee, and his Correspondence with the most distinguished Men in America and Europe, illustrative of

their Characters, and of the Events of the American Revolution. By his Grandson, Richard H. Lee, of Leesburgh, Va. 2 vols. 8vo. Philadelphia. Carey & Lea.

The Life of Mary Dudley, including an Account of her religious Engagements, and Extracts from her Letters; with an Appendix containing some Account of the Illness and Death of her Daughter Hannah Dudley. Philadelphia. B & T. Kite.

The American Instructor, designed for all Common Schools in America. By Hall I. Kelly, A. M., Author of the "Instructor." 12mo. pp. 168. Boston. True & Green.

History of the United States, from their first Settlement as Colonies, to the close of the War with Great Britain, in 1815. 12mo. pp. 336. New-York. Charles Wiley.

A History of the United States of America, on a Plan adapted to the capacity of Youth. Illustrated by Engravings. By the Rev. Charles A. Goodrich. Fourth Edition. 12mo. pp. 316. Lexington, Kentucky. W. W. Worbley.

A Treatise on the Medical and Physical Treatment of Children. By William P. Dewees, Lecturer on Midwifery, &c. 8vo. pp. 500. Philadelphia. Carey & Lea.

Sibylline Leaves and Wayward Criticism. By Arthur Singleton, Esq. No. 12mo. pp. 24. Boston.

A Discourse delivered before the Society for the Commemoration of the Landing of William Penn, on the 24th of October, 1825. By G. L. Ingersoll, Esq. 8vo. pp. 36. Philadelphia. R. H. Small.

An Address delivered at the Dedication of the Town Hall in Worcester, Mass., on the second day of May, 1825. By John Davis. Worcester, 8vo pp. 36.

An Elementary Treatise on Mechanics, the Doctrine of Equilibrium and Motion, as applied to Solids and Fluids. Chiefly Compiled and Designed for the Use of the Students of the University at Cambridge, New England. By John Farrar, Professor of Mathematics and Natural Philosophy. 8vo. pp. 440. Cambridge. Hilliard & Metcalf.

The Student's Companion, containing a Variety of Poetry and Prose, selected from the most celebrated Authors; to which are added Miscella-

neous Matters, particularly designed to improve Youth in Reading and Parsing the English Language. By Amos I. Cook, A. M. Preceptor of Fryeburgh Academy. Second Edition. Concord, N. H. Isaac Hill.

Easy Lessons in Geography and History, by Question and Answer. Designed for the Use of the Younger Classes in the New England Schools. By Joseph Allen, Minister of Northborough, Mass. 18mo. pp. 44. Boston. Cummings, Hilliard, & Co.

An Oration pronounced before the Phi Beta Kappa Society of Dartmouth College, August 25, 1825. By Charles B. Haddock. Published by request. 8vo. pp. 35. Concord, N. H. J. B. Moore.

The Conflagration, a Poem, written and published for the Benefit of the Sufferers by the recent disastrous Fires in the Province of New Brunswick. By George Manners, Esquire, British Consul in Massachusetts. 4to. pp. 18. Boston. 1825. Ingraham & Hewes.

Mina, a Dramatic Sketch; with other Poems. By Sumner Lincoln Fairfield, author of "Lays of Melpomene," &c. 12mo. pp. 120. Baltimore. Joseph Robinson.

Leisure Hours at Sea: being a few Miscellaneous Poems, by a Midshipman of the United States Navy. New York.

The Speeches, Addresses, and Messages, of the several Presidents of the United States, at the Openings of Congress, and at their respective Inaugurations. Also, the Declaration of Independence, the Constitution of the

United States, and Washington's Farewell Address to his Fellow Citizens. Embracing an Official Summary of the National Events of the first Half Century of the Union. With Engravings. 8vo. pp. 536. Phil. de phil. Robert Desilver.

A Journal of a Tour around Hawaii, the largest of the Sandwich Islands. By a Deputation from the Mission of those Islands. 12mo. pp. 264. Boston. Crocker & Brewster.

A Historical Sketch of the Formation of the Confederacy, particularly with reference to the Provincial Limits and the Jurisdiction of the General Government over Indian Tribes and the Public Territory. By Joseph Blunt. 8vo. pp. 116. New York. G. & C. Carvill.

A Letter to Robert Owen, of New Lanark, Author of two Discourses on a New System of Society. By a Son of the Mist. Philadelphia.

Observations on Electricity, Looming, and Sounds; together with a Theory of Thunder Showers, and of West and Northwest Winds. To which are added, a Letter from the Hon. Thomas Jefferson, and Remarks by the Hon. Samuel L. Mitchill. By George F. Hopkins. 1825. 8vo. pp. 40. New York. Hopkins & Morris.

The Rebels; or Boston before the Revolution. By the Author of "Hobomock." 12mo. pp. 304. Boston. Cummings, Hilliard, & Co.

The Passage of the Sea; a Scripture Poem. By S. L. Fairfield. New York.

RELIGIOUS INTELLIGENCE.

AFRICAN CHURCH.—A very interesting church was organized at Boston, on the evening of the 28th of December, in the presence of a crowded audience. It consisted of thirteen persons of colour, who were found among the emigrants about to sail for Liberia. All of them furnished satisfactory evidence to the ordaining council, of their being members of other churches in good standing. The Rev. Mr. Dwight in whose church the services were performed, preached the sermon from Psalm lxxviii. 31.—*Ethiopia shall soon stretch out her hands unto God.*

These thirteen with about thirty other people of colour were to sail from Boston about the first of January, accompanied by the Rev. Calvin Holton, a Baptist missionary, and Dr. Ebenezer Hunt. The Rev. Mr. Sessions, agent of the Colonization Society, also accompanies the expedition, to return in the same vessel.

The Rev. Lott Cary, missionary at Monrovia, writes, June 1825, as follows.

On the 18th of April, 1825, we established a Missionary school for Na-

five children. We began with 21; the school has increased since to 31. And as I knew it to be the great object which the Society had in view, I felt that there was no risk in furnishing them with a suit of clothes each upon the credit of the Board. We teach from eleven in the morning until two in the afternoon, it being as much time as I can spare at present. You will see from the list that Grand Cape Mount will soon be a field for missionary labours, as that nation is most anxious for improvement. I wrote to the King, some time in May to send five or six girls to school, and have since received an answer informing me that the girls and their mothers were absent, and when they returned I should have them. According to their custom they have to remain six months. I intend to write him again, and as soon as the African Missionary Board can support a school, to get one established up there.

We begin now to get on with our farms and buildings tolerably well. I have a promising little crop of rice and cassada, and have planted about 180 coffee-trees this week, a part of which I think, will produce the next season, as they are now in bloom. I think, sir, that in a very few years we shall send you coffee of a better quality than you have ever seen brought into your market. We find that the trees of two species abound in great quantities on the Capes, both of the large and small green coffee, of which I will send you a specimen by the first opportunity.

The Sunday School continues to prosper. We have now on the list forty, but only about thirty-three attend regularly. Two of them, George and John, from Grand Cape Mount, can read in the New Testament quite encouragingly.

SIERRA LEONE.—Those who have any doubts either of the importance or the practicability of the objects contemplated by the American Colonization Society, may be relieved of them by the following testimony respecting the success of a similar plan at Sierra Leone. It is taken from a late number of the London Quarterly Review; and is inserted here the more cheerfully, as it comes from a source whence we have not been accustomed to expect statements of this kind.

“By the official returns in August, 1822, it appears that the population of

Sierra Leone consisted of 16,671 souls, of whom more than 11,000 were negroes, rescued by our cruisers from slavery. Perhaps so much happiness and unmingled good were never before produced by the employment of a naval force. Eleven thousand human beings had then been rescued from the horrors of the middle passage, (horrors, be it remembered, which have been aggravated by the abolition of the slave-trade, such is the remorseless villany of those who still carry on that infamous traffic,) though the mortality among them when they are first landed, arising from their treatment on board the slave-ships, has been dreadful. They are settled in villages, under the superintendence of missionaries or schoolmasters, sent out from this country, *and of native teachers and assistants*, whom the settlement now begins to supply. The effect of this training has been such, that though, when the population of the colony was only 4,000, there had been *forty cases* on the calendar for trial; ten years after, when the population was 16,000, there were only *six*; and not a *single case from any of the villages under the management of a missionary or school-master.*”

“Captain Sabine of the Engineers, has authorized the Committee to state his testimony, that ‘after spending six weeks in the colony, and closely and repeatedly inspecting the state of the liberated Africans, under the care of Christian instructors, the representation of their improved condition was perfectly true; and that in reference to the largest assemblage of them, at Regent’s town, their spirit and conduct are such, that he is persuaded *there is not to be seen on earth, a community of equal size, so truly exemplary.*’ A naval officer, who had seen much of the negroes in slavery, was so struck with the state of these, that he could hardly believe they had been under instruction only since the end of the year 1816. Inquiring what method had been pursued to bring them from the deplorable condition in which they were received, to such a state in so short a time, Sir Charles M’Carthy replied ‘no other than *teaching them the truths of Christianity*, which these gentlemen were sent to propagate by the Church Missionary Society. By this alone they have ruled them, and have raised them to a common level with other civilized people; and be-

lieve me,' he added, 'if you admit Christian teachers into your island, you will find your negroes soon become affectionate and faithful servants to you.'"

SANDWICH ISLANDS:—Burial of the late King and Queen.—Mr. Whitney, in a letter dated June 24th to the Secretary of the American Board, thus speaks of this occasion.

"On the sixth of last month, the Blonde frigate arrived at Woahoo, with the bodies of the late King and Queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months notice of their death. Their remains were interred with many tears and much solemnity.

On the day of the ship's arrival, the survivors who returned from England, together with the chiefs and many people, proceeded to the church, where divine service was attended: after which Boka, the chief who accompanied the King, called the attention of the assembly to what his majesty, the King of England, had told him: viz. 'to return to his country; to seek instruction and religion himself; and to enlighten and reform the people.'

Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the Islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers: and I am happy to add, that an increasing number are inquiring with solicitude, *What shall we do to be saved?*

BOMBAY MISSION:—Mortality among the children of the Missionaries.—The wife of Mr. Hall, missionary at Bombay, arrived at Salem on the 18th of November. Mrs. Hall took this voyage, with the concurrence of all the missionaries, in the hope of preserving the lives of her children. Two had already fallen victims to the climate. The elder of the remaining two had been so ill as to be despaired of, and did not finally reach America. It was the hope of Mr. and Mrs. H. that she might arrive safe with the objects of their tender solicitude, and that after providing a suitable place for them in this country, she might return to join her husband.

In respect to the mortality which has prevailed among their children, the missionaries at Bombay have been 'pierced with many sorrows.' Mr. and Mrs. Graves had lost four, and were left childless; Mr. and Mrs. Garrett had just buried a little daughter; and the only surviving child of Mrs. Nichols died the day before Mrs. H. sailed.

In reference to these and other afflictive dispensations towards this mission, the Editor of the *Missionary Herald* remarks, that "they are such as should call forth the tender sympathies of Christians at home with reference to their brethren and sisters, who have borne the burden and heat of the day, in that arduous field. Unceasing prayer should be offered, that the afflictions and disappointments, which the missionaries have felt, may be the precursors of great spiritual blessings. How long it may be the pleasure of our Heavenly Father to withhold the influences of his Spirit from the labours of his servants, it is not within the reach of human faculties to predict. We know, however, that no instance of faithful, self-denying labour, performed from Christian principle, will pass unnoticed and unrewarded by the Lord of missions; and we have much reason to believe that there is always a real connexion, though it may not always be easily discerned, between the plain preaching of the gospel and the ultimate salvation of some who hear it."

SERAMPORE TRANSLATIONS.—At the late anniversary of the English Baptist Missionary Society, the Rev. Joseph Kinghorn vindicated the translations of the missionaries of that Society, in a very satisfactory manner. We hope that the Abbé Dubois, Mr. Adam, and our Unitarian friends, will, for their better information, re-examine the subject.

LONDON HIBERNIAN SOCIETY.—This Society has no less than *eleven hundred and forty-seven* schools, containing 94,262 scholars, of whom above 50,000 are children of Roman Catholic parents. The scholars are instructed in either the Irish or the English Languages, or in both, according to circumstances. The reading lessons of the lower classes are *extracted from the scriptures*; and every child who is admitted into the schools, must, at the end of twelve months, be able to enter

the New Testament class. Such is the demand for education among the poor of Ireland, that the Society is called upon on every side, to extend its schools to a degree far exceeding the funds at present placed at its disposal.

PROGRESS OF THE MISSIONARY SPIRIT IN BRITAIN.—Some idea of the rapid progress of the Missionary spirit in Great Britain, may be formed by the following short sketch of the progress of the Church Missionary Society, instituted in the year 1800. During the first ten years, that Society had but one mission; it has now nine missions. The clergy who were supporters of its objects were, during the first year, 50; at the end of the first ten years, 260; they are now about 1500. The whole income for the first ten years, was £15,000; for the last year alone it was above £40,000. There were none, or very few, converts who were communicants at the end of the first ten years; there are now above 1000. There were then few hearers; there are now several thousands. Then it had but 4 schools, and 200 scholars; now it has 231 schools, and 13,200 scholars.

RELIGIOUS INTOLERANCE IN CANADA.—A writer in the New York Observer communicates the following particulars respecting the state of things in Canada. With the substance of the communication our readers are perhaps already acquainted.

The provincial law requires that all churches, congregations, and religious communities, shall keep a duplicate register of baptisms, marriages, and funerals; one to be retained by the congregation, the other to be annually deposited in the office of the clerk of the Superior Court, which registers must be authenticated by the signature of one of the judges on each leaf or page. All those persons who are non-conformists to the established church of England, except the Presbyterians of the established Kirk of Scotland, are deprived of this privilege, by a construction of the act equally novel and curious. It has been adjudicated in the highest court of law, that the term *Protestant* includes only persons of the state church, and consequently the different ministers of the Congregational, American Presbyterian, and the Methodist Societies, can neither administer baptism, celebrate marriage, or attend a funeral with security; and their

registers, not being signed by a judge, would be refused as evidence, either of a child's legitimacy, the nuptial contract, or of a person's death. This is an intolerable nuisance, politically considered, and in a religious point of view is a grievous impediment to the progress of the gospel. One circumstance connected with it is very striking and anomalous—the Catholics are all in favour of granting to the various societies their rights, or rather, of interpreting the law without restriction: while the ecclesiastics of the state church are decidedly inimical to granting the other denominations the evangelical right to have their children baptized according to their own consciences, or the melancholy pleasure of interring their friends in their own way.

WALDENSES.—The following account of this interesting people is from an English Magazine.

There are now living in the valleys of Piedmont, called Luzenda, Perosa, and San Martino, about *eighteen thousand* Vaudois, the remainder of the Waldenses and Albigenses, who have in the midst of Popish darkness, enjoyed the light of truth, and, though surrounded by the demons of persecution, have nobly defied all their rage and cruelty. These, like the famed 7000 of *Old Testament* record, have never bowed the knee to Baal; and among them have been numbers who have united the Protestant faith with a corresponding walk and conversation. From France and Sardinia they have endured *thirty-two persecutions*, in which the furnace seemed to have been heated with a design to extirpate their whole race; and nothing has saved them from their fury, but the almost miraculous care of the Almighty, connected with their own union and courage in their mountainous, intricate, and impregnable fastnesses, whither they have fled for shelter.—Thousands of them have suffered martyrdom, and shown their inflexible attachment to the cause of the Redeemer; while, like him, these peaceable people invoked with their dying breath forgiveness for their enemies.

When Piedmont was under the late government of France, the Vaudois were put in full possession of all the privileges common to other subjects; but on the restoration of the Bourbons, in the year 1814, they were again united to Sardinia; and, though they never murmur, they are subjected to the most

grievous restrictions. They cannot, for instance, purchase lands out of the confined limits assigned them; they are obliged to desist from work, under the penalty of fine or imprisonment, on the Roman Catholic festivals, which are almost perpetual; they are forbidden to exercise the professions of physician, surgeon, or lawyer; and these people, together with their ministers, are compelled to serve as private soldiers, without the possibility of advancement. All religious books are prohibited, except the Bible, which is subject to such a high duty as almost to place it beyond their reach. Schools are, indeed, allowed on the old system; but on Bell's and Lancaster's system they are prohibited. The scriptures and catechisms have sometimes been circulated among the Vaudois leaf by leaf, as the only means of obtaining a perusal of their pages. They are not allowed to multiply their places of worship, though they may rebuild and enlarge their old ones.

In the time of Oliver Cromwell, collections were made throughout England, on behalf of the Vaudois, amounting to 38,241*l.* 10*s.* 6*d.*; which after affording them considerable relief, left a fund of 16,333*l.* 10*s.* 3*d.*; which Charles the second, on his restoration, used for his own purposes, assigning as a reason, that he was not bound by any of the engagements of a usurper and a tyrant. William and Mary restored the pension; but during the reign of Napoleon, the British Government, from political motives withheld it, and the Vaudois pastors (thirteen in number) are for the most part living in a state of poverty.

Efforts are now making to recover this lost aid, and thereby enable the pastors to surmount their difficulties, to assist in the establishment of schools, and the education of their ministers, and especially in building a hospital among them. His Majesty George the Fourth has presented them with 100 guineas. Several of the Protestant States on the continent are interesting themselves for these suffering people; and it is hoped that a favourable moment has arrived for the relief of the oppressed Vaudois. The valleys have lately been visited by some English clergymen, who have taken a lively interest in the fate of their inhabitants.

A highly respectable committee has been formed in London, to promote subscriptions for the Waldenses, and to

manage the fund raising for them in the United Kingdom.

PROTESTANTS IN FRANCE.—At a late monthly concert in Boston, the Rev. Sereno E. Dwight, recently returned from Europe, gave some account of the religious condition of France, a sketch of which was published in the Recorder and Telegraph. Most of our readers may have seen this sketch, yet as it is interesting, for the facts it embodies, and valuable for reference, we shall preserve the substance of it on our pages.

"In Paris," says Mr. D., "there are four places, where public worship is held on the Sabbath in the English language:—1. The Chapel of the British Ambassador, where the chaplain of the embassy preaches every Sabbath morning. 2. The French Protestant church in the Rue St. Honore, in which the same gentleman officiates in the afternoon. 3. The American church; so called because an American resident in Paris [who has since returned to this country] procured, through the medium of Mr. Gallatin, our minister at the French Court, the consent of the government for its establishment. It is a small circular hall in the upper story of the church last mentioned. The present minister is the Rev. Mark Wilkr, a most valuable and pious man. 4. The fourth place of worship in English, is in the Chateau Marboeuf in the Champs Elysees, a building purchased by the Rev. Lewis Way, at an expense of 10,000*l.* sterling. Mr. Way is possessed of a very large fortune, and is a man eminently devoted to the prosperity of religion. He himself opened this place of worship, and preached there regularly until his health failed, which was some time in the month of May last. When Mr. D. attended, the house was filled; almost all the hearers being English residents in Paris, of which description there are said to be usually not less than 20,000.

Of French Protestant churches in Paris—either Reformed or Lutheran—there are four or five. Some of the clergy, who formerly embraced the Unitarian sentiments, appear to have renounced them. Yet their preaching, even now, is not remarkably discriminating. Among other things, the long contest with Popery seems to have had an unfavourable influence. Those, however, who have witnessed the pro-

gress of evangelical religion in that metropolis, are greatly encouraged; and Mr. D. was assured by Rev. Mr. Wilks and other clergymen, that nothing was wanting but houses of worship and faithful ministers, to induce many thousands of the people to unite themselves to Protestant congregations. The existing churches for French Protestants are very much crowded. A French Bible Society, Missionary Society, and Tract Society, are strange names—yet such societies have recently been formed, and are every year gaining strength.

There is also in Paris a Theological Institution, under the charge of the Rev. Prof. Galland, a man of high attainments and great excellence, who was called to that station from his pastoral labours in Berne. Two or three professors are connected with him in the management of the Institution, all of whom are regarded as men of piety. The students, of whom there is a considerable number, are generally poor, and are aided by the liberality of English Christians. The character of these young men is excellent.

Though France is a Catholic country, yet with the exception of a few periods of short duration in the sixteenth and seventeenth centuries, dissent from the established religion has not been wholly prevented, as it has been in Spain and Italy. The Protestants were very numerous before the massacre of St. Bartholomew's Eve, and again before the revocation of the Edict of Nantes. The late emperor, though he established a Catholic Church, was an avowed enemy to religious persecution, and a decided friend to the Protestant church, to which he gave many important privileges. As such, his memory is cherished with gratitude by all the Protestants of France. The charter given by the late king, Louis XVIIIth, owing probably to the very difficult circumstances in which he was placed on ascending the throne, was favourable to their civil and religious liberty. It acknowledged and secured the rights of the Protestant church. Yet in the early part of his reign, in 1815, 16, and 17, very violent persecutions existed in the south of France against the Protestants, and a considerable number of them are said to have suffered death from the hands of violence. If the government did not directly sanction this violence, it is regarded by the Protes-

tants as having winked at it; yet they appear to suppose that Louis XVIIIth himself was opposed to it, and was not unfriendly to their cause. The present king is far less favourable to the Protestant religion than his predecessor. He has been through life, an open profligate, and most notorious libertine: and now, to make his peace with heaven, he has commenced the furious bigot, and readily consents to any measures, however oppressive, which are proposed by the Catholic party against the Protestants and their religion.

Far the larger number of the Protestants are in the south of France.—There they have many large congregations, furnished with respectable clergymen, and in many of the departments constitute the majority of the population. Since the persecutions of 1815, they have increased very rapidly in that part of the kingdom. They are very numerous, also, on the borders of Switzerland, and on the Rhine; in the two Departments of the Upper and Lower Rhine, far more so than the Catholics. There the Lutheran clergy are more numerous than those of the Reformed Church; and too many of both have imbibed the Unitarianism and Neologism of Germany, with effects equally undesirable upon the religious character of the people.

Though the government is thus hostile to the Protestants, and inclined to exercise severity towards them, yet so long as the charter of Louis XVIIIth is permitted to continue in force, they will retain no small degree of religious freedom, as by it they are permitted to circulate books, and, on application to the constituted authorities, to establish churches. The general intelligence which exists in France, the freedom of the press, the unpopularity of the French king, and the prevalence of infidelity, all afford a sort of security to religious freedom.

The Bible is very rarely to be found in France, either in families or in the booksellers' shops. Except in the few shops kept by Protestants, it is not for sale in Paris. The Catholics are almost without exception, extremely ignorant of its contents. It is indeed very rare to find either a layman or a clergyman of this denomination, who appears to have any knowledge of it except what is derived from a compilation often to be met with, made up of ex-

tracts from the histories of the Old and New Testaments, the Apocrypha, and the Lives of the Saints.

The number of Protestants in France was estimated in 1807 at 2,000,000; and probably may now amount to 2,500,000 or 3,000,000, scattered extensively throughout the kingdom.—This dispersion, if they can be united, will give them far greater influence.—And many circumstances now conspire to promote union and co-operation—particularly the persecutions of the government, the liberty of the press, the establishment of a Bible Society, a Tract Society, a Missionary Society, and the Theological Seminary at Paris. British Christians, also, particularly in the labours of the British and Foreign Bible Society, and the Continental Society, are exerting a powerful influence in uniting the hearts and concentrating the efforts of the Protestants of France. Extracts from the Reports and Correspondence of the British Religious Charitable Societies are regularly published. Attempts at persecution are immediately exposed in the English newspa-

pers; and, since the abolition of the *censure*, in those of France also. The clergymen employed as agents, by the Continental Society, have succeeded in waking up a spirit of inquiry; and in a considerable number of places their labours have been followed by unusual attention to religion, both among Protestants and Catholics. Several of the Catholic Clergy have, in consequence, come forward as open friends to evangelical religion.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In the month of November.

To the American Bible Society, \$4,497.12.

To the American Board, \$5,172.49; exclusive of \$215 in legacies, \$127 to the permanent fund, and \$40 to the Missionary College in Ceylon.

To the American Tract Society, \$1,879.43.

The treasurer of the Baptist General Convention acknowledges the receipt of \$916.88, from Oct. 5, to Nov. 2, inclusive.

ORDINATIONS AND INSTALLATIONS.

Sept. 25.—The Rev. BENJAMIN C. TAYLOR, (installed,) Pastor of the Reformed Dutch Church at Patterson Landing, N. J. Sermon by the Rev. Wilhelmus Elming.

Sept. 28.—The Rev. THOMAS HALL, over the Congregational Church and Society in Waterford, Vt. Sermon by the Rev. Silas M'Kean, of Bradford, Vt.

Oct. 5.—The Rev. GEORGE SHELTON, was installed at Franklin, Portage co. Ohio. Sermon by the Rev. Mr. Seward.

Oct. 12.—The Rev. WASHINGTON TEACHER, (installed,) Pastor of the First Presbyterian Church and Congregation in Onondaga Hollow, N. Y. Sermon by the Rev. Mr. Keep of Homer.

Oct. 16.—The Rev. C. C. BRAINARD, to the order of the Priesthood, and Mr. JAMES H. OTLEY, to the order of Deacons; by Bp. Ravenscroft.

Oct. 17.—The Rev. HENRY WHITE, to the pastoral care of the Church and Union Congregational Society in Brooks and Jackson, Me. Sermon by the Rev. Professor Smith.

Nov. 9.—The Rev. OREN TRACY, as Pastor of the Baptist Church in Randolph, Mass. Sermon by the Rev. Mr. Putnam.

Nov. 15.—The Rev. JOHN H. KENNEDY, to the pastoral care of the sixth Presbyterian Church (late Dr. Neill's) of Philadelphia. Sermon by the Rev. Dr. Janeway. At the same time and place the Rev. Mr. SMITH, as Pastor of a Church gathered by him in the Northern Liberties.

Nov. 23.—The Rev. ROBERT DILWORTH, at Greensburgh, Penn. as an Evangelist, by the Presbytery of Hartford. Sermon by the Rev. William Maclean.

Nov. 23.—Mr. AMOS REED, to the work of the Ministry, by the Presbytery of Ohio. Sermon by the Rev. Thomas D. Baird.

Dec. 1.—The Rev. BENJAMIN F. STAUNTON, over the Congregational Church in Bethlem, Con. Sermon by the Rev. Mr. Griswold, of Watertown.

Dec. 6.—The Rev. JOHN CHAMBERS was ordained, at New Haven, Con., to

the work of the Ministry. Sermon by Professor Fitch, of Yale College.

Dec. 9.—The Rev. JAMES KANT, as Pastor of the Church at Trumbull,

Conn. and the Rev. ALANSON BENEDICT, as a Missionary. Sermon by the Rev. Mr. Hewit, of Fairfield:

PUBLIC AFFAIRS.

UNITED STATES.

THE NINETEENTH CONGRESS met on 5th of December. The President's Message is a document of some length, and contains the elements of much discussion. We shall notice it with as much particularity as may be consistent with the limits we are accustomed to assign to subjects of this nature.

In the condition and prospects of our country as exhibited by the President, we have abundant cause for satisfaction and for gratitude to God. Looking beyond our own country also, we find much to gratify us both as Americans and as Christians—as Christians, in the tranquillity of most of the nations of Europe, and as Americans, in the increasing force and prevalence of those principles among them which are essentially American in their tendency. “There has, indeed, rarely been a period in the history of civilized man, in which the general condition of the Christian Nations has been marked so extensively by peace and prosperity. Europe, with a few partial and unhappy exceptions, has enjoyed ten years of peace, during which her Governments, whatever the theory of their constitutions may have been, are successively taught to feel that the end of their institutions is the happiness of the people, and that the exercise of power among men can be justified only by the blessings it confers upon those over whom it is extended.”

Passing over a considerable portion of the Message respecting the commercial interests of the United States, we come to the proposed Congress at Panama. To this meeting the republics of Colombia, Mexico, and Central America have deputed their plenipotentiaries, and have invited the United States to be represented there by their ministers. The invitation, the Presi-

dent states, has been accepted, and our ministers will be commissioned to attend at those deliberations, and to take part in them, so far as may be compatible with that neutrality to which it has been the uniform policy of the United States to adhere.

An unequivocal indication of our national prosperity, is the flourishing state of our finances. The revenue has not only been sufficient for the current expenses of the year, but has contributed eight millions of dollars towards the liquidation of the national debt—which debt is about eighty one millions. The objects to which the national funds have been appropriated are summarily exhibited in the following extract.

“More than a million and a half has been devoted to the debt of gratitude to the warriors of the revolution: a nearly equal sum to the construction of fortifications, and the acquisition of ordnance, and other permanent preparatives of national defence: half a million to the gradual increase of the navy: an equal sum for purchases of territory from the Indians and payment of annuities to them: and upwards of a million for objects of internal improvement authorized by special acts of the last Congress. If we add to these our millions of dollars for payment of interest upon the public debt, there remains a sum of about seven millions, which have defrayed the whole expense of the administration of government, in its legislative, executive, and judiciary departments, including the support of the military and naval establishments, and all the occasional contingencies of a government co-extensive with the union.”

Our Government has always been commended for its cheapness. The ‘Black Book,’ a singular production which some time since obtruded itself

upon the dignitaries of England, civil and ecclesiastical, among many other things relating to places, pensions, sinecures, &c. contains a "comparative statement of the salaries of different officers in America and England." The result of this statement may be seen in the following summary.

America.

Officers of State, - - -	£15,680
Diplomatic Corps, - - -	27,600
Consuls, - - - - -	3,600

£46,880

England.

Officers of state, - - -	£816,600
Diplomatic Body, - - -	95,250
Consuls, - - - - -	30,000

£941,850

'The services therefore,' says the writer, 'which cost the United States £46,000, cost old England £900,000.' Considering however the more extended relations of England, and her greater complexity of interests requiring able hands to manage them, both at home and abroad, it must be admitted that this is not a perfectly fair comparison.

The general post-office furnishes another indication of our national growth and prosperity. One thousand and forty new post-offices have been established during the last two years, ending in July, and the increase of the transportation of the mail during the same term has exceeded three millions of miles. The receipts of the department for the year, instead of falling short, as in former years, exceeded the expenditures by more than forty-five thousand dollars.

We are glad to find the subject of a uniform system of bankruptcy recommended, thus early in the session, to the attention of Congress. No subject of legislation is more difficult than this. To remedy all the evils contemplated by such a system, and at the same time to secure its benevolent provisions from abuse, is not easily accomplished by any law which can be framed for the purpose. And yet no subject calls for legislation more urgently than this. The bankrupt laws of individual States, have been adjudged unconstitutional by the United States' Court, and thus the unfortunate debtor has been deprived of the benefit of existing laws without a substitute being provided: suspense and embarrassment are the consequence.

But we cannot dwell particularly on all the topics touched upon by Mr. Adams. Among the most important may be mentioned the organization of the militia, the military occupation of the Oregon, the establishment of a naval school, corresponding with the Military Academy at West-Point, the establishment of a national university, and connected with it, or separate from it, the erection of an astronomical observatory, a uniform standard of weights and measures, a new executive department, for home affairs, surveys, roads, canals &c. In a word the message develops an extended and liberal system of internal improvement.

We rejoice that the interests of science and literature are not overlooked in this system. As to a national university, however, our views of its expediency would vary with the plan to be adopted. If one of its features be, that it is to have no religious worship, like the 'University of Virginia, we should prefer to see the result of the experiment already in progress before another is commenced on a more important scale.

The Senate consists of forty-eight members, and the House of Representatives of two hundred and thirteen. The Rev. Dr. Staughton, President of the Columbian College, is chaplain of the former, and the Rev. Mr. Post, of the Presbyterian church, chaplain of the latter.

SOUTH AMERICA.—The castle of San Juan d'Ullua, the last hold of the Spanish in the republic of Mexico, surrendered on the 22d of November. The garrison was reduced to this measure by the want of provisions.

A treaty of perpetual union, league, and confederation between the republics of Colombia and Mexico was published at Mexico on the 20th of September. The parties agree to solicit their sister republics to join the confederacy and to send plenipotentiaries to the congress at Panama. It is proposed that this congress shall meet steadily. Its objects are "to confirm and establish intimate relations between the whole and each one of the states; to serve as a council on great occasions; a point of union in common danger; a faithful interpreter of public treaties, in cases of misunderstanding; and as an arbitrator and conciliator of disputes and differences."

An expedition of considerable magnitude is fitting out at Carthagena for the invasion of Cuba. Troops amounting to fifteen or twenty thousand are said to be at Panama, waiting for the transports to be ready, which are to convey them from Porto Bello to Carthagena. It is generally expected, from the state of affairs in Cuba and the revolutionary disposition of the inhabitants, that its conquest will be easy.

The Provinces of Charcas, La Paz, and Potosi, and several districts of Upper Peru, have declared themselves to be a free, sovereign, and independent State. The Declaration of Independence was signed on the 6th of August, 1825, by Deputies from 47 Provinces and Districts. The rights of self government are vindicated in the declaration; and they pledge themselves to observe the sacred duties of honor; to protect life, liberty, equality, and property, and to *maintain unalterably, the Holy Roman Catholic Religion.*

Bolivar has added fresh significance to his title of Liberator, by a decree published at Cuzco, July, 4th, for the emancipation of the Indian population of Peru. The arbitrary exactions to which these injured people have been subjected, and especially the cruel manner in which they have been compelled to work in the mines of Potosi, from the first occupation of the country by the Spaniards, has long been known to the world. By the decree of Bolivar they are henceforth exempted from their burthens, and raised to the rank of citizens.

The patriots of the Banda Oriental have obtained a decisive victory over the Brazilian army, which has hitherto occupied that province. The Banda Oriental is now considered free from the power of the Brazilian emperor, and it will now probably effect its union with the other emancipated provinces.

TO READERS AND CORRESPONDENTS.

ALUMNUS; ALEPH; L. N. J., and several other communications, have been received. P. and *ἡ ἀλήθεια* will be considered. We have taken the liberty to transfer an "Address to Female Youth" to the Editor of the Guardian, as being, from the nature of it, more suited to that work than to the Christian Spectator. It will probably appear there unless the author shall direct otherwise.

Owing to an unusual pressure of business at the printing-office, and to other circumstances which we could not control, we must again apologize for the unseasonable appearance of the Christian Spectator. It is hoped that no occasion will exist for a similar apology hereafter.

Errata.—In some copies, p. 22, in the second and third lines of the poem, for *when* read *where*; and on p. 23, line 32, for *told* read *toll'd*. These errors were marked in the proof, but escaped correction till a part of the edition had been struck off. The author of the piece is requested to excuse them.

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[1826.

RELIGIOUS.

For the Christian Spectator.

WHAT DO THE SCRIPTURES TEACH RESPECTING THE FUTURE CONDITION OF THE JEWS?

THE Jews have from the beginning been a peculiar people; peculiar as it regards their national character, and as it regards the objects to be accomplished by their national existence. They are at present, as is well known, dispersed among the nations of the earth; are rejecters of Christ and his religion; and are suffering in many ways the righteous displeasure of God.

Now, do the scriptures point out any change which is to be effected in their condition; and, if any, in what will that change consist?

The scriptures very clearly and decidedly teach, that the Jews will be converted to the Christian religion. "God hath not cast away his people." "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." (Rom. ii. 2. 25, 26.) Indeed the Redeemer cannot reign over the nations of the earth, according to multiplied promises of scripture, without including the Jews among his subjects.

But will the Jews, after their conversion to Christianity, be restored to any of their former peculiar distinctions?

This is a question, in regard to which the opinions of wise and good men are not agreed. Some

suppose that the Jews, in connexion with their conversion, will be gathered from their dispersions, and be restored to the land of Palestine, and exist a community by themselves; and that they will hold a peculiar place in the divine favour, and be raised to a peculiar eminence, above all the other nations of the earth. Others suppose that the scriptures promise only their conversion to Christianity, leaving their outward condition undetermined.

The opinion that the Jews will be restored to Palestine, and as a nation be peculiarly favoured of heaven, has been supposed to be very clearly taught by the prophets. A declaration found in Amos has been considered as relating to this subject. "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Ch. ix. 14, 15.) In connexion with this passage, God says that he will "raise up the tabernacle of David that is fallen,—and build it as in the days of old;" and cause his people to "possess the remnant of Edom, and of all the heathen." (ver. 11, 12.)

Similar representations are given in Isaiah. The prophet, having mentioned that there was to be a root out of Jesse, to stand as an ensign of the people; and that the Gentiles should seek unto it, and find its rest glorious;—thus pointing out, as is generally supposed, the Christian dispensation—adds, “And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people.” He says that they shall be brought from Egypt, and Pathros, and Cush, and Elam, and Shinar, and Hamath, and the islands of the sea—and from the four corners of the earth. They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And in the accomplishment of this, God shall destroy the tongue of the Egyptian sea; and shall smite the river in its seven streams, and make men go over dry-shod. (Chap. xi. 10—16.)

Many other passages of the same general import may be found in the writings of the prophets. But the two now mentioned are probably sufficient to serve as a specimen, and to show in what light the whole should be viewed. I do not here enter into the inquiry, how many of these passages relate to events which took place soon after the passages were written. This is an inquiry, however, which merits serious consideration. But I shall allow, in the present discussion, that the declarations of scripture which have been adduced, and others of the same general nature, do relate to that restoration of the Jews which is yet to take place. Are these declarations, then, and others similar to them, to be interpreted literally, or are they to be understood in a figurative sense?

It will probably be admitted by all, that these and similar passages contain some expressions which will not allow of a literal interpretation. The most strenuous advo-

cate for Israel's restoration to Canaan, will hardly contend that the tabernacle of David, which is fallen down, will be literally raised up and rebuilt, as in former days: or that the Jews will literally possess the remnant of Edom and of all the heathen—be masters of the whole world. He will hardly contend that, in the restoration of this people, God will again literally divide the Red Sea; or literally dry up the rivers, and make men go over dry-shod. In these representations probably all will admit, that future blessings are promised under imagery drawn from past events.

There are other promises couched in similar language, which, it is equally evident, must be interpreted in the same way. Thus, after it is said that the Gentiles shall come to Zion's light—after the establishment of the Christian dispensation, and the conversion of the world,—God promises that the flocks of Kedar, and the rams of Nebaioth, shall come up with acceptance on his altar. (Is. lx. 3. 7.) Who believes that the altars, and sacrifices, and other rites of ancient Jewish worship, are to be literally re-established under the Christian dispensation? Who does not see that the blessing promised is spiritual in its nature; and that the language, borrowed from the established forms of worship at that time, must be interpreted in a figurative sense?

Let any one also read the last nine chapters of Ezekiel's prophecy. There he will find the future glory of Israel set before him. They inhabit a great city, with a magnificent temple. They have altars, and priests, and sacrifices. They have all the ceremonies and observances of the Mosaic dispensation. The land of Canaan is divided among their twelve tribes; and the whole economy of the nation is established precisely as it was in the days of their former prosperity.

Now no man will contend that, on Israel's restoration to Canaan, all this will be accomplished literally. Some part of the representation is, by the admission of all, to be understood figuratively. And here the question arises, Where shall the figurative interpretation stop, and the literal begin? How much of the language of scripture on this subject is figurative, and how much is literal?

Undoubtedly it must be admitted that this language is figurative, so far as it is founded on those peculiarities of the ancient worship which are done away by the Christian dispensation. Altars, and sacrifices, and purifications, and many other observances, will not literally exist.

Let the inquiry then be made, whether, if a part of the language of scripture on this subject is to be interpreted figuratively, the whole may not be thus interpreted? If the promise that the Jews shall be restored to the observance of the Mosaic rites, is to be understood, not literally, but simply that they shall be restored to the enjoyment of religion, why may not the promise that they shall be restored to Palestine be understood, not literally, but as indicating their return to the divine favour?

A moment's consideration will show that this interpretation is very natural. In all their former dispersions they looked on a return to their own land, and to the enjoyment of their religious rites, as the richest of God's mercies. This was, in a very important sense, under the ancient dispensation, a restoration to the enjoyment of religion. Would it not hence be very natural, in predicting a future restoration to God's favour, to borrow language from the state of things then existing? And as a part of the language employed on this subject must be understood in this manner, why shall not the principle be car-

ried through, and the whole of it be thus understood?

Let us see if there are any other passages which will help us to settle this question. God says, "I will make them one nation in the land upon the mountains of Israel: and David my servant shall be king over them." (Ez. xxxvii. 22. 24.) We are certainly not here to understand that David, literally, will be Israel's king. The meaning is that Israel will submit, and be happy, under the government which God shall appoint for them, even as they formerly did under the government of David: they shall enjoy the blessings of the Messiah's reign, of which the reign of David was a faint emblem. Now, since the promise that David shall be their king, must be understood, not literally, but as a promise of spiritual blessings; why shall not the promise of planting them again on the mountains of Israel be understood, not literally, but as a promise of those high spiritual blessings and privileges which, once, the mountains of Israel alone afforded, but which now, under the Christian dispensation, may be equally enjoyed in any other part of the world? Do not the rules of interpretation allow, and, if there are no opposing considerations, do they not require, that we take this view of the subject?

There are one or two other passages which it may not be amiss to mention. "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (Zech. viii. 23.) And "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." (Jer. iii. 17.)

Now here are expressions which, understood literally, give the Jews, at their restoration and afterwards, a great pre-eminence above all other nations; and which, at their restoration, make all other nations follow them to Jerusalem, as the place where God has his seat, and is to be worshipped. But who believes that the Gentiles must go to Judea, and be gathered into Jerusalem, to worship God? Every man understands this representation of the prophet in a figurative sense, as signifying simply that the Gentiles will be converted to the true religion, and be brought to the worship of the true God, who, at the time when the prophet spoke, was worshipped chiefly at Jerusalem, but who is now worshipped, in spirit and in truth, in any part of the world. And the remark that other nations shall take hold of the skirt of him that is a Jew, and go with him, seems to signify the eagerness with which they will inquire on the subject of religion, and the readiness with which they will unite themselves to God's true worshippers, wherever found. The Jews, when the prophet wrote, were God's peculiar people. With them, and almost with them only, was the knowledge of the true God. To hear, therefore, and follow their instructions, was to embrace the true religion. Hence, in pointing out the future conversion of the Gentiles, the prophet very naturally used language accommodated to this subject; used language founded on the state of things then existing.

But if the prophet, when he tells us that the Gentiles are to be gathered into Jerusalem to worship God, means only that they will be converted to the true religion, why may we not, when he tells us that the Jews will be gathered there, understand him as meaning only that they will be converted to the true religion? If the language in the one case, is to be interpreted

figuratively, why shall it not be thus interpreted in the other?

Perhaps the New Testament will throw some light on the subject before us. We there find the conversion of the Jews to Christianity very frequently mentioned. The veil shall be taken away from their hearts: (2 Cor. iii. 16.) They shall be grafted into their own olive-tree: (Rom. xi. 24.) As touching the election, they are beloved for the fathers' sakes. (Ibid. v. 28.) And if their return to Judea, and the re-organization of their national establishment, constitute a part of the promised blessing, we may certainly expect that the writers of the New Testament will speak of these things as clearly, at least, as the prophets did who lived several centuries before them, and under a darker dispensation. And since a part of what the prophets wrote must be understood figuratively; and since the whole, without violating any just rule of interpretation, may be thus understood; we shall do well to see whether the instructions of Christ and his apostles will help us towards a decision of what now remains doubtful.

But where are those declarations of Christ and his apostles, which show that the Jews shall be returned to Canaan, and be re-organized into a nation, and enjoy those peculiar distinctions which some suppose are in reserve for them? So far as I recollect, the whole New Testament is silent on this subject. And what inference shall this silence lead us to make? When so much is said about the conversion of the Jews to Christianity, and nothing is said about their return to Palestine, and the supposed distinctions connected with it, is it not reasonable to infer that that return, and those distinctions, constitute no part of the promised blessings; and that, when the Jews are brought to embrace Christ, and his religion, the whole import of the language

of the prophets on this subject will be accomplished?

But not only is the New Testament silent as regards any thing which might favour the opinion that the Jews are hereafter to enjoy great and peculiar distinctions as a separate community: it contains some expressions which directly militate against that opinion. Christ, speaking with reference to the Jews, says, "Other sheep I have, which are not of this fold: them also I must bring; and there shall be one fold and one shepherd." (John x. 16.) This seems to imply that all his people will be, essentially, placed on a level, and treated alike. The apostle says that the wall of partition between Jews and Gentiles, Christ hath broken down, to make, in himself, of the two, one new man. (Eph. ii. 14. 15.) And again he teaches us that, under the Christian dispensation, distinctions which had formerly existed were done away. Here "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Col. iii. 11.)

Such is the uniform representation of the New Testament, whenever it speaks on this subject. And does not this testimony furnish us with a safe guide in explaining the language of the prophets? Added to the silence of the New Testament on the other side of the question, is it not decisive that the Jews get the whole amount of their promised blessings, when they are brought to an interest in the gospel, on an equal standing with the Gentile world?

I know that the Jews have been the peculiar people of God, and have been peculiarly distinguished as the objects of the divine care and beneficence. And from this we may be ready to infer that it always will be thus with them.

But we should remember that their former distinction was for the

accomplishment of a great object; which object being accomplished, the necessity of the distinction ceases. God would make an experiment with the world, to let it be seen what human powers would accomplish on the subject of religion, when left to struggle alone. But whilst this experiment was going forward, lest all knowledge of himself and the true religion should be lost from the earth, he selected one people whom he would not give up to themselves entirely; with whom he would deposit such communications as he had made, and might wish to make, for the ultimate benefit of the world; and among whom should rise up, in due time, a Saviour for all nations. The Jews never were the peculiar people of God, *in that sense in which they sometimes understood themselves to be*. God frequently says to them, "Be it known unto you, not for your sakes do I these things unto you: but for mine own sake."* It was for the accomplishment of his own purposes that these things were done.

But when the experiment with the rest of the world was completed; when the oracles of God were preserved through the period of darkness, for the benefit of subsequent ages; and when the great Deliverer had come; the accomplishment of these purposes was effected. Then why need the distinction which previously existed be kept up? The whole New Testament, as we have seen, teaches us, when it speaks on the subject, that it ought not to be kept up. The object is accomplished—let the distinction cease.

It may be said, indeed, that the dispersion of the Jews from Palestine has been literal. And from this, it may be thought, an argument arises in favour of their literal return. But is it not probable

* Deut. ix. 5, 6. Ps. cvi. 8. Ezek. xxxvi. 23. and other places.

that the divine purpose, in their dispersion, while it included the punishment of the nation for their unbelief and sin, was yet designed chiefly to effect a complete abolition of the old system of rites and ceremonies? Their literal dispersion seems to have been, in some sense, necessary, in order to the accomplishment of this object. But their literal return is not necessary in order to their enjoyment of the privileges of Christianity. Under the Christian dispensation, the whole arch of heaven is a temple, and the whole earth an altar, and every holy man a priest to offer spiritual sacrifices by Jesus Christ. In this temple let every believing Jew worship: on this altar let him offer his sacrifices: and be content to stand on a level with his brother converts from the Gentile nations.

This is an appointment, however, to which the Jews yield with great reluctance. It was one of the grand causes why they rejected Christ, that he would not allow them in that outward distinction and pre-eminence above other nations, which they claimed. If any thing of this distinction and pre-eminence had been promised them, why did not Christ grant them as much at least as the prophets intended, and so remove all needless difficulties to the acceptance of his religion? Even further, if this distinction and pre-eminence had been promised them, they had a right to claim it, and Christ must have been under obligations to allow it to them. Yet he allowed it not. And this shows that it was not promised.

If it should be said that it was promised on their repentance and faith, it may then be asked why Christ did not thus explain the matter to them? And it may be asked, still further, why the apostles did not allow those Jews who had ac-

tually become converts, this distinction and pre-eminence among their Gentile brethren? There was no point in which the Jewish converts were more strenuous than in this, that they might be considered as holding a more distinguished place in the church than their Gentile brethren. And there was no point in which the apostles declared themselves more fully and decidedly than in this, that under Christ's dispensation there was neither Gentile nor Jew, but all were on a level—all were one. Now, what reason is there to believe that, when the whole Jewish nation are converted, they will be admitted to any better standing than the first converts after our Saviour's ascension?

Perhaps the Jews, when the way is open, will many of them resort to Palestine. It would not be strange that this should be the case. Yet probably as they become real converts to Christianity, they will think more of the heavenly Canaan than of that on earth. And it may be doubted whether their usefulness in the world, after their conversion, would be so great, if they were enclosed in a separate community by themselves, as if they were still living in the four quarters of the earth. Be this, however, as it may, it has but little bearing on the present question. Many things may yet take place respecting the Jews, of which the scriptures give us no information; and which we cannot now, therefore, make a part of our belief, without going beyond what is written. But it is important for us to know how far the scriptures do go; what they do teach; both as the truth itself is valuable, and also as it might throw some light on the best methods of benefiting that interesting, but long neglected and much abused, portion of our race.

ALEPH.

A SERMON.

Philippians ii. 21.

For all seek their own, not the things which are Jesus Christ's.

CHRISTIANS are commanded to grow in knowledge as well as in grace, because knowledge of duty must precede the performance of duty; knowledge of what is acceptable to God must be prior to acceptable obedience. Deficiency in knowledge, therefore, will be accompanied with deficiency in practice; hence the same consistency, and an entire uniformity, are not to be expected in all the professed followers of Christ. There is a great diversity in the manner and ability of perception, and in previous advantages; which diversity is not inconsistent with the existence of true religion, but furnishes a reason why the strong should bear the infirmities of the weak. In spiritual as well as natural life, there are different stages: maturity is not expected at the moral, more than at the natural birth. Each stage from infancy to advanced age has its duties; nor are we to consider him as destitute of holiness who has not reached its highest attainments. What would be regarded with tenderness, and overlooked as a weakness, in one member of Christ's family, would be noticed with severity and marked with censure, in another. In nothing perhaps is this inequality among Christians discoverable, more than in the efforts made for the enlargement of the Redeemer's kingdom. Some make an occasional prayer for the salvation of souls and the conversion of the world; others appropriate a very small portion of their substance to the furtherance of these objects; while others add a remnant of time; and a few make great sacrifices and laudable exertions. Now these would all desire to be accounted Christians; but if they were to be judged by a scale

graduated to a high exercise of benevolence, they would, with the exception of the few, be found wanting. It has been the mistake of some great and good men, that they have resolved the whole of Christian character into an illustration of one individual principle, which has led them to set aside true evidences of grace, which were not considered as springing from that root. To generalize and classify the different graces as though they were the branches of a different stock, has occasioned much uneasiness and darkness among professed Christians, and been the ground of much disputation in the church.

Although great allowances are to be made in judging of the evidence and degrees of piety, still there are certain prominent and radical characteristics, which enter into its very nature, and absolutely decide the fact of its existence. No man, for instance, can be pronounced a Christian, who does not love God supremely; yet he may not in every case give indubitable proof that he acts under the influence of this love. The diversity among professors of religion, arising from constitution, habit, education, and prejudice, renders it extremely difficult to decide upon satisfactory claims to Christian character. It would be an improper judgment, no doubt, to say that all the teachers and Christians alluded to by the apostle in the text, with the exceptions of Timothy and Epaphroditus, were destitute of a principle of piety; although he makes the general assertion that they *all sought their own, not the things which are Jesus Christ's*. Now if it were a fact that, in every instance, they consulted their own interest to the neglect of the welfare of Christ's kingdom; that they *always preferred* their own benefit to any claim which the great Head of the church asserted, they gave very conclusive evidence that the love of God

was not in them. But the apostle, we think, is to be understood as saying that there were many, of whom he might expect better evidence of their attachment to the cause of Christ, who were grossly deficient in zeal and devotedness. The text is rather a complaint against them, than a judgement passed upon them; nor against them alone is this complaint urged, but against Christians and teachers of the present day also. It is a truth that has too many applications, now, that *all seek their own, not the things which are Jesus Christ's.*

The terms used by the apostle are often misunderstood; they need to be explained. The declaration is general, and requires to be proved; the complaint is a serious one, and must be exposed. These are our topics of discussion.

I. We are to explain the meaning of the apostle. There are those who take the words of Jesus Christ literally, where he says, *If any man would be his disciple, he must forsake houses and lands, father and mother, wife and children,* give up every worldly and personal interest; and therefore they cast themselves entirely upon the providence of God; in the strictest sense, they know no man after the flesh; they desire to speak of nothing, to be interested in nothing, connected with this world. Such have been termed mystics, and were all to follow their example, civil institutions would languish, the light of science would be extinguished, civil government and rational liberty would expire. Others again strip religion of all its spirituality; reduce it to a mere name; confound and explain away the very terms by which it is designated. Such would make no distinction between the things of Christ and the things of this world. Between these two classes there is a wide difference: the latter would term the former enthusiasts and madmen; the former would account the oth-

ers enemies to God—far from righteousness. Between these are many others, distinguished by shades of difference, who put various and opposite constructions upon the truths of God's word. The things which the apostle calls our own, are doubtless our secular interests, our ease, honour, and profit; which are usually styled "*worldly concerns.*" The things of Jesus Christ are whatever relates to his kingdom and glory, particularly the welfare of the church.

A man seeks his own interest in preference to the things of Christ *when he gives it the first place in his affections.* Take no thought for your life, says Jesus Christ, what ye shall eat, nor what ye shall drink, nor yet for your body, what ye shall put on: i. e. take no anxious, distressing thought, so as to occupy your whole attention, and absorb all your desires—but seek first the kingdom of God and his righteousness—first in point of importance, and first in point of affection—and all these things shall be added unto you. Those therefore who feel a deeper interest in what concerns their personal benefit, the prosperity of their family, or any secular object, than in the enlargement of Zion—the success of the gospel, seek their own, not the things of Christ.

A man seeks his own interest in preference to the things of Christ, *when he neglects religion to attend to it.* There are those who devote their whole time to the world. The sabbath sometimes suspends their labour, but not their worldliness. They have but one object: to that they are entirely given up. This is self-aggrandizement. Concerning such it may be justly said, they seek their own: self is the idol they worship. There are others, who divide their time between the world and God, but who make their spiritual concerns subordinate to their temporal. All men are not alike situated. Some have no rea-

sonable excuse for neglecting a single duty: others feel that their callings and circumstances in life plead an apology for their want of punctuality in attending to all the concerns of the church. But God has placed none of his children in situations where the world can claim superiority to the interests of his kingdom; where they are at liberty to reverse the command of Christ, and seek their own profit first, and then the kingdom of God. There are many who arrange all their secular concerns, and then, if the claims of the church do not interfere with these arrangements, they will attend to them; but if they clash, Christ and the soul are dispensed with. Such evidently seek their own.

II. We remarked that the declaration of the apostle was *general*, and required to be *proved*.

Perhaps the apostle referred to some Christians and ministers at Rome, who, through a regard to their own ease and convenience, refused to visit the Philippians; or to those teachers mentioned in the first chapter of this epistle, who preached Christ from envy and strife; but from the manner in which these words are introduced, it is evident they are designed for universal application. Of their truth, as applied to the unregenerate, there can be no doubt. The testimony of Jesus Christ is abundant proof: For if ye love them which love you, what thank have ye? for sinners also love those that love them; that is, they are governed altogether by a regard for themselves. And there is reason to fear that too much of this spirit leavens the great body of professed Christians. To a great multitude who sought the Saviour with every testimony of respect, during the days of his flesh, he said, Ye seek me not because ye saw the miracles—not because ye were convinced of the divinity of my mission, and filled with love for my character; but

because ye did eat of the loaves and were filled. All this appearance of friendship originated in mercenary motives. While a remembrance of past favours is fresh in the mind, or while the tide of popular feeling sets strong in favour of Christ, many may use the language of one who had neither principle nor love: Lord I will follow thee whithersoever thou goest; but when a season of trial arrives, and the love of many waxes cold, they will shrink from duty, and seek their own, not the things of Christ. Much of the outward regard for religion that is manifested, many of the efforts that are made for the spread of the gospel, spring from selfishness. What was said of the Pharisees concerning their zeal and attendance upon duty, may with equal truth be said of many who wear the appearance of religion—they do it to be seen of men. But if selfishness prompts many to attend to religion, it leads others to neglect it. Alas! if the apostle were to search for those among us who would make sacrifice of life and property for Christ, he might say with still greater propriety, all seek their own, not the things of God. Where are those who were once loud in the praises of Immanuel; who considered no labour of love too great to be performed for Him who laid down his life for sinners; who suffered no impediments to keep them from paying their vows in the sanctuary? A ! humbling proof of our mercenary spirit—our engagedness has fled like the morning cloud, and the early dew that goeth away. If you will visit them once a week, lavish praises upon them, gratify their pride by distinctions, or their curiosity by novelty, they will condescend to visit the sanctuary and other places of worship. Well might Jesus Christ address such, as he did the multitude in the days of his humiliation, Ye seek me, not because of your regard for my glo-

ry, your obedience to my commands, but because of the loaves and fishes—the favours you expect, or the gratification you anticipate. Facts written in the tears of the righteous, in the blood of perishing souls, prove too plainly the truth of the declaration, that *all seek their own*. The languishing state of Zion, the general indifference that prevails in relation to the realities of eternity, the feeble hold which institutions of benevolence have upon the church, the apathy of Christians, the stupidity of the impenitent,—tell too plainly of the melancholy truth announced in the text.

III. The complaint urged by the apostle is a *serious* one, and *must be exposed*.

Those against whom this charge is brought, should remember that it lies against an essential evidence of Christian character. For every man to seek his own in preference to the things of Christ, *is contrary to the spirit and design of the gospel*: which is benevolence. Its whole scope is beautifully expressed in that song which was sung by the angels at the birth of Christ, *Glory to God in the highest, peace on earth, and good will to men*. It is the gospel of the grace of God, and therefore brings favour and life to those that are ill-deserving. God, the author of it, is love; and he has manifested his benevolence in the most unequivocal manner, by acts which have excited the wonder and admiration of heaven. Herein is love, says St. John, in its highest exercise, in its fairest character, not that we loved God, but that he loved us, and gave his Son to die for us. Jesus Christ, the publisher of it, the object of its prophecies, the truth of its shadows, the substance of its promises, the author and exemplar of its doctrines, was actuated solely by benevolence. He had no object of his own to accomplish; he laid down his life for his enemies; all

he said and did was to effect our salvation. God commendeth his love toward us, that while we were yet sinners Christ died for us. His whole life was but one series of holy and benevolent acts, and it closed with a prayer for his murderers. For ye know the grace of our Lord Jesus Christ, says an apostle, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. All the offers of the gospel are made in the purest spirit of benevolence. The light of the gospel, like the natural sun, visits the evil and unthankful; its blessings, like the showers of heaven, fall on the unjust and disobedient. The whole effect of the gospel, in the spirit it inspires, the principles it inculcates, the character it forms, the laws it publishes, and the good it accomplishes, proves its benevolence. Those who early promulgated it were actuated by the most disinterested motives. Taking their lives in their hand, and with the surrendry of ease, and honour, and wealth, they went forth in opposition to every selfish principle, preaching the gospel of the kingdom; their zeal, and self-denial, their labours, and prayers, and tears, evinced that they had caught the spirit of their message. which published peace and good will to men.

Now, if those who are admitted into the visible church of Christ are said to be *partakers of the divine nature*, are styled *followers of God as dear children*, are described as *putting on Christ, walking even as he walked*, partakers of his spirit, and are represented as having his law written upon their hearts, what are we to think of those who live only to themselves; who, though they profess to receive the gospel, whose spirit is mercy, whose design is benevolence, are yet governed by a principle wholly selfish? Surely, when they behold themselves in this pure mirror,

they must perceive a palpable inconsistency, and acknowledge an important deficiency. If the great principle of love to God be not predominant in the heart, we are as sounding brass and tinkling cymbals.

Again: For any man to seek his own in preference to the things of Christ, *is contrary to the nature of true religion.* The great requirement which is a summary of the decalogue, you well know: Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. This principle of love is one, that is, it is the same: the difference of its exercise springs only from the difference of its objects. Love is the fulfilling of the whole law. He who loves God will, from the same affection, love his neighbour. The nature of true religion, as described in the Bible, is benevolence. Witness those striking words of Jesus Christ, He that loveth father or mother more than me, is not worthy of me, and he that taketh not his cross and followeth after me, is not worthy of me. Whosoever forsaketh not all that he hath, he cannot be my disciple. For if ye love them that love you, what thank have ye? for sinners also love those that love them. But love ye your enemies; and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest, for he is kind to the unthankful, and to the evil. Observe, also, that declaration of the apostle, *Charity* seeketh not her own; that is, is wholly destitute of any selfish character.

Now, if true religion consists in loving God supremely, in denying ourselves, in seeking the general good, it must be a serious charge, brought against one of its professed friends, that he makes *all* his duties subserve his own interest; that he loves most, and is most anxious to promote, his own purposes; that his feelings are most awake, and

his heart most devoted, to his secular concerns.

Thirdly: For every man to seek his own in preference to the things of Christ, *is contrary to the vows made in our dedication to God.* Those who join themselves to the Lord in a perpetual covenant, profess to esteem it both a privilege and a duty, and they would be considered as doing it from a principle of supreme attachment to God and his cause. In this solemn and interesting transaction, of which heaven, earth, and hell are witnesses, they avouch the Lord Jehovah to be their God for ever, to the exclusion of all idols; and they consecrate to him all that they have, and are, or may possess, without any reservation—to the abandonment of all selfish ends. Of the duties and sacrifices required of them, *they*, in consequence of this decision, are not the constituted judges: the will of God is the measure and standard, and it is to be ascertained from his word and providence.

How, then, shall we justify a narrow, selfish course of conduct in those who have taken these vows upon them; who, when God demands of them for the spread of his gospel, for the support of his cause, for the advancement of his kingdom, a portion of the substance which they have laid at the foot of his altar, and upon which they have inscribed his name, not only withhold it, but convert it to a use that must be considered detrimental to his interests; who, when God requires of them for the enlargement of his church, the good of sinners, and the salvation of men, a portion of that time which they devoted to him, and for which they must render a strict account, not only refuse the claim, but spend their time in a way that is calculated to strengthen the prejudices of the world against the gospel. Is not such a spirit and course of conduct in the face of every covenant engagement?

Fourthly: It is contrary to the

influence which the gospel exerts. A religion of benevolence, it imparts the same spirit to all that come within its influence: it effects an entire revolution in the whole man; it operates both by means of gratitude and obligation. The whole tendency of the gospel is to lead us away from ourselves to God. For the love of Christ constraineth us, because we thus judge; that if one died for all, then were all dead; and that he died for all that they which live *should not henceforth live unto themselves*, but unto Him which died for them, and rose again. Ye are not your own; ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. Those, then, who live unto themselves,—who are governed principally by a regard for their own interest, are strangers to the motives of the gospel; they have never felt the love of Christ, nor appreciated the price of redemption.

Fifthly: It is contrary to the *prayers we offer to God*. Prayers are offered, not merely for ourselves, but for others: not only for temporal, but for spiritual blessings. Christians pray that God would revive his work, awaken sinners, increase his church; that the gospel may be sent to the heathen, and that Jesus may see of the travail of his soul and be satisfied. But prayer will do none of these, without the intervention of means. Prayer is not only the language of want, but of benevolence. It desires the good of all. But how shall we reconcile the conduct of those who pray so earnestly for the salvation of souls, and seldom appear in those assemblies where God's saving power is known; who desire a revival of religion, and lift not a finger to promote it; who pray for the spread of the gospel, and the conversion of the world, and give nothing to send forth the Bible, and the living preacher to expound it?

Sixthly: *It is to resemble the world.* Self-interest is the great spring that sets in motion the thousand wheels in society. All who are in a state of nature professedly seek their own. That is the character given in scripture of impenitent sinners. The conduct mentioned by the apostle in the text, annihilates all distinction between the church and the world. The strong features that designate the subjects of the kingdoms of darkness and light, would entirely be lost, and the glory and heavenly character of the religion of Christ be effectually obscured. The terms used in the Bible to distinguish the church and the world, are terms of contrariety and opposition. The one is called the kingdom of light; the other the kingdom of darkness; the one is denominated wheat, the other tares; the one is termed the precious, the other the vile; the one the servants of God, the other the servants of sin. And the ruling temper is represented as equally diverse: the one seek their own, the other the things of Jesus Christ; the one are wholly selfish, the other are benevolent. To cherish a spirit, exhibit a character, and pursue a course, which would render the distinction merely nominal which has its foundation in the elements of the moral constitution, must be an attempt alike subversive of principle, and dangerous to the interests of the church.

My Brethren,—We have here a test of the character of our religion. That which is common to the church and the world can be no certain evidence of religion. Correctness of sentiment, exemplariness of deportment, public spirit, generosity, and alms-giving, though in themselves of unspeakable value, and even essential to the validity of any claim to vital godliness, may not be satisfactory evidence of true piety; because they may be possessed in a high degree by those who have not the love

of God in their hearts. But if any man have not the spirit of Christ, he is none of his. The spirit of Christ, as we have seen, is eminently a spirit of the most expansive benevolence; *he went about doing good*; sacrificed ease, and time, and all things, for the good of men and the glory of God. If we are more interested in our own things than we are in the things of Christ, we are none of his: if we make more sacrifices for ourselves than for him; if we set our hearts more on temporal than on divine things; if we are more affected by the successes or disappointments of life, than by the prosperity or decline of Christ's visible kingdom,—we are none of his.—Every professed disciple may know whether he seeks his own in preference to the things of Christ. Here is an evidence that is unequivocal. By this test our Christian character will be tried.

We see a reason why religion often declines in the church. Religion claims, at the threshold, a relinquishment of the world, and of every carnal object. Its advancement in the heart, and in the world, is the triumph of light over darkness, of holiness over pollution, of truth over error, of benevolence over selfishness. It has to encounter obstacles of no ordinary magnitude; enemies of no mean power. If there be not a constant going out of ourselves, and beyond ourselves, a daily replenishing of the oil of grace in our lamps, a continual increase of spiritual strength and light; the cares of this world, the deceitfulness of riches, and the fascinations of pleasure, will induce a languor and deadness, a worldliness and alienation, which will lead to an abandonment of the closet, and of meetings for social prayer, and a neglect of all those duties which are connected with life and growth in godliness. A worldly spirit is a selfish spirit, and religion declines as that is cherished. Even the best

of men are so fond of personal ease and enjoyment, are so strongly attached by nature to worldly objects, and are so exposed to temptation, that if they do not live under a constant impression of eternal things; if the principle of piety be not daily gaining strength; if their graces are not invigorated by brighter discoveries of the divine glory, they will sink into neglect of duty, and into indifference respecting the interests of Zion.

How different and prosperous would be the state of the church, were this spirit of selfishness banished out of it. There would be unity, uniformity, and perseverance. No divisions would mar its peace, and deface its beauty: no distinctions would alienate the affections and distract the minds of the followers of Christ: no seasons of coldness and relaxation in the duties of religion, would mark the history of the church. It would approximate in appearance and character to that glorious church which, without spot, or wrinkle, or any such thing, will be presented to the Lord Jesus Christ at his appearing.

As the millennium approaches, the church will assume more of its primitive simplicity, purity, and zeal, till all its members will seek not their own, but the things which are Jesus Christ's.

Charity restored, and the church, now the arena of contention, would become the peaceable gathering-place of souls for the kingdom of heaven; the world, now the theatre of crime and deeds of darkness, would put on the appearance of paradise, and that kingdom which is righteousness, and peace, and joy in the Holy Ghost, would be universally established. The darkest feature of the curse would be removed; the sting would be extracted from the wounded heart; and the pang of disappointment no more be felt in any pursuit.

For the Christian Spectator.

THE song of Deborah, after the defeat and death of Sisera, exhibits the peculiar characteristics of Hebrew poetry as strikingly, perhaps, as any portion of their literature which has come down to us. The abruptness of its transitions, the brevity of the expressions, and the frequent ellipses, have contributed in some degree to render it obscure; but, to the English reader, this obscurity is greatly increased by the very inadequate version of it which is given in our English Bibles. For this reason, perhaps, the readers of the Spectator may not be displeased with an attempt to exhibit the sense of the poem in a clearer light. The reader is particularly requested to peruse the narrative which precedes it, in the fourth chapter of Judges; and to examine and compare the passages referred to in the subjoined notes.

THE SONG OF DEBORAH: JUDGES V.

2. That the leaders led in Israel,
That the people spontaneously presented themselves,
Bless ye Jehovah.

3. Hear, O ye kings; and give ear, O princes;
I will sing, even I, to Jehovah;
I will celebrate Jehovah, the God of Israel.
4. Jehovah, when thou didst come forth from Seir,
When thou didst advance from the land of Edom,
The earth did quake, the heavens cast down,
Yea, the clouds cast down their waters.
5. The mountains were shaken at the presence of Jehovah,
This Sinai, at the presence of Jehovah, the God of Israel.

6. In the days of Shamgar, the son of Anath,
In the days of Jael, the highroads ceased;
And they who once had travelled in the beaten ways,
Now went in devious by-paths.
7. The leaders ceased from Israel; they ceased,
Until I, Deborah, arose;
Until I arose, a mother in Israel.
8. The people chose new gods;
Then war was in their gates;
Nor shield appeared, nor spear,
In forty thousands of Israel.
9. My heart is with the chiefs of Israel,
Who exerted themselves willingly among the people.

10. Ye who ride upon white asses,
Ye who sit on tapestry,
Ye too who travel on the way,
Prepare a song;
11. Because of the shouts of those who divide the spoil at the watering troughs.
There let them celebrate the blessings of Jehovah,
The blessings on his chiefs in Israel.
Then let the people of Jehovah descend to their gates.

12. Awake, awake, O Deborah!
Awake, awake! utter a song!
Arise, O Barak!
Lead captive thy prisoners, son of Abinoam!
13. Then I said, "Descend, ye remnant of the nobles of the people;
Descend for me, Jehovah, with the heroes."
14. They came down from Ephraim, whose dwelling is with Amalek;
Behind thee was Benjamin, among thy forces;
From Machir came down princes;
And from Zebulun, leaders, bearing the sceptre.
15. The princes of Issachar, also, were with Deborah;
Yea, Issachar was the reliance of Barak;
At his feet they descended to the valley.
Among the streams of Reuben,
Great were the purposes of heart;
16. Why then didst thou sit tranquil among the folds,
To listen to the pipings of the herdsmen?
Among the streams of Reuben,
Great were the purposes of heart.
17. Gilead remained tranquil beyond Jordan;
And Dan, why abode he with his ships?
Asher sat in quiet on the coast of the sea,
And dwelt in his havens in peace.
18. As to Zebulun, his people slighted their lives, even unto death,
And Naphtali, upon the lofty field.

19. The kings approached—they fought;
Then fought the kings of Canaan;
In Taanak, by the waters of Megiddo;
Not a coin of silver did they carry off as spoil.
20. The hosts of heaven fought,
The stars in their courses fought against Sisera.
21. The stream of Kishon swept them away,
That stream of battles, the torrent Kishon;
O my soul, thou hast trodden down the mighty!
22. Then did the horses hoofs rapidly beat the ground,
From the haste, the haste of their heroes.

23. Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of Jehovah,
To the help of Jehovah among the warriors.

24. Blessed be Jael among women,
The wife of Heber, the Kenite;
Blessed be she among women in the tent.
25. He asked water, and she gave him milk;
In a bowl for princes did she present curdled milk.

26. She laid her hand upon the pin,
And her right hand upon the workman's
hammer;

And she smote Sisera, she struck his head,
She smote, she pierced his temple.

27. At her feet he sunk down, he fell, he lay
along;

At her feet he sunk down, he fell;

Where he sunk down, there he fell dead.

28. The mother of Sisera looked through a
window and called,

The mother of Sisera, through the lattice;

"Wherefore delays his chariot to come?"

Why linger the footsteps of his chariots?"

29. Her wise matrons answered her;

Yea, she answered her own words:

30. "Lo! they have acquired, they divide
the spoil;

A maiden, two maidens, to every man;

To Sisera a spoil of dyed garments,

A spoil of dyed garments, of variegated
work,

A dyed garment of two colours, for the neck
of him who takes the spoil."

31. Thus all the enemies of Jehovah shall
perish!

But they who love him shall be as the sun,
When he cometh forth in his strength!

NOTES.

Verse 2. In this verse the occasion of the song is expressed, viz. gratitude to Jehovah, that notwithstanding all the affliction and dependency of the Israelites, from long-continued oppression (see c. iv. 3.) the few remaining chiefs and the people were willing to rouse themselves to battle, and thus shake off the iron yoke of Jabin. The word *לְרִאשֵׁי* *leaders*, has been misapprehended by our translators. That it means *chiefs, leaders*, appears from its use in Deut. xxii. 42; from the parallel clause below in v. 9, where the corresponding word is *לְרִאשֵׁי* and from the fact that Onkelos, in Deut. xvi. 18, has used the corresponding Chaldee word for the Hebrew *לְרִאשֵׁי* *officers*.

3. The prophetess calls upon the kings and princes of the Canaanites to listen, while she sings the triumph of Jehovah the God of Israel, over one of their number. Compare Psalm ii. 2.

4, 5. These verses contain a description of the approach of Jehovah for the deliverance of his people. He is described as coming from Mount Sinai, which is elsewhere emphatically called the Mount of God, (Ex. iii. 1. xiv. 13. Num. x. 33.) by the way of Mount Seir, which stretches southward from the Dead Sea, on the eastern side of the great valley discovered by Seetzen and Burckhardt, through which the Jordan probably once poured its waters into the Dead Sea. The imagery is evidently borrowed from the phenomena of a thunder-storm; but whether such a storm is to be considered as having actually occurred on this occasion, cannot be certainly determined; see below, in the note on v. 20. It may be simply poetical costume; see the concluding note, and compare the similar de-

scriptions in Deut. xxxiii. 2. Ps. lxxiii. 8. Hab. iii. 3.; also Ps. xviii. 7. cxliv. 5. In v. 5, the form *לְרִאשֵׁי* is not from *לָרִאשִׁי* to flow down with, but is the Chaldaic form of Niphal from *לָרִאשִׁי* to quake.

6, 7. The poet now turns to describe the affliction and oppressed state of the people of Israel. The Canaanites held possession of all the level country and valleys, through which the direct roads passed; so that the Israelites, in their intercourse with each other, were obliged to use the unfrequented paths among the mountains; compare Judges i. 19. 34. and Is. xxxiii. 8. For Shamgar, see Judges iii. 31. Jael, who is here spoken of as a judge in Israel, is no where mentioned in the history. There was now no leader who could rouse the people to action, and make head against their oppressors; until Deborah arose. The phrase *mother in Israel*, spoken of a female, is equivalent to the appellation *father of his country*, spoken of a male. Both denote simply a *patron, protector, deliverer*.

8. The reason is here assigned, why God had thus cast off his people; they had chosen for themselves new gods; compare Judges iii. 7., iv. 1., x. 6., &c. *Gates* is here, by the usual idiom, put for *cities*.

9. Here the prophetess again utters her grateful feelings towards those few remaining chiefs who had exerted themselves to rouse the people; compare v. 2.

10. She now calls upon all ranks of people to celebrate Jehovah, on account of the glorious victory which had been achieved. Those who *ride upon white asses*, are probably persons of the highest distinction; compare Judges x. 4., xii. 13., where the sons of the judges Jair and Abdon are described in this manner. The epithet *white*, as applied to the ass, probably means nothing more than *whitish gray*; and perhaps the lighter the colour the more highly was the animal prized. They who *sit on tapestry* would seem to be those whose wealth enabled them to spread the divans or sofas in their houses with costly cloths. The word *לְרִאשֵׁי* is the plural of *רִאשִׁי*, having a Chaldee form. They who *travel on the way*, probably means those whose poverty compelled them to journey on foot. So that the expressions are equivalent to *the noble, the wealthy, and the poor*, i. e. all classes.

11. The word here translated *those who divide*, has sometimes been taken as a denominative from *רָחַץ* an arrow, and therefore rendered *archers*; but without any adequate sense. It is better derived from the verb *רָחַץ* to divide. The word *spoil* is not in the original, but is evidently implied. The poet calls upon all classes to unite in a song, *as or because of the voice of those who divide the spoil*, i. e. to congratulate the victors. The booty was commonly divided by a victorious army, when they first halted after the battle; which was usually near some watering-place, or supply of water; and this of course was an occasion of rejoicing. This sense of the passage is illustrated by Isa. ix. 3: *They joy before thee—as men rejoice when they divide*

the spoil. Compare also 1 Sam. xxx. 16. In the latter part of the verse she calls on the victors, also, to celebrate Jehovah for his blessings thus vouchsafed unto them; and then directs them to return to their several cities.

12. The prophetess now utters an invocation to herself and to Barak. It is perhaps uncertain whether she here transports herself back to the commencement of her enterprise, and then these may be considered as the words by which she excited herself and Barak to action; or whether she merely pauses for a moment in her song, and thus excites herself to a new and higher flight. In the former case, the address to Barak anticipates his carrying off many captives; in the latter we may, perhaps, suppose the captives to be represented as standing near, and he is directed to lead them away.

13. Whatever may be thought of the preceding verse, there can be no doubt that, in this, Deborah refers to the commencement of her enterprise, and represents herself as calling upon the few remaining chiefs to go down with her to battle, and also as invoking the presence and aid of Jehovah. The form יֵרֵד is properly the imperative of יָרַד to descend, retaining here its *Yodh*, by an anomaly. It is so given by Gesenius in the last edition of his Lexicon, (1823,) though in the former edition he made it from יָרַד , as it also stands in Mr. Gibbs's translation. The phrase to descend is here used probably in reference to the situation of the country; the mountains of Ephraim and the region of Naphtali being, in general, higher ground than the country around Mount Tabor, which was the place of rendezvous.

14. She now proceeds to enumerate the tribes who came to her aid, viz. Ephraim, Benjamin, Manasseh, Zebulon, Issachar, and Naphtali. (v. 18.) Ephraim is said to have his dwelling (the original is *root*) with the Amalekites. The location of the great body of the Amalekites was beyond the Jordan, on the east of Palestine; but it would seem that a colony of them dwelt also within the limits of the tribe of Ephraim, since, in Judges xii. 15., mention is made of the *mount of the Amalekites* as being situated there. In like manner Heber the Kenite dwelt in Naphtali. Judges iv. 11. The descendants of Manasseh are here named from Machir, the only son of Manasseh. Gen. i. 23. Num. xxvi. 29. The name includes here probably only those on the west of Jordan; compare the note on v. 17.

15. Issachar is said to have been the reliance of Barak. The original is בְּיָד which our translators have taken as an adverb. It means *that by which any thing is supported*. They were probably some of his best troops, and under his immediate command; since they are said to have descended to battle with him, *at his feet*, from Mount Tabor. Literally, *they were sent down*, &c.

In the latter part of verse 15, the prophetess begins the mention of those tribes which came not to the battle, viz. Reuben, Gad, Dan, and Asher. It will be seen that Judah and Simeon are entirely passed over. The

streams of Reuben is a poetical designation of the country of the Reubenites, which was particularly well watered by the torrents Arnon, Maon, Zered, &c. This tribe is censured as having at first promised, or at least intended, to yield their aid, and as having afterwards remained listless at home.

16. By a beautiful figure, the remissness of the Reubenites is here implied, while they are represented as preferring the pipings of the herdsmen and shepherds among their herds and flocks, to the dangers and fatigues of war. Their country was celebrated for its pastures. (Compare Num. xxxii. 1.) The original is *pipings of the herds*, i. e. which are heard among the herds. As a species of taunt, perhaps, their previous intentions are dwelt upon, and again repeated at the close of this verse.

17. Gilead here includes, probably, the tribe of Gad, and the half tribe of Manasseh, which was on the east of Jordan; since the mountain and region of Gilead was divided between the two; see Joshua xiii. 25. 31.

18. Here Zebulon is again mentioned with praise, and also Naphtali. These were probably the tribes which were chiefly engaged, since they are the only ones mentioned in the history; see Judges iv. 6. 10. *Lofly field*, literally, *heights of the field*, i. e. Mount Tabor, which was the place of rendezvous, and from which they descended to battle. Judges iv. 6. 14.

19. Taanak and Megiddo are here described as being near Mount Tabor, from which Barak descends to battle. They are frequently mentioned together, e. g. they were both formerly cities of the Canaanites; (Josh. xii. 21.) they both fell to the tribe of Manasseh, although situated within the borders of Issachar, (Josh. xvii. 11.) and the Canaanites continued to dwell in both. (Judges i. 27.) The *waters of Megiddo*, therefore, would seem to have been the Kishon, a branch of which probably flows near that city. Megiddo, as laid down on the maps, is therefore placed too far to the west. One branch of the Kishon has its source in Mount Tabor, whence it flows down and empties into the Mediterranean, between Acre and Mount Carmel.

Not a coin, &c. The Hebrew is קָצַר from to the verb קָצַר to divide, to cut up, &c.

20. In the history (Judges iv. 15.) it is simply said, *Jehovah discomfited Sisera*. Whether, then, the present verse is any thing more than poetical imagery, or whether there was actually a tempest, is uncertain. Josephus understood it in the latter sense, and affirms (Antiq. V. 5. 4.) that soon after the battle commenced a great storm of hail and wind arose, which drove directly in the faces of the enemy. In favour of this supposition is the fact, that, in several other instances where Jehovah is said to have discomfited the enemies of Israel, it is described as having been accomplished by a storm; compare particularly Josh. x. 10, 11. 1 Sam. vii. 10. Ps. xviii. 14. Besides this, the torrent of the Kishon must necessarily have been swollen, in order to have swept off the enemy as described in v. 21; which, in that mountainous region, would have been the natural con-

sequence of a heavy tempest. If this supposition be admitted, the description in v. 4. is a reality, and not mere poetical costume.

21. The word here rendered *battles*, is קרומים from the verb קרם which sometimes means *to fall upon, to encounter*. Others make it the *brook of ancient days*, i. e. celebrated of old.

22. This verse refers to the hasty flight of the Canaanites. *Their heroes* means *their valiant riders*. The reader will doubtless recognize the celebrated line of Virgil:

"Quadrupedante putrem sonitu quatit ungula campum.—Æn. VIII. 596.

23. The Canaanites fled northward, since Kedesh, near which Heber the Kenite lived, (Judges iv. 11.) was in the northern part of Naphtali. The Meroz which is here cursed, is, then, not the *Merrus* which Jerom mentions as being situated twelve miles from Samaria. The inhabitants are here cursed, because they probably neglected an opportunity of harassing the enemy in their flight. There is a strong contrast of feeling, as expressed in this curse, and in the blessing of Jael which follows.

24. The history of Heber the Kenite, and of this action of Jael, is given in Judges iv. 11. 17. seq. *Blessed among women* is the Hebrew idiom for *blessed above all others, most blessed*; compare Luke i. 28. *Women in the tent* are those who remain at home, a thing essential to the good reputation of oriental females; comp. Prov. xxxi. 10. seq. On the contrary, *to go abroad into the streets* was the characteristic of an immodest woman; see Prov. vii. 10, 11, 12.

25. The חמאה of the Hebrews, *sour or curdled milk*, was considered as a dainty, (see Gen. xviii. 8. where it is translated *butter*,) as it still is by the Arabs.

26. The *nail or pin*, נַיִן which Jael employed was a tent-pin, by which the cords of the tent were fastened to the ground.

28. After describing the death of Sisera, the prophetess, by an abrupt but highly poetical transition, introduces the mother of Sisera anxiously awaiting his return. The picture is beautiful. The anxious mother, who has so often been accustomed to welcome her son returning as a conqueror laden with spoil, is now alarmed at his delay, and keeps watch at the window for his ap-

proach. Her attendants endeavor to allay her anxiety, and she herself checks her rising solicitude,—'he waits only to divide the spoil; he will speedily come and delight his mother's heart with rich presents.' With exquisite art the poet, after having by these few simple touches excited the deepest sympathy in behalf of the unhappy mother, leaves the catastrophe to the conception of his readers, as being beyond the power of language adequately to describe.

Concluding Note.—The poem which we have here attempted to illustrate, is pregnant with instruction in regard to some important principles of interpretation, of which we shall here mention only one. The allusion to the mother of Sisera, and the circumstances which are mentioned respecting her, no one, it is presumed, will consider as being at all founded in fact; i. e. it is not necessary to suppose that such circumstances actually occurred. No one supposes that the poet intended to imply this. She is introduced simply for the purpose of poetical embellishment, to excite deeper emotions, to enkindle more powerful sympathies. Here then is a complete illustration of the principle, that in Hebrew poetry, (as well as in all other poetry,) many things are to be considered merely as embellishments, as costume, and are not to be pressed, in interpreting them, *ad rescandendum utrum*. To apply this now to the parables of Jesus, which are all poetical, and were intended, by an exhibition of interesting circumstances, to excite the attention of his hearers, and convey a deeper impression of the truth to their minds. In the beautiful parable of the prodigal son, (Luke xv. 7.) for instance, as to its general features, the elder son represents the haughty and self-complacent pharisees, while the prodigal denotes those who are abandoned to sin. (Compare v. 2.) And the object of Christ in uttering the parable, was to justify himself against the murmuring of the pharisees, who complained (v. 2.) that he received sinners. But beyond this, the circumstances narrated are evidently the embellishments of poetry, and that of the highest kind. Ought we then, or can we then, go on, as some pious men have done, and allegorize or spiritualize every minute circumstance, and make it applicable to the Christians or the sinners of the present day? The mind of the reader will readily make the application to various other passages of a similar kind.

MISCELLANEOUS.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

We took coach this morning, (Aug. 10, 1824,) and proceeded on to
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Warwick, five miles further. Our object in visiting this place was to see the celebrated Warwick Castle. Leaving the coach, we walked to the entrance, or porter's lodge,

and were admitted without difficulty. The porter conducted us into the lodge on the right, and requested us to enter our names and the places from which we came. We were then conducted into the lodge on the left, in which are the armour of Guy, Earl of Warwick, his large bell-metal pot, flesh-hook, and similar utensils. The porter soon told his story, going the round of the articles with a wonderful rapidity of utterance, and winding off by giving the flesh-fork a terrible turn around the pot. We expected him to conduct us about the place; but, touching his beaver, he observed, "I leave you here, gentlemen." We took the hint, and, presenting the expected reward, proceeded to make our survey. The road leading to the castle is winding, and is cut through a solid rock, five or six feet deep, the branches of the trees forming an arch above, and the moss and ivy on the sides nearly excluding the light of the sun. We went on some distance, when, by means of a turn in the road, the castle itself, "in all its magnificence, burst at once on our astonished and delighted view, with great and even sublime effect." The words of another will better describe some parts of the place than my own.

"Approaching towards the inner court, the near view of the castle, with all its solemn towers and battlements, mantled with ivy, and shaded with trees and shrubs, of large size and luxuriant growth, affords a display of picturesque beauty and grandeur, scarcely to be exceeded. On the right, appears the mighty tower of Guy, whose walls are of ten feet thickness, rising with the most exact and beautiful proportion to the lofty height of 128 feet. This tower, erected in the days of Richard II. has stood unmoved through the long course of four revolving centuries, nor does it yet discover any marks of decay. But even this ap-

pears inconsiderable, when compared with the antiquity of Cæsar's Tower on the left, which in all probability is nearly as old as the period of the Norman conquest. Through the vast space, therefore, of seven hundred years, the Tower of Cæsar has resisted all the accidents and decays of time, and it remains at this moment as firm and almost as solid as the very rock on which it stands. The height of this tower is 147 feet. The two are connected together by a strong wall; in the centre of which is the great arched Gateway leading into the inner court, flanked with towers, and succeeded by a second arched gateway, with other towers and battlements loftily ascending far above it." Passing through the Gateway, the inner court opens to view. Here the most indifferent spectator cannot enter without feelings of high and awful, yet pleasing admiration. Here the grandeur of ancient days still seems to reign, undisturbed by the changes and fluctuations of succeeding ages; and the stranger, without the aid of much enthusiasm, may fancy himself suddenly transported from the scenes and events of present times back to years of old and scenes long past. On the left appears the mansion, a grand, irregular pile, forming a residence, as fit as any that the most high-wrought imagination could desire, for the powerful, the splendid, and the hospitable baron of ancient times. In front is the high mound of earth, anciently the Keep, most beautifully clothed from its base to its summit with trees and plants. Thence the embattled wall, overhung with ivy, continues round to the right, where it meets the tower of Guy. Through this wall is an iron gateway leading to the pleasure-grounds and park. I stood some time looking at the scene, in wonder and admiration. The day was uncommonly fine; not a cloud obscured the sun, nor a breeze ruf-

fled the leaves. The mansion, the towers, the walls and battlements, all appeared to the best advantage. Not a living creature was to be seen. Primeval silence seemed to reign. Notwithstanding the great antiquity of the place, every thing is kept in the neatest order, and finest state of preservation. I could not but contrast the condition of this place with that of Kenilworth. This, like that, would have been destroyed, had not the owner capitulated with Cromwell.

Our next concern was to see the inside of the mansion. Going up the stone steps, and arriving at the massy doors, we saw an *old* lady (fit appendage) who politely asked us to walk in. One invitation was sufficient—we did not give her time to repeat it; but, with light foot and lighter heart, stepped into the great hall. A noble room indeed, hung around with ancient British armour, antlers of the deer, and the usual decorations of these seats of baronial greatness. The hall was lighted by three immense Gothic windows, each forming recesses deep enough for a small family to set a table in. The old lady recommended me to take a look from one of the windows. I did so; but it made me almost regret that I could not spend my days there. Just below, flows the charming Avon, rippling and murmuring along; to the left are the ragged ruins of the old bridge, and further up may be seen the new one; in front, and to the left, the park, with all its beauties, spreads off to a wide distance, through the shady trees of which you now and then obtain a glimpse of the Avon, as it meanders through its bounds. Every thing seemed like enchantment. From this room we were hurried through the great dining-room, anti-room, cedar drawing-room, gilt-room, state bed-room, and state dressing-room. From the last we had a view through the whole range of rooms, a distance of three

hundred feet; and so exactly are the doors placed, that, when they are shut, you may look through the key-holes the whole extent. Turning back, we were conducted through the range of rooms on the west side. One of these is fitted up as a chapel, with pulpit, organ, and seats. They are all elegantly furnished, and ornamented with numerous paintings from the pencils of Vandyck, Salvator, Rosa, Rubens, and others. In the state bed-rooms, the bed and furniture are of crimson velvet, embroidered with green and yellow silk. They once belonged to "good Queen Anne."

Besides these rooms there are many others, not open to public inspection. Those we saw, however, enabled us to form sufficiently correct ideas of the grandeur in which the barons of old lived. Giving our fee to the old lady, we descended to the inner court, where we found a hobbling old man ready to wait on us. By him we were conducted over the pleasure-grounds, and into the greenhouse. This house was built expressly for receiving a celebrated Roman vase, found at the bottom of a lake a few miles from Rome. It is made of white marble, contains one hundred and sixty-three gallons, and weighs five tons. The sides are beautifully ornamented with carved figures of various kinds, emblematical of the use for which the vase was intended. The pleasure-grounds and park occupy a circumference of five miles. They are laid out with the utmost taste and elegance, and combine all that can charm in gravel walks, green lawns, shady trees, streams, and water-falls.

At Warwick we engaged a car to take us to Leamington. Besides ourselves, there were two inside and three outside passengers, making seven for one horse. This is only a common load. It should be kept in mind that a John Bull, on an average, weighs thirty per cent.

more than a Yankee. Leamington has recently come into notice on account of its mineral waters. The nobility and gentry resort here in the summer, to drink the waters and partake of the amusements. For their accommodation, numerous large and elegant public houses have been erected. Others, who dislike the noise of a public house, and whose means perhaps are more ample, have built houses for the convenience of themselves and families. Most of the towns that I have visited since I came to this country have been of one stamp—old and black; the streets narrow, crooked, and filthy. On entering this place I was agreeably struck with the contrast. The streets are broad, straight, and clean. Every house may be termed a palace, except a few cottages that remain, and these are extremely neat. The baths are numerous and very elegant. The royal baths cost one hundred and twenty-five thousand dollars. Regent's hotel, said to be scarcely surpassed by any in the kingdom, is a noble building. It cost about one hundred and fifty thousand dollars. His present majesty, while here on his way to Warwick Castle, a few years since, was pleased to dignify the hotel with the name it now bears. This place, though quite small, has a theatre, assembly rooms, an elegant library, a picture gallery, and public gardens. The wealthy who have more money than they know what to do with, and more time than they know how to dispose of, may here rid themselves of both, if not very profitably, yet according to their humour. The epicure may have his palate gratified, the votary of pleasure find amusement, the healthy ruin their constitutions, and the sick sometimes hope to be restored to health.

For the Christian Spectator.

VARIEITIES.

FLATTERY.

THE Christian religion enforces on all its disciples, sincerity. We are taught in it, to believe ourselves continually under the view of a God, who sees the heart, and who, being sincere himself, forbids all dissembling in those who profess to worship him. The same spirit must govern us in our intercourse with mankind. Our language should be the image of our thoughts. When we reprove, it should be with tenderness; when we praise, it should be for the encouragement of modest worth, which is prevented from a full exertion of its own powers by too mean an opinion of itself.

Yet, if we look into the world, we shall see that this sincerity is rarely found. Even among the professors of religion, we can seldom point to the individual of whom we can say, Behold an Israelite indeed, in whom there is no guile! Truth has almost forsaken the tongues of men, because sincerity is corrupted in the heart. Lying is universally allowed to be a detestable vice, yet there are lies which are very generally tolerated. If every word which, from design, makes an impression on the hearer's mind different from that in the speaker, be a falsehood, how many must be involved in the charge of falsehood! Truth is a rigid power; and there are very few who, at all times, consider her dictates, or bow to her laws.

What is *flattery* but a kind of complimentary lying? Do men in the praises which they bestow commonly mean what they say? There is no greater proof of the immense power of self-love in blinding our eyes, than the fact that we so often receive the testimony of the flatterer when it is in

our own favour. Nothing is too gross to go down, when it is addressed to pride, that prevailing weakness of the human heart. O king, live for ever, was the ancient exclamation when they approached a despot's throne; and a poor dying worm almost believed himself an immortal god.

In reading the ancient poets, we are sometimes astonished at the extravagant compliments which were paid by indigent genius to greedy vanity. We are shocked; and we almost wonder that even the object of these adulations himself did not see through the deceit, and requite his parasites with resentment rather than approbation. Virgil, not knowing any spot on earth good enough for Augustus, promises him a place among the stars after his death; and modestly begs him not to be in too much haste to go thither. Horace repeatedly traces all peace, all plenty, all the blessings of life, to his fostering hands. We read these praises with smiles; but to the ancient emperors they were very serious things. No wonder they became such monsters of iniquity! How could ears delighted with such music ever bear to hear truth? But the man who never hears truth, will soon forget her form and features; he will forsake her as a guide, or remember her as an enemy.

A blind friend is the worst enemy a man can meet with, and a sagacious enemy often proves to us a useful friend. We are so partial to our faults, that we never see them in their magnitude until they are reflected to us from some foreign source. A soldier is formed by combat, and a good man often becomes better by opposition. Censure at least makes us humble, and it ought to stimulate us to amendment. When we hear a fault, we are at first tempted to deny it; but solitary meditation often leads us to

suspect that it may at least be partly true. But if a man's vanity follow him into the closet; if he thinks himself as faultless after reflection as he did before it, he is a hopeless character. We may say the worst thing of him that can be said—*He is just fit to be flattered!*

Men will be perfect when they are as willing to hear reproof as they are commendation. But, judging from observation, that day is very distant.

We are told by an ancient writer always to regard a flatterer as a person who is trying to deceive us; we may add that he is trying to deceive us on the side on which we are most open to deception. He is a dangerous foe, attacking the weakest part of the garrison.

There are some situations in which flattery is peculiarly pernicious; to no person more than to a minister of the gospel.

A minister is a kind of little monarch, to whom some minds are held in peculiar subjection. He is a public man, a teacher, and his very existence depends on his credit. He is a weekly author; and Pope has remarked (probably from experience) that from the moment a man commences author, he is no more to hear the truth. All these circumstances lay him open to adulation. In the very ministrations of the sanctuary, he is in danger of becoming his own idol. It is too often the case, that the man who is flattered much loves flattery. In this case, as in many others, the relish comes from the habit.

In a certain book, which shall be nameless, because of doubtful influence, the effect of flattery upon a mind, by no means vicious or weak, is strikingly exhibited. A servant was once taken into the service of a bishop, and his business was to tell the prelate whenever his faculties failed, when his sermons began to grow defective, through a remiss or a superannuated mind. "O," said

the servant, "that can hardly happen; you lordship preaches so eloquently, you retain such liveliness of fancy, and vigour of mind, that you will continue to edify and delight your audiences for many a year to come." "No flattering," said the bishop: "I wish you to be faithful; and if I should find that you do not give me timely notice of any failure which may happen to me, I shall dismiss you from my service." His lordship soon after had a fit of the apoplexy, from which, however, he recovered, and endeavoured to preach. But his sermon was far below his former efforts; every body remarked it; and the servant thought himself bound in honesty to hint the fact to the bishop. He did it as softly and gently as possible. "What?" says the bishop: "then you say I am sunk into dotage?" "O no, sir," says the man; "your last sermon would be excellent, preached by any other person: I only said that the people thought it not quite equal to your usual performances." "I understand you," replies the bishop; "how much do I owe you? bring in your bill. I won't have such a booby in my service any longer. Go; leave me; you are an active, clever servant; I only wish you had a little better taste." Such was the conduct of a man who had flattered himself into a belief that he hated flattery.

There is one reflection which, if we would pause to think, might abate the effect of praise on a clergyman's heart. It is often given without reflection, merely for the sake of saying civil things; and supposing it to be never so sincere, it after all makes him only the hero of a parish. The admiration of ignorance is no proof of excellence; not to mention higher considerations.

One of the English divines declares there is such a thing as a lying ear as well as a lying tongue.

Truth is always more pleasing in discourse than falsehood, unless the falsehood has some accidental sweetening; the two most common are, detraction and flattery.

Life is a state of probation; and probation implies opposition and trial. There is no integrity that can withstand constant adulation. What is the reason that pedagogues, and some professors of colleges, give themselves such airs of importance, and always appear arrayed in the arts of *little* great men? Originally they were like other persons, and modesty and simplicity of character might have been their peculiar merit. But when they ceased to be surrounded by equals, when they became surrounded by minds over which they were accustomed to predominate, they forgot their own imperfections; they judged their own character by the influence they exerted. The man became ridiculous from the very moment his station became respectable.

Through the whole round of human life, it may be established as a maxim, that it is dangerous to be a public man. It fosters some of the worst passions of the heart. It requires frequent self-examination, and a strong fixing of religious principle, to counteract the influence. He that can see through a fallacy that flatters his pride is a rare character; yet, rare as this attainment is, it is absolutely necessary to our being virtuous or useful.

DOGMATISM.

When Diogenes heard a sophist discoursing concerning meteors; affirming boldly concerning objects which he had never examined, he put the vain naturalist to silence by asking him, *how long it was since he came down from heaven?* There are some books in divinity which put the same question into the reader's head. Instead of being con-

vinced by their smoky speculations, we wish to ask the author, *Pray, sir, how long is it since you came down from heaven?*

POETRY.

The best poetry is the language of ardent feeling. Not indeed that good writing of every kind is not the effect of study: but poetry must seem to be the effusion of an awakened mind. Now, as men's minds are generally more alive to vice than to virtue, the best poetry has had a wrong tendency. The sons of genius are too often fired by images of wickedness. Poetry has been called a heaven-taught art; but we must join in the complaint of *Cowley*:

"The heavenliest thing on earth still keeps up hell."

The genius of Lord Byron was employed in rolling misanthropy, atheism, discontent, refinement, and intelligence, into one monstrous mixture; and then rifling heaven and earth for the brightest ornaments to decorate the blackest passion. Set the devil before his mind, and he could sing like a nightingale; but disclose paradise to his view, and he was dumb. I have read of an old French writer, who honestly confessed that he never produced such brilliant verses as when his subject was love and obscenity. He had tried to write on morality and devotion; but he could make nothing of them.

"So flew his soul to its congenial place."

We owe much to those authors who have employed melody on the side of virtue and religion. They had a hard task to execute; they had to disjoin ideas long associated, and to awaken the cold admiration of reluctant readers. They cultivated frankincense in Greenland.

PRESUMPTION.

Pomponius Mela, an ancient geo-

grapher, tells us of a people on the northern bank of the Caspian Sea, who, after having spent their lives in idleness and jollity—*festo semper otio lati*, were accustomed with the utmost hilarity to finish life by crowning their brows with wreaths of flowers, and precipitating themselves from a certain rock into the ocean. *Habitant lucos silvasque; et ubi eos vivendi satietas magis quam tedium cepit, hilares, redimiti sertis semet ipsi in pelagus ex certa rupe præcipites dant. Id eis funus exitium est.* These people bear a close resemblance to our modern Universalists. They, too, dwell in the specious groves of a shaded imagination; they live in religious jollity and idleness; they approach death crowned with flowers, and they cherish the greatest hilarity on the brink of the most fearful destruction!

SLOTH.

Sloth is the vice of virtue; it is the secret reason why Christians are not more useful, scholars more learned, and ministers more successful. A wicked man is commonly active. All his powers operating in one direction, he rolls to his purposes with the velocity of a torrent. Sanctification is partial; hence the good man never acts with the unity of aim which the sinner feels. Besides, virtue itself is a calm principle. We make it too calm. There is a difference between Jordan's gentle current and the Dead Sea.

HAUNTED HOUSES.

Mankind are seldom original, even in their follies. The notion of houses haunted by the troubled spirits of their former tenants, is very ancient. Suetonius informs us that the house in which the emperor Caligula died was haunted after his decease. As he was a tyrant, his funeral rites had been very neg-

ligerly performed; his body was half burnt, and the remains scarcely covered with earth. Before his sisters returned from exile, the garden was haunted in which his body lay; the house in which he died. But the ghosts were laid by a decent funeral. *Satis constat, priusquam id fieret, hortorum custodes umbris inquietatos; in ea quoque domo in qua occubuerit, nullam noctem sine aliquo terrore transactam, donec ipsa domus incendio consumpta sit.* Pliny mentions a house at Athens which no one durst inhabit, it was so troubled with spirits. Augustine knew such a house near Hippo. See the 'City of God,' book xxii. c. 8. It would be an endless task to cite modern testimonies. Luther's credulity is well known. All this may be true with a little alteration. When it is said by an old author that a house was haunted with spirits, for *spirits* we ought always to read *rats*.

Yet there are some good people who think the antiquity of an opi-

nion a vast confirmation of its truth.

STYLE.

There is nothing more important for young men of affluent imaginations to learn, than the *interstitial* style. Such persons wish to be brilliant in every part; but intermediate sentences cannot be too simple, and then the glowing sentence is seen in contrast, and strikes with double force. What a beautiful writer would Seneca have been, had he only mixed in with his artificial and finely balanced periods, sentences of perfect simplicity. Good writing resembles flowery islands in the waters of a lake; the connecting space has nothing peculiar; it is a plain liquid surface; but it prepares the eye to meet the flowery island with admiration and delight. This *interstitial* style needs to be studied; and a better pattern cannot be found than Law, author of the *Serious Call to a devout and holy life*.

REVIEWS.

A Treatise on Christian Doctrine, compiled from the Scriptures alone; by JOHN MILTON. Translated from the original by Charles R. Sumner, M. A., Librarian and Historiographer to his Majesty, and Prebendary of Canterbury. From the London edition. Boston. 2 vols. 8vo. pp. 448 and 464.

AFTER the lapse of almost two centuries from his death, it has fallen to the lot of this age to contemplate Milton in the new character of a theologian. Not but that already, in the controversial writings he has left, in which he lent his powerful mind and ardent feelings to the cause of the Puritans, he

has let escape from him much of his religious sentiments; not but that, in his immortal epic, 'smit with the love of *sacred* song,' he has winged his way over many a field of religious truth; but now we behold him, for the first, the set commentator on the divine writings, the express pronouncer of his own religious opinions, the formal teacher of the Christian doctrine.

The treatise which we have named at the head of this article, is the means of exhibiting him to the present generation in this new and interesting character. Concealed in one of the presses of the old State Paper Office, Whitehall, in an envelope, superscribed "To Mr. Skinner, *Mercht.*" it was dis-

covered by Robert Lemon, Esq. deputy keeper of his Majesty's state papers, in the latter part of the year 1823. By what fortunes it befel, that the manuscript should have passed from the hands of Cyriack Skinner (the person whom, as Wood relates, Milton made the depositary of the MS.) to this office, and have remained in it unknown and untouched, till recently discovered by Mr. Lemon, it matters not: of the genuineness of the MS. there can be no question. The superscription, the latinity, the thoughts, all identify it with the work which Milton is known to have written on theology, and which was supposed long since to have been lost by his biographers. The superscription we have already mentioned; the latinity, as appears from examples given by the translator, has just such mistakes in the chirography, as would be made by the daughter of Milton for an amanuensis, who knew the forms of Latin words but not their meaning; and the thoughts are evinced to bear a strong resemblance to the sentiments of Milton, contained in his prose and poetical works, by the collation which the translator has made, with good discrimination, in his notes. We own it, therefore, to be a relic of Milton; and in it we may with truth contemplate him as a theologian.

The treatise, as we have hinted already, was composed in the Latin tongue; (in which Milton was acknowledged pre-eminently to have excelled, and which was the language of all the learned treatises of his day;) designed obviously for the inspection of those who would be students in the word of God. By "his majesty's most gracious command," the Rev. Charles R. Sumner, M. A. was set to the task of giving the work an English dress, before it should make its appearance among the British public. With what fidelity or ability he has executed the task, as we possess

not the original work, we are wholly unable to judge.

Taking the translation for a correct transcript, we will survey awhile the new character in which Milton appears in the work before us. We can do this no better than by briefly examining the work itself to which he has given production.

The general form of the work is biblical; consisting of texts of scripture, arranged under each topic, with his own critical remarks made upon them, in illustration of their meaning. He observes in the preface, respecting this form of the work:

"Whereas the greater part of those who have written most largely on these subjects have been wont to fill whole pages with explanations of their own opinions, thrusting into the margin the texts in support of their doctrine, with a summary reference to the chapter and verse; I have chosen, on the contrary, to fill my pages even to redundancy with quotations from scripture, that so as little space as possible might be left for my own words, even when they arise from the context of revelation itself." Vol. I. pp. 6, 7.

How disgusted Milton was with thrusting the scriptures into these marginal stuffings, may be learned from his remark respecting Prynne, that "by his wits lying ever beside him in the margin, he might be known to be ever beside his wits in the text."

The division which he makes of the Christian doctrine is two fold: faith, or the knowledge of God, and love, or the service of God. In this division, and in the distribution of the subjects and chapters through the whole work, Milton appears, as his translator observes, much indebted to the Marrow of Divinity, by Ames, and the Abridgement of Christian Divinitie, by Wollebius. Of the second part of the latter work, on the worship of God, the division is very similar to the corresponding part of Milton's work,

and many of the arguments, and even whole sentences, are identically the same. These two works of eminent Puritan divines, he is known to have used as text-books, with his pupils, when he employed himself as the instructor of youth.

But the opinions which he avows in the work, our readers will be most interested to know. They can expect, of course, that we refer them only to the more remarkable of those which come within the compass of so extensive a system, and which exhibit more particularly the peculiarities of Milton.

The second chapter treats of God. After stating that our knowledge of God is but an imperfect conception of his nature, he adds :

“Our safest way is to form in our minds such a conception of God as shall correspond with his own delineation and representation of himself in the sacred writings. For granting that, both in the literal and figurative descriptions of God, he is exhibited, not as he really is, but in such a manner as may be within the scope of our comprehensions, yet we ought to entertain such a conception of him, as he, in condescending to accommodate himself to our capacities, has shown that he desires we should conceive. For it is on this very account that he has lowered himself to our level, lest, in our flights above the reach of human understanding, and beyond the written word of scripture, we should be tempted to indulge in vague cogitations and subtleties.

There is no need, then, that theologians should have recourse here to what they call anthropopathy—a figure invented by the grammarians to excuse the absurdities of the poets on the subject of the heathen divinities. We may be sure that sufficient care has been taken that the holy scriptures should contain nothing unsuitable to the character or dignity of God, and that God should say nothing of himself which could derogate from his own majesty. It is better, therefore, to contemplate the Deity, and to conceive of him, not with reference to human passions, that is, after the manner of men, who are never weary of forming subtle imagi-

nations respecting him, but after the manner of scripture, that is, in the way in which God has offered himself to our contemplation; nor should we think that he would say or direct any thing to be written of himself, which is inconsistent with the opinion he wishes us to entertain of his character. Let us require no better authority than God himself for determining what is worthy or unworthy of him. If ‘it repented Jehovah that he had made man,’ (Gen. vi. 6.) and ‘because of their groanings,’ (Judges ii. 18.) let us believe that it did repent him, only taking care to remember that what is called repentance, when applied to God, does not arise from inadvertency, as in men; for so he has himself cautioned us, Num. xxiii. 19. ‘God is not a man, that he should lie, neither the son of man, that he should repent.’ See also 1 Sam. xv. 29. Again, if ‘it grieved the Lord at his heart,’ (Gen. vi. 6.) and if ‘his soul were grieved for the misery of Israel,’ (Judges x. 16.) let us believe that it did grieve him. For the affections which in a good man are good, and rank with virtues, in God are holy. If after the work of six days it be said of God that ‘he rested and was refreshed,’ (Exod. xxxi. 17.) if it be said that ‘he feared the wrath of the enemy,’ (Deut. xxxii. 27.) let us believe that it is not beneath the dignity of God to grieve in that for which he is grieved, or to be refreshed in that which refresheth him, or to fear in that he feareth. For, however we may attempt to soften down such expressions by a latitude of interpretation, when applied to the Deity it comes in the end to precisely the same. If God be said ‘to have made man in his own image, after his likeness,’ (Gen. i. 26.) and that too, not only as to his soul, but also as to his outward form, (unless the same words have different significations here and in chap. v. 3. ‘Adam begat a son in his own likeness, after his image,’) and if God habitually assign to himself, the members and form of man, why should we be afraid of attributing to him what he attributes to himself, so long as what is imperfection and weakness, when viewed in reference to ourselves, be considered as most complete and excellent whenever it is imputed to God. Questionless the glory and majesty of the Deity must have been so dear to him, that he would never say any thing of himself which could be humiliating or

degrading, and would ascribe to himself no personal attribute which he would not willingly have ascribed to him by his creatures. Let us be convinced that those have acquired the truest apprehension of the nature of God who submit their understandings to his word; inasmuch as he has accommodated his word to their understandings, and as shown what he wishes their notion of the Deity should be.

"To speak summarily, God either is, or is not, such as he represents himself to be. If he be really such, why should we think otherwise of him? If he be not such, on what authority do we say what God has not said?"

Vol. I. pp. 20—23.

The language of Milton here, might leave us in doubt whether he believed God to possess in reality any bodily power or form, as he is talking of our conceptions of God. Yet it will be perceived that he does not deny that God possesses an outward form in reality; and in a passage immediately succeeding this, he denies merely that God is "in fashion like unto man, in all his parts and members;" not that he has an outward form. If we consider that he directly denies it not, we may the more incline to the opinion, that such was his real belief, from one or two passages that have fallen from him, in his chapter on the creation.

"Not even divine virtue and efficiency could produce bodies out of nothing, according to the commonly received opinion, unless there had been some bodily power in the substance of God; since no one can give to another what he does not himself possess. Nor did St. Paul hesitate to attribute to God something corporeal; Col. ii. 9. 'in him dwelleth all the fulness of the Godhead bodily.'" Vol. I. p. 241.

"In the same manner, we do not think that what are called 'the back parts' of God (Exod. xxxiii.) are, properly speaking, God; though we nevertheless consider them to be eternal." Vol. I. p. 244.

We may now see what he intend-

ed by the speech he put into the mouth of Raphael:

"what if earth,
Be but the shadow of heaven, and
things therein
Each to other like, more than on earth
is thought?"

The efficiency of God next occupies his attention, which he divides into internal and external. Under the head of internal efficiency, he speaks of the general decrees of God relating to all his works, and the special decree relating to the predestination of believers unto life. His views on the general and special decrees may be gathered from the following passages:

"To comprehend the whole matter in a few words, the sum of the argument may be thus stated in strict conformity with reason. God of his wisdom determined to create men and angels reasonable beings, and therefore free agents; at the same time he foresaw which way the bias of their will would incline, in the exercise of their own uncontrolled liberty. What then? shall we say that this foresight or foreknowledge on the part of God imposed on them the necessity of acting in any definite way? No more than if the future event had been foreseen by any human being. For what any human being has foreseen as certain to happen, will not less certainly happen than what God himself has predicted. Thus Elisha foresaw how much evil Hazael would bring upon the children of Israel in the course of a few years. (2 Kings viii. 12.) Yet no one would affirm that the evil took place necessarily on account of the foreknowledge of Elisha; for had he never foreknown it, the event would have occurred with equal certainty, through the free will of the agent. So neither does any thing happen because God has foreseen it; but he foresees the event of every action, because he is acquainted with their natural causes, which, in pursuance of his own decree, are left at liberty to exert their legitimate influence. Consequently the issue does not depend on God who foresees it, but on him alone who is the object of his foresight. Since, therefore, as has before

been shown, there can be no absolute decree of God regarding free agents, undoubtedly the prescience of the Deity (which can no more bias free agents than the prescience of man, that is, not at all, since the action in both cases is intransitive, and has no external influence) can neither impose any necessity of itself, nor can it be considered at all the cause of free actions. If it be so considered, the very name of liberty must be altogether abolished as an unmeaning sound; and that, not only in matters of religion, but even in questions of morality and indifferent things. There can be nothing but what will happen necessarily, since there is nothing but what is foreknown by God.

"That this long discussion may be at length concluded by a brief summary of the whole matter, we must hold that God foreknows all future events, but that he has not decreed them all absolutely; lest all sin should be imputed to the Deity, and evil spirits and wicked men should be exempted from blame. Does my opponent avail himself of this, and think the concession enough to prove either that God does not foreknow every thing, or that all future events must therefore happen necessarily, because God has foreknown them? I allow that future events, which God has foreseen, will happen certainly, but not of necessity. They will happen certainly, because the divine prescience cannot be deceived, but they will not happen necessarily, because prescience can have no influence on the object foreknown, inasmuch as it is only an intransitive action." Vol. I. pp. 51—53.

"From what has been said it is sufficiently evident, that free causes are not impeded by any law of necessity arising from the decrees or prescience of God. There are some who, in their zeal to oppose this doctrine, do not hesitate even to assert that God is himself the cause and origin of sin. Such men, if they are not to be looked upon as misguided rather than mischievous, should be ranked among the most abandoned of all blasphemers. An attempt to refute them would be nothing more than an argument to prove that God was not the evil spirit."

Vol. I. p. 54.

"Since then the apostasy of the first

man was not decreed, but only foreknown by the infinite wisdom of God, it follows that predestination was not an absolute decree before the fall of man; and even after his fall, it ought always to be considered and defined as arising, not so much from a decree itself, as from the immutable conditions of a decree. Vol. I. p. 62.

"Since then it is so clear that God has predestinated, from eternity, all those who should believe and continue in the faith, it follows that there can be no reprobation, except of those who do not believe or continue in the faith, and even this rather as a consequence than a decree; there can therefore be no reprobation of individuals from all eternity. For God has predestinated to salvation, on the proviso of a general condition, all who enjoy freedom of will; while none are predestinated to destruction, except through their own fault, and, as it were, *per accidens*, in the same manner as there are some to whom the gospel itself is said to be a stumbling-block and a savour of death.

Vol. I. pp. 84, 85.

With these views accord the sentiments of his poem:

"they themselves decreed
Their own revolt, not I; if I foreknew,
Foreknowledge had no influence on
their fault,
Which had no less proved certain, un-
foreknown. Par. Lost, III. 95.

On the external efficiency of God, the first work of God noticed, is the *generation of the Son*. Apprehending that, on this subject, he would be at variance with the opinion generally received as orthodox, he has devoted a hundred pages to the discussion, and exhibited more of reasoning than on any other topic. His opinion, so far as we discover in this chapter the workings of his mind, originated from the theory that exhibits generation from the Father as being literally the foundation of the subsistence of the Son. For his whole reasoning proceeds on this basis, and the absurdity of supposing this generation to have taken

place, eternally, by physical necessity; or otherwise than by the free will of the Father, in time. He ascribes to the Son as much of divinity as could be ascribed to one not self-existent and eternal; holding that the Father imparted of "the divine substance itself" to the Son. With this view of the original nature of Christ, he defines the incarnation to consist in "the hypostatic union of two natures." "He is called both God and Man, and is such in reality; which is expressed in Greek by the single and appropriate term Θεσυνδρωτος." In accordance with this Arian scheme respecting the Son, he considers the Holy Spirit, when spoken of as a person of distinct subsistence, to be "a creature," "produced of the substance of God," "inferior to the Son."

The earlier views of Milton are known to have accorded with the Trinitarian hypothesis. In the first of his controversial writings, penned soon after the commencement of the civil war, occurs this form of invocation:

"Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! And thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one tripersonal Godhead!"

The period at which he changed his views, appears not. The translator of this work supposes that, in the *Paradise Lost*, he is wavering and contradictory. On the authority of his biographers, it appears, that he was occupied in the last days of the commonwealth on three great works, *Paradise Lost*, a *Latin Thesaurus*, and a *Body of Divinity*; "all which, notwithstanding the several troubles that befel him in his fortunes, he finished after his majesty's restoration."

The coincidence in the time of composing the two works would seem to show, that the opinions of the poet and the theologian were the same. The expressions in his *Epic*, supposed by Sumner to favour the opinion of the supreme divinity of Christ, are these:

"In him all his Father shone,
Substantially expressed."

"throned in highest bliss,
Equal to God, and equally enjoying
God-like fruition."

"never shall my harp thy praise
Forget, nor from thy Father's praise
disjoin." Book III. 140. 305. 414.

Yet if we recur to the peculiar views expressed in the present work, it would have been consistent for Milton to speak of the Son, begotten of "the substance" of the Father, to be a 'substantial expression' of him; and it is observable that he predicates 'equality to God' in his song, not of the subsistence of the Son, but of his throne and fruition. Whose 'praise he would not disjoin from the Father's,' appears, from the introductory line of the passage, to be one in the rank of creation:

"Thee next they sang, of all creation
first,
Begotten Son."

At least, the words admit the interpretation given in the Christian doctrine—the first, in the order of time and rank both, among the works of creation.

On the subject of creation, he not only avers matter to be "the productive stock" of all,

"one first matter all
Endued with various forms, various
degrees
Of substances, and in things that live,
of life;"

but maintains also the singular opi-

nion, that matter itself is not only from God, but of God, who contains (to use the language of the schoolmen) the *material* as well as the *efficient* cause of all things, in his own substance and being.

On the primitive state of man, he introduces the subject of marriage, maintaining, not only, as was already known, the legality of divorce, on the ground of disaffection, but holding a surprising and strenuous argument on the lawfulness of polygamy.

He divides the sin of mankind into that which is common to all men, and the personal sin of each individual; making the sin of the first parents one in which the whole race are joint partakers.

"The satisfaction of Christ" is "the satisfaction of divine justice on behalf of all men" "made by him in his two-fold capacity of God and man." Milton combats the evasion of those who "maintain that Christ died not in our stead, but merely for our advantage." We fault him not here.

Renovation is accomplished by the external call of the gospel; regeneration requires the supernatural operation of the Spirit; in which distinction, we recognise that semi-pelagianism which puts it in the natural power of the sinner, by means of the gospel call, to turn to God; and which throws him on the resources of the Spirit in accomplishing the entire work of his sanctification.

Christian liberty is "an enfranchisement through Christ our Deliverer," "from the rule of the law and of man." The Antinomian will here find a chapter accordant with his views.

Baptism, one of the external seals of the covenant of grace, is to be administered to believing adults only, by immersion "in running water;"

"Baptizing in the *profluent* stream."
Par. Lost, XII. 441.

and "any Christian whatever is qualified to administer baptism," and "entitled to the privilege of dispensing the elements" in the sacred supper, in opposition to the exclusive right of ministers.

The Sabbath has been abrogated with the whole Mosaic code; and one day is no more holy than another with Christians who are left, at will, in each independent church, so select their times of public worship.

"The visible church is the multitude of the called, who openly worship the Father through Christ, in any place, either individually, or in conjunction with others. "Individually: for although it is the duty of believers to join themselves, if possible to a church duly constituted; yet such as cannot do this conveniently, or with full satisfaction of conscience, are not to be considered as excluded from the blessing bestowed by God upon the churches." The practice of Milton was accordant with this state of individual worship in the latter part of his life. "He was not," Bishop Newton remarks, "a professed member of any particular sect of Christians; he frequented no public worship, nor used any religious rite in his family." Whether his blindness and infirmities, or the peculiarities of his faith, account for this, we pretend not to affirm.

"A particular church is a society of persons professing the faith, united by a special bond;" "in itself a perfect church, so far as regards its religious rights;" competent to the choice of ministers, and the administration of discipline.

Coincident with the work of final judgment, "beginning with its commencement, and extending a little beyond its conclusion, will take place that glorious reign of Christ on earth, with his saints, so often promised in the scriptures." A new view of the millennium! So far, for the opinions exhibit-

ed in this recently discovered treatise. We cannot take our leave of John Milton, on his re-appearance among us in the new character of a theologian, however, without speaking, more freely than we have yet done, the thoughts that have risen in us while attending to his recital of Christian doctrine.

The design, with which he commenced the work, to make it a system of purely exegetical theology, bears upon it an aspect highly congruous with the supreme authority justly ascribed by Protestants to the scriptures, as the guides of faith and worship. At that age, too, when the reformers were rescuing religious truth from the rubbish under which it had been concealed during the dark reign of papal superstition, when all the systems of theology extant were molten at the forge of Aristotle as much as upon the altar of revelation, it were no wonder that Milton, lifted so far by his puritanic independence of mind above all servility, should grasp at a simpler mode of handling the Christian doctrine. In this very treatise, while on the subject of the perspicuity of the scriptures, he himself expresses the dissatisfaction he felt towards the prevalent modes of managing the subject of theology.

“Through what infatuation is it, that even Protestant divines persist in darkening the most momentous truths of religion, by intricate metaphysical comments, on the plea that such explanation is necessary; stringing together all the useless technicalities and empty distinctions of scholastic barbarism, for the purpose of elucidating those scriptures which they are continually extolling as models of plainness?”

Vol. II. p. 165.

His desire to see religion treated on the plan suggested in this work, he also intimated in one of his controversial publications,* issued a-

* *Considerations on the likeliest Means to remove Hirelings out of the Church.*

bout the close of the commonwealth, in which he may have alluded to this very treatise that was then about to occupy his labours, if indeed he were not already engaged in it:

“Somewhere or other, I trust, may be found some wholesome body of divinity, as they call it, without school-terms and metaphysical notions, which have obscured rather than explained our religion, and made it difficult without cause.” Vol. II. p. 165 Note.

At that age, we may add, moreover, it was peculiarly desirable that the example should be proposed to the ministers of religion of a purely scriptural theology. It would have encouraged and accelerated that attention to the philological interpretation of the scriptures which had already been proposed to the Protestants by Flac, and which was cultivated with such assiduity in the succeeding century by the constellation which arose in the days of Ernesti. Perhaps the work, had it appeared in the day of its birth, rickety as it now seems, might have done a real service to the cause of Christian doctrine, so far, in bespeaking of all its ministers a primary attention to the philological interpretation of the word of God, as the true source of Christian knowledge.

We mean not to imply, in these remarks, that we would have every treatise on theology, in its form, strictly biblical. We would not reduce the method of inculcating it, to the mere task of collocating passages of scripture under distinct heads, as in Gaston's Collections. We do not object to a “*Pars Dogmatica, Elenctica, Practica, Historica*,” more than to the “*Pars Exegetica*.” The form is not the thing. There may be as great aberrations from truly biblical theology under the exegetical as well as under any other of the departments of theology we have mentioned. But what we plead for,

and what the exegetical form directly recognises as its basis, is, that whatever we pretend to receive or inculcate as Christian doctrine, be derived directly from the language of the scriptures, interpreted (if we except prophecy) as it must have been by the first readers.

The influence of the reformation has tended to exalt this branch of theology to its just height, (by throwing off the ministers of the gospel from reliance on the decisions of the church, to reliance on the word of God only; and the Protestants, let the Papist say what he will of the divisions that have sprung up among them in their departure from the pretended Foster-Mother, have brought a stretch of research and a labour of criticism to the investigation of the original scriptures to render them too luminous ever to be clouded again in papal night; which bring an eclipse over the age of Milton, and render his work, though pursued with as much philological skill and as good critical helps, perhaps, as the age afforded, a century too late in its appearance to impart any new impulse or offer real assistance to the studious.

The plan on which Milton undertook to exhibit the Christian doctrine, so accordant with the first principles of Protestantism, and so justly needed at the day in which he wrote, of deriving it from the language of Scripture only, is liable to two abuses; both of which are chargeable in some degree, on Milton:—one, of not abiding by the rule; the other, of bringing things to its decision which lie not within its special jurisdiction. We say nothing here of incorrectly interpreting the rule itself of which he might also, in several examples, be proven guilty.

A most singular instance of departure from the rule, by adopting another ground of decision than scriptural language, Milton has

given us, in a paragraph on annihilation, under the head of creation.

“There are other reasons besides that which has been just alleged, and which is the strongest of all, why this doctrine should be altogether exploded. First, because God is neither willing, nor, properly speaking, able, to annihilate any thing altogether. He is not willing, because he does every thing with a view to some end; but nothing can be the end, neither of God nor of any thing whatever. Not of God, because he is himself the end of himself; not of any thing whatever, because good of some kind is the end of every thing. Now, nothing is neither good, nor in fact any thing. Entity is good; nonentity consequently is not good; wherefore it is neither consistent with the goodness or wisdom of God to make out of entity, which is good, that which is not good, or nothing. Again: God is not able to annihilate any thing altogether, because, by creating nothing, he would create and not create at the same time, which involves a contradiction. If it be said that the creative power of God continues to operate, inasmuch as he makes that not to exist which did exist; I answer that there are two things necessary to constitute a perfect action, motion and the effect of motion: in the present instance the motion is the act of annihilation; the effect of motion is none, that is, nothing, no effect: Where there is no effect there is no efficient.” Vol. I. p. 242.

Again: On the subject of the literal traduction of souls, which Milton connected with his ideas of materialism:

“God would in fact have left his creation imperfect, and a vast, not to say a servile, task would yet remain to be performed, without even allowing time for rest on each successive sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world.”

Vol. I. p. 253.

How far afield of the high road of scripture! Who could have expected this from one who commenced with a system professedly

ex Sacris duntaxat Libris petita, and who had said expressly in the course of it, and in substance more than once, "let us discard reason in sacred matters, and follow the doctrine of holy scripture exclusively?"

The other abuse of the rule of which we spoke, consists in bringing to the test of the scriptures things which lie not within their special jurisdiction. Who would ever think of going to the scriptures to decide on questions pertaining to the physical sciences? Who among Protestants? For we forget not a Galileo, suffering, for his laudable examination into the works of God, from the hands of ignorant Papists. There may be certain doctrines of revelation which have a relevancy, for example, to the metaphysical nature of man; yet on the question whether man consist of both body and soul—or, of a bodily substance, animated and rational, as affirm the materialists; who would think of looking for direct testimonies, to that word which was given to teach us religion and not pneumatology?

What shall we say of Milton, then, carrying the question between materialism and immateriality to the lively oracles; and bringing back such responses in favour of the materialists as those in which bodily attributes are predicated of "the soul:"—"if a soul touch"—"the soul that eateth"—"the hungry soul"—"a thirsty soul"—the soul "hunted" and "persecuted?" This he does; and derives, from a mere idiom of the language, that view of materialism which leads him, elsewhere in the work, to deny the intermediate existence of the soul between death and the resurrection, and to affirm the (no less wondrous) doctrine of the extinction of both natures of Christ, (which were connected, in the incarnation, with his organic body,) or at least

of their deprivation of vitality, during the time of his death.

Yet, on many points, Milton has displayed a strength of reasoning, and a propriety of interpretation, which exhibit him to great advantage. That our readers may have a sample of other portions of the work than those on which we fault him, we quote the following on the extent of the atonement:

"*For all mankind.* Rom. v. 18. 'the free gift came upon all men.' 2 Cor. v. 14. 'if one died for all, then were all dead.' If this deduction be true, then the converse is also true, namely, that i. all were dead, because Christ died for all, Christ died for all who were dead, that is, for all mankind. Eph. i. 10. 'that he might gather together in one all things in Christ, both which are in heaven, and which are on earth;' all things therefore on earth, without a single exception, any more than in heaven. Col. i. 20. 'by him to reconcile all things.' 1 Tim. ii. 4. 'who will have all men to be saved, and to come unto the knowledge of the truth,' Compare also v. 6. Heb. ii. 9. 'for every man.' See also 2 Pet. iii. 9. Further, Christ is said in many places to have been given for the whole world. John iii. 16, 17. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' vi. 51. 'the bread that I will give is my flesh, which I will give for the life of the world.' See 1 John, iv. 14. They, however, who maintain that Christ made satisfaction for the elect alone, reply, that these passages are to be understood only of the elect who are in the world; and that this is confirmed by its being said elsewhere that Christ made satisfaction *for us*, that is, as they interpret it, for the elect. Rom. viii. 34. 2 Cor. v. 21. Tit. ii. 14. That the elect, however, cannot be alone intended, will be obvious to any one who examines these texts with attention, if in the first passage from St. John, for instance, the term *elect* be subjoined by way of explanation to that of *the world*. 'So God loved the world,' (that is, the elect,) 'that whosoever' (of the elect) 'believeth in him should not perish.'

This would be absurd; for which of the elect does not believe? It is obvious, therefore, that God here divides the world into believers and unbelievers; and that in declaring, on the one hand, that 'whosoever believeth in him shall not perish,' he implies on the other, as a necessary consequence, that whosoever believeth not shall perish. Besides, where *the world* is not used to signify all mankind, it is most commonly put for the worst characters in it. John xiv. 17. 'even the Spirit of truth, whom the world cannot receive;' xv. 19. 'the world hateth you;' and so in many other places. Again, where Christ is said to be given *for us*, it is expressly declared that the rest of the world is not excluded. 1 John, ii. 2. 'not for ours only, but also for the sins of the whole world;' words the most comprehensive that could possibly have been used. The same explanation applies to the texts in which Christ is said to lay down his life 'for his sheep.' John x. 16. or 'for the church,' Acts xx. 28. Eph. v. 23. 25. Besides, if, as has been proved above, a sufficiency of grace be imparted to all, it necessarily follows that a full and efficacious satisfaction must have been made for all by Christ, so far at least as depended on the counsel and will of God; inasmuch as, without such satisfaction, not the least portion of grace could possibly have been vouchsafed. The passages in which Christ is said to have 'given a ransom for many,' as Matt. xx. 28. and Heb. ix. 28, 'to bear the sins of many,' &c. afford no argument against the belief that he has given a ransom *for all*; for *all* are emphatically *many*. If, however, it should be argued that, because Christ gave his life *for many*, therefore he did not give it *for all*, many other texts expressly negative this interpretation, and especially Rom. v. 19. 'as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;' for no one will deny that *many* here signifies *all*. Or even if the expression *for all* should be explained to mean *for some*, or, in their own words, for classes of individuals, not for individuals in every class, nothing is gained by this interpretation; not to mention the departure from the usual signification of the word for the sake of a peculiar hypothesis. For the testimony of the sacred writings is not

less strong to Christ's having made satisfaction for each individual in every class (as appears from the frequent assertions that he died *for all* and *for the whole world*, and that he is 'not willing that any should perish,' 2 Pet. iii. 9.) than the single text Rev. v. 9. is to his having died for classes of individuals; 'thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' It will be proved, however, that Christ has made satisfaction, not for the elect alone, but also for the reprobate, as they are called. Matt. xviii. 11. 'the Son of Man is come to save that which was lost. Now, all were lost; he therefore came to save all, the reprobate as well as those who are called elect. John iii. 17. 'God sent not his Son into the world, to condemn the world,' (which doctrine, nevertheless, must be maintained by those who assert that Christ was sent for the elect only, to the heavier condemnation of the reprobate,) 'but that the world through him might be saved;' that is, the reprobate; for it would be superfluous to make such a declaration with regard to the elect. See also John xii. 47. vi. 32. 'my Father giveth you the true bread from heaven;' 'you,' that is, even though ye 'believe not,' v. 36. 'he giveth,' that is, he offers in good faith: 'for the bread of God . . . giveth life unto the world,' that is, to all men, inasmuch as he gives it even to you who believe not, provided that you on your part do not reject it. Acts xvii. 30, 31. 'now he commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness.' Those whom he will judge, he undoubtedly calls to repentance; but he will judge all the world individually; therefore he calls all the world individually to repentance. But this gracious call could have been vouchsafed to none, had not Christ interfered to make such a satisfaction as should be not merely sufficient in itself, but effectual, so far as the divine will was concerned, for the salvation of all mankind; unless we are to suppose that the call is not made in earnest. Now the call to repentance and the gift of grace are from the Deity; their acceptance is the result of faith; if therefore the efficacy of Christ's satisfaction be lost through want of faith, this does not

prove that an effectual satisfaction has not been made, but that the offer has not been accepted. Heb. x. 29. 'who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.' 2 Pet. ii. 1. 'even denying the Lord that bought them, and bringing upon themselves swift destruction.' Forasmuch then as all mankind are divided into elect and reprobate, in behalf of both of whom Christ has made satisfaction, he has made satisfaction for all. So far indeed is this satisfaction from regarding the elect alone, as is commonly believed, to the exclusion of sinners in general, that the very contrary is the case; it regards all sinners whatever, and it regards them expressly as sinners; whereas it only regards the elect in so far as they were previously sinners. Rom. iii. 25. 'to declare his righteousness for the remission of sins that are past, through the forbearance of God.' 1 Tim. i. 15. 'this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.'" Vol. I. pp. 419—423.

The qualifications of Milton to undertake a work like the one under consideration, so far as his knowledge of the Hebrew and other languages, and his long delight in studies of this nature, are considered, must be acknowledged to have been great; but these were balanced, on the other hand, by as many and as great disqualifications, to which we may briefly allude again, as we proceed in our remarks.

This great author appears, indeed, sublimely interesting to us in closing his labours on earth in the pious attitude of an inquirer after truth, at the oracles of God. We follow him, joyfully, from the tumultuous controversies in which he had been engaged during the Civil War, and the Protectorate, into the still retirement of his private studies; to see him, with 'orbs quenched' from the light of this world, employing the last days of his life in conning over the vo-

lume of Eternal Truth. We love to visit his "chamber hung with rusty green,"* and view him, "in his elbow chair,"* illustrating, in his study of Christian doctrine, the sincerity of the prayer which, with cheerful hymning, he raised to heaven over his blindness;

"So much the rather thou, Celestial Light,
Shine inward; and the mind through
all her powers
Irradiate.

We cannot but rejoice that he was permitted to close a career, begun in an endless chaos of dispute and bloodshed, concerning political and religious reformation, in so happy accordance with the plans and wishes expressed by him, in one of the earliest of his controversial writings. "I trust hereby to make it manifest with what small willingness I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident thoughts, to embark in a troubled sea of noise and hoarse disputes, put from beholding the bright countenance of Truth, in the quiet and still air of delightful studies.†"

Yet, notwithstanding all the interest with which we behold him closing the evening of his days, in so pious employments as quaffing at the fountains of the Christian faith and hope, we lament that he should have put down, as his last thoughts on religion, things so widely variant, as we apprehend several of his statements to be, from the testimony and the morality of the scriptures. These were clouds drawn over his setting. Perhaps the mind that, with unbounded freedom, vented all its feelings in that age of storm, was led, insensibly, by its own ardent workings, into errors and prejudices. The sun, perhaps, that glowed with such blazing in-

* Richardson's Life of Milton.

† The Reason of Church Government, &c.

tensity, drew up these mists over its own declining orb. Certain it is, that Milton was exposed, by his ardent temperament, by his views of Christian liberty, by what he saw around him of the abuse of power under the pretence of religion, by what befel him in his domestic attachments, by the insulated individuality of his religion, to go far astray from all that might even seem an agreement with the opinions of the age; and he that had faced the nation with his treatises on toleration and divorce, might, without a known purpose to deviate from the scriptures, have been led insensibly into errant conclusions by his own reasonings, though apparently a learner before the word of God. Insensibly: for why should we doubt the asseverations he has made of his sincerity, in the salutation he has prefixed to the work, addressed to all Christians?

"Since it is only to the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires that he who would be saved should have a personal belief of his own, I resolved not to repose on the faith or judgment of others in matters relating to God; but on the one hand, having taken the grounds of my faith from divine revelation alone, and on the other, having neglected nothing which depended on my own industry, I thought fit to scrutinize and ascertain for myself the several points of my religious belief, by the most careful perusal and meditation of the holy scriptures themselves." Vol. I. p. 2.

Insensibly, we say; for upon those topics which brought up before him the themes of his former controversies, he represses every appearance of the angry feelings of contest, like one subdued and reverent before the majesty of truth, the inquirer and not the combatant.

Yet we fear not for the cause of truth, though we can no more, on some high doctrines, class the name

of Milton as among her advocates. It is the very germ of the Protestant faith to call no man master; to settle no point of Christian doctrine by human authority, but to refer all to divine testimony; to go to the word of God ourselves, and by its unerring and unaltering standard, to "prove all things." Will any one quote the aberrations of Milton, as favouring the uncertainty of the scriptures, and rendering his own researches hopeless? Go, traveller to eternity, thyself, to the records of revelation. God speaks to thee. Err thou mayest; oppose thou canst; but whence shall spring thy light and certainty, if not from his infallible mouth? There prove thy own works. There learn with humility his will. Let others carry to that word, or bring away from it, what opinions they may, the responsibility is laid upon us of forming there, and there only, our views of Christianity. If there are risks of coming out wrong, if there are many and specious grounds of deception, if there arise many seen and unseen impulses to warp our judgments, it matters not: we must encounter these risks; we must face these liabilities to deception, and with a more deepened sense of our own frailties, submit our minds and hearts to the controlling power of revelation. Ours is the responsibility. We are put on trial for ourselves. We shall be answerable for our faith.

In regard to the influence which the theological opinions of Milton may have on the present age, we venture to say that not much is to be apprehended from them of either good or evil. There are indeed some doctrines and duties inculcated correctly,—many we should say,—that might reprove the infidel, and check the libertine, and refresh the heart of the child of God; and there are other statements respecting truths and duties, to which we have alluded, that no

doubt tend to relax the bonds both of religion and morality. But after all, the work itself cannot do much to mould the minds of the present generation. Bulky tomes of theology suit not the taste of the age, and the light reading of the day. They are not the means of 'converting or perverting' this fickle generation.

The work has made its appearance too late to awaken the attention of the really studious of divine truth. Much abler and more luminous helps for studying the word of God, have arisen since the age of its composition; and are now within the reach of those who would earnestly inquire 'what is truth?'

The work is too anomalous to be fostered by any living sect of Christians. In the days of Milton, when the religious elements of the British nation seemed plastic, and ready to receive the forms of new creations, the work might possibly have found a sect, or have created one, in which it would have received a ready and lasting lodgment, and been cherished, like the works of Penn, as the fostering parent of—what shall we name the sect but—the Miltonists. We say possibly: for his tractates on divorce though deeply frowned against upon their appearance, raised up a short lived corps who were called the Divorcers. But the work has come a century too late. The Christian sects have chosen their borders like Abraham and Lot; they have driven their stakes and fastened their cords, and pitched, at peaceable, if not peaceful, distances, their habitations; and who of them shall demolish their dwellings to rebuild them after the model of this work? The Unitarians may perhaps select their portion on the unity of God, and rejoice to quote Milton, so far as one who is willing to have one stake of their habitation at least, remain where it is; the moderate Calvinist may

consent to take the chapter on decrees; the high Arian, though a little stumbled at the expressions of "divine substance" and "two natures," might possibly accept the chapter on the Son of God; the ultra-Calvinist may take his portion from the paragraphs on the imputation of sin, and the traduction of souls; the Episcopalian and the Wesleyan Methodist, may find on Renovation and Regeneration agreeable chapters; the constitution of the visible church we may take to ourselves, except the part we freely yield to the Baptists and the Quietists; and the chapter on polygamy,—it must wander, a starveling, beyond the pale of Christendom, we should hope, to find its host, if any where, among the Mahometans.

The work, finally, has none of those charms of taste thrown around it, that can ever recommend it to the lovers of his poetry. From the nature of the work, there existed no opportunity for him to enstamp upon it the creations of his own adventurous and inventive genius. His task was, simply, the selection of scriptural texts, and the addition of remarks explanatory of the language. For ourselves, we have so long listened to his immortal Epic, and been charmed in hearing him,

"Assert eternal Providence,
And justify the ways of God to man,"

in glorious and lofty hymns, that no tamer work of his can charm us more. Already have the prose publications by which he attempted to control the opinions of a tumultuous age, filled as they are with bursts of impassioned, devotional, nervous eloquence, sunk into neglect; possessing no attractions within the soundings of his lyre. And what else can be the fate of the present work, when the short day of its novelty shall have transpired—a work in which all that is lofty in the imagination

of Milton, or glowing in his feelings, or rapt and lyrical in his style, all his peculiarities, are annihilated before the unbending majesty of the word of God? What Hayley says, in commending the private virtues of Milton, "the splendour of the poet eclipses the merit of the man," may be applied with tenfold energy to his qualities as a theologian. He will be known, only and for ever, as the author of *Paradise Lost*, this recently discovered work notwithstanding. He has left all his Prose Works and this Treatise, at an immeasurable distance below the heights of his sublime song. Like Homer, and Virgil, he has embalmed, in the glorious honours of his verse, the very language in which he has written, with sure preservation, to all posterity. And this generation, and they of ages to come, shall let these tomes slumber in oblivion, while, enchanted, they listen to the rapt thoughts, uttered by the poet as with "a sevenfold chorus of hallelujahs and harping symphonies.*"

The United States of America compared with some European countries, particularly England: in a Discourse delivered in Trinity Church, and in St. Paul's, and St. John's Chapels, in the city of New York, October, 1825. By JOHN HENRY HOBART, D. D., Rector of said Church and Chapels, Bishop of the Protestant Episcopal Church in the State of New York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary.

We had some curiosity to contemplate England, and especially the Church of England, as exhibited by such a man as Bishop Hobart; from whose ardent attachment to Episcopacy, as well as from the very flattering attentions he received in that country, we expected a representation in some respects not exactly like what we find in this discourse.

* Reason of Church Government, &c.

Without entering into a minute comparison of his native land with the nations of the continent, which are less capable of the comparison, the Bishop remarks that even in England, "where nature has lavished some of her choicest bounties, art erected some of her noblest monuments, civil polity dispensed some of her choicest blessings, and religion opened her purest temples"—even there, "his heart deeply cherished, and his observation and reflection have altogether sanctioned, lively and affectionate preference, in almost every point of comparison, for his own dear native land, and for the Zion with which Providence has connected him."

The points on which the comparison is professedly instituted are the *physical, literary, civil, and religious* advantages of the countries brought into view. In respect to the first of these the comparison is very general. Our sky may be less serene and glowing, and our breezes less cheering to the languid frame, than those of the most favoured regions of the south of Europe; yet even in this respect the comparison is less adverse to our claims than the Bishop had supposed. We have not exactly the scenery of the Alps "with wild and snow-crowned summits, sheltering within their precipitous and lofty ridges, valleys that beam with the liveliest verdure and bear the richest productions of the earth;" yet no country is richer in the sublime and beautiful than ours. We have no castles, and ruins, and monasteries; nor is the traveller among us "astonished at the splendour that beams from the immense structures which wealth has erected for the gratification of private luxury or pride."

"But he can see one feature of every landscape here, one charm of American scenery, which more than repays for the absence of these monuments of the power, and the grandeur, and the wealth, and the taste of the rich and the mighty of other lands—and which no other land affords. The sloping sides and summits of our hills and the extensive plains that stretch before our view, are studded with the substantial and neat and commodious dwellings of *freemen*—independent freemen, owners of the soil—men who can proudly walk over their land and exultingly say—It is mine; hold it tributary to no one; it is mine. No landscape here is alloyed by the painful consideration, that the castle which towers in grandeur, was erected by the hard labour of degraded vassals; or that the magnificent structure which rises in the spreading and embellished do-

main, presents a painful contrast to the meaner habitations, and sometimes the miserable hovels that mark a dependent, always a dependent—alas, sometimes a wretched peasantry.” p. 11.

The second point of comparison is disposed of in a single sentence, and we hasten with the Bishop to the third—the *civil* aspect of our country and of those with which it is contrasted. Every traveller through those nations on the continent which are subject to despotic governments, will be compelled to feel that “the labour and independence and happiness of the many are sacrificed to the ambition and power and luxury of the few.”

“But even in England, next to our own, the freest of nations, it is impossible not to form a melancholy contrast between the power, and the splendour, and the wealth of those to whom the structure of society and the aristocratic nature of the government assign peculiar privileges of rank and of political consequence, with the dependent and often abject condition of the lower orders; and not to draw the conclusion, that the one is the unavoidable result of the other.” p. 16.

Advantages the Bishop thinks there may be in privileged orders, “as constituting an hereditary and permanent source of political knowledge and talent, and of refinement and elevation of character, of feeling, and of manners.” Yet he remarks that those advantages which result from the hereditary elevation of one small class of society must produce a corresponding depression of the great mass of the community. Obsequiousness, servility, and dependence, are not congenial to those generous qualities which the Bishop attributes to the “high-minded noblemen and gentlemen of England.” It is justly added, in a note, that ‘dissipation and unbounded devotion to pleasure, the consequences of idleness and wealth, often contaminate the higher ranks, and produce corresponding effects upon the lower.’

There is no part of the comparison upon which the Bishop dwells so much at length, and with so much complacency, as upon that between the Episcopal Church in this country and the Church of England. We can quote only those passages which relate to the latter; and the picture which he draws is such as might be expected from an alliance between church and state, formed rather to promote the political views of the one and the secular ag-

grandizement of the other, than with an enlightened view to the purity of that kingdom which its divine founder has declared to be not of this world.

“Look at the most important relation which the Church can constitute, that which connects the pastor with his flock. In the Church of England, this connexion is absolute property. The livings are in the gift of individuals, of the government, or corporate bodies; and can be, and are, bought and sold like other property.* Hence, like other property, they are used for the best interests of the holders, and are frequently made subservient to the secular views of individuals and families. And they present an excitement to enter into the holy ministry, with too great an admixture of worldly motives, and with a spirit often falling short of that pure and disinterested ardour which supremely aims at the promotion of God’s glory and the salvation of mankind.”

“The connexion thus constituted entirely independent of the choice or wishes of the congregation, is held entirely independent of them. And such are the gross and lamentable obstructions to the exercise of discipline, from the complicated provisions and forms of the ecclesiastical law, that common, and even serious clerical irregularities, are not noticed. In a case of recent notoriety, abandoned clerical profligacy could not be even tardily subjected to discipline, but at an immense pecuniary sacrifice on the part of the Bishop who attempted to do that to which his consecration vows solemnly bind him.

The mode of support by tythes, though perhaps, as part of the original tenure of property, not unreasonable nor oppressive, is still calculated to prevent, in many cases, cordial and affectionate intercourse between minister and people. Indeed, even where clerical duty is conscientiously discharged, the state of things does not invite that kind of intercourse subsisting among us, which

* The history of these “livings” is, we believe, substantially this. They originated, or rather the practice of appropriating them, originated with the monks, in very early times. Wherever the income of a Church was more than sufficient for the necessities of the officiating priest, they obtained the benefice for their own fraternity, sometimes for money, and sometimes for masses, or otherwise; and having thus acquired the right of presentation, they deputed generally one of their own number to perform the services, allowing him a stipend, for his maintenance. In this way the monks became at length the appropriators of a large portion of the benefices in the kingdom. But at the dissolution of the monasteries and religious houses by Henry VIII. these benefices fell into the hands of that monarch; they were by him given to such individuals, or corporations as he pleased, and have continued to be a species of private property to the present time. A very great proportion of the benefices are however, either directly or indirectly in the gift of the government.—ED.

leads the pastor into every family, not merely as its pastor, but its friend."*

pp. 21—23.

"Advance higher in the relations that subsist in the Church, to those which connect a Bishop with his diocese. The commission of the Bishop, his Episcopal authority, is conveyed to him by the Bishops who consecrate him. But the election of the person to be thus consecrated is *nominally* in the Dean and Chapter of the cathedral of the diocese; and *theoretically* in the King, who gives the Dean and Chapter *permission* to elect the person, and only the person, whom he names; and thus, in the *actual* operation of what is more an aristocratical than a monarchical government, the Bishops are appointed by the Cabinet or the Prime Minister; and hence, with some most honourable exceptions, principally recent, the appointments have notoriously been directed with a view to parliamentary influence. Almost all the prelates that have filled the English sees, have owed their advancement not solely as it ought to have been, and as, in our system it must generally be, to their qualifications for the office; but to a secular interest, extraneous from spiritual or ecclesiastical considerations.†

"Advance still higher—to the Church in her exalted legislative capacity, as the enactor of her own laws, and regulations, and canons. The Convocation, the legitimate legislature of the Church of England, and the high grand inquest of the Church, has not exercised its functions for more than a century. And the only body that legislates for a Church thus bound by the state and stripped of her legitimate authority, is parliament, with unlimited powers—a House of Lords, where the presiding officer may be, and it is said has been, a dissenter—a House of Commons, where many are avowed dissenters, and where, whenever church topics are discussed, ample evidence is afforded that the greatest statesmen are not always the greatest theologians."

pp. 25—28.

* "In the few cases of popular appointment of Rector or Lecturer in the Church of England, every inhabitant of the parish, (which is a district of a certain extent,) whether he be a *Churchman* or *dissenter*, a *Jew*, an *infidel* or a *heretic*, has a right to vote; and the canvassing which takes place, and the elections which ensue, are often attended with unpleasant occurrences." p. 23.

† Probably most of the prelates owe their episcopal elevation to their alliance with noble families, or to some kind of secular interest in the Cabinet. Thus the Archbishop of Canterbury, of whom Bishop H. speaks, and for aught we know, justly speaks, in the highest terms of praise, is cousin to the Duke of Rutland, and brother to the Lord Chancellor of Ireland. The Archbishop of York has two brothers in the House of Lords. The Bishop of Winchester is uncle to the Earl of Guilford. The Bishop of Exeter is brother to the Earl of Chichester. Another Bishop was tutor to the Duke of Gloucester, another to the Duke of Richmond, &c.—ED.

Bishop H. does not object to dissenters participating in the civil government of England; but he asks, "what business have dissenters with legislating for a Church, from which they dissent, and to which they are conscientiously opposed? True; but why, also, are they made to support a church from which they thus dissent, and to which they are thus conscientiously opposed. The dissenters are supposed to constitute about one-fifth of the whole population, and they number among them many of the worthiest citizens of England. They have their own churches to erect, their own clergy to maintain; and yet, if we mistake not, they, equally with the children of the Establishment, are required to pay tithes for its support. Besides; so closely blended is the ecclesiastical with the civil polity of England, and so directly do many of the laws enacted for the regulation of the establishment bear upon the civil and social interests of the nation, that to prohibit dissenters from having a voice in these laws, would be to disqualify them from holding a seat in Parliament. Yet Bishop H. declares it to be a principle of his own Church, and one that is enforced and vindicated by its ablest champion, "the judicious Hooker," that "all orders of men affected by the laws should have a voice in making them." The objection lies, and, if we understand our author, is intended to lie, merely against the union of church and state: disjoin these and the evil complained of is removed.

"In the theory of the ecclesiastical constitution of England, the Bishops and the Clergy legislate in the upper and lower house of Convocation; and the laity in Parliament, whose assent, or that of the King, is necessary to all acts of the Convocation. But though the Convocation is summoned and meets at every opening of Parliament, the prerogative of the King is immediately exercised in dissolving it. Hence Parliament—a lay body, with the exception of the Bishops who sit in the House of Lords, and whose individual votes are merged in the great mass of the Lay Peers—becomes in its omnipotence the sole legislator of the Apostolical and spiritual Church of England. And the plan has been agitated, of altering by authority of Parliament the marriage service of the Church, so as to compel the Clergy to dispense with those parts which recognise the doctrine of the Trinity, in accommodation to the scruples of a certain class of dissenters."

pp. 30—32.

With respect to the theological

qualifications required in those who apply for orders in the English Church, the following statements occur in a note :

"The canons only require that the person applying for orders has 'taken some degree of school in either of the universities; or at the least, that he be able to yield an account of his faith in the Latin, according to the articles of religion; and to confirm the same by sufficient testimonies out of the Holy Scriptures.' No previous time for theological study is specified.

"In the Church of England there are really scarcely any public provisions for theological education for the ministry. In each of the universities there are only two professors of divinity. Their duties are confined to delivering at stated times, a few lectures on divinity to the university students; but they have not the especial charge of the candidates for orders, who are left to study *when and where and how* they please. Almost immediately on graduating, they may apply for orders, with no other theological knowledge than what was obtained in the general course of religious studies in the college of which they have been members." pp. 34, 35.

Much might be added, but this will suffice. It will suffice to show that the Church of Christ necessarily loses much of her spiritual character, and much of her appropriate and pure influence over the minds of men, when for any purposes of worldly policy, she weds herself even to the best of the kingdoms of this world. It suggests too, the query, whether that form of ecclesiastical polity which makes so ample provision for the gratification of worldly ambition is either conformable to the primitive simplicity of the gospel, or adapted to exclude worldly men from the sacred office. To high official titles in the church add great official influence and great revenues, and is it too much to expect, that there will be men who will covet the station more earnestly than they will covet those 'best gifts' which fit them for the station. No matter how sacred the territory through which the high-road to distinction lies, ambitious men will travel it. The case is so much the worse when, as in England, ecclesiastical preferment does not terminate in clerical dignity, but leads directly to civil influence and a seat in parliament.

But there is a brighter side to the picture. There is in the Church of England a redeeming spirit, which, while it honourably distinguishes her in the holiest enterprises of the age, is diffusing itself, we trust through all her

members, and gradually freeing her from that secular influence which, in the words of Bishop Hobart, sadly obstructs her progress, and alloys her spiritual character.

Love to souls the mainspring of Ministerial Usefulness : a Sermon preached at the Ordination of the Rev. Lyman Coleman, as Pastor of the Congregational Church and Society in Belchertown, Mass. Oct. 19, 1825. By JOEL HAWES, Pastor of the First church in Hartford. pp. 32.

THIS is a plain, unambitious, earnest discourse, admirably adapted to do good on such an occasion as that for which it was written. The subject is one—as the author justly observes—"on which it would be difficult to say any thing new, but on which it can never be unprofitable even for the wisest and best of us, often and seriously to meditate."

We confess that we like to hear and to read ordination sermons written on such subjects. They are most in harmony with the associations of the occasion; and they afford the best means of conveying appropriate and impressive admonition to both ministers and people. Of this sermon therefore we say that, though it cannot be expected to raise the high opinion which has been already formed of Mr. H.'s clearness and force of intellect, it does much credit to his plain good sense and his deep and honest piety.

"A minister, whose ruling principle is love to souls, has a motive to improve his mind and heart, that is steady and unalterable. The treasures of divine knowledge are always spread before him, and the wants of his people are always pressing him to diligence in providing for them the bread of life. To light his midnight lamp and make him grow pale in study, he needs not the excitements of flattery, or of fame, or of worldly advantage. The glory of God, the worth of the soul, the grandeur of eternity, are motives enough to call forth his most strenuous and persevering exertions. Under the influence of these, he will give himself to reading, meditation, and prayer. His eyes, his ears, and his heart, will he constantly open to whatever will aid him in the great work of saving sinners; nor will he rest satisfied but with the highest intellectual and moral attainments which he is capable of making. Knowing that he is accountable to God for all his talents, and that his usefulness among the people of his charge de-

mands, that his every talent be improved in the most diligent and careful manner, he will never intermit his exertions, but always be aiming at higher and still higher attainments in knowledge and holiness."

The following sentences occur in a note extracted from an address by Professor Stuart on a similar occasion.

"You wish your Pastor to be a man of growing reputation and increasing knowledge. Give him time then to study. Break not in, without the most absolute necessity, upon his sacred hours devoted to this purpose. He cannot continue to enlighten and interest you, unless he continues to be a man of study. The days of inspiration are past. Divine assistance may, indeed, be hoped for

now, by every faithful minister; but it can rationally be hoped for, only in the way of duty, that is, in the way of diligent and faithful study. Forego the pleasure of a morning visit to your Pastor, for the sake of a better Sermon upon the Sabbath. Rob not the whole congregation of the satisfaction and profit to be derived from good preaching, by breaking in upon your minister's time to prepare for the desk. Always remember, when you visit him, that a thousand others have the same claims upon his time as you have; and occupy as little of it, therefore, as the nature of the case will permit. Such a mode of intercourse will sweeten your visits and make them pleasant to him; a different mode will oblige him to carry his studies into the night, and thus sink his spirits, and injure, or probably destroy his health."

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

A new periodical publication called "The Restoration of Israel," is about to be established at Syracuse, N. Y., for the purpose of proving that the aborigines of America are lineal descendants from Abraham, Isaac, and Jacob.

The Executive Committee of the Baptist Education Society of the State of New York, have determined to erect a stone building, 100 feet by 60, for the accommodation of their Theological School at Hamilton. Thirty-one young men have received the honours of this institution, and a class of seventeen will have finished their studies in June. The school now consists of about fifty who are divided into three classes, with the exception of a few engaged in preparatory studies. About thirty of the students are beneficiaries.

LEAD MINES.—The lead mines of Missouri cover an area of more than 3000 square miles, and are said to be the most extensive on the globe. The ore is of the purest kind, and exists in quantities sufficient to supply the whole United States. The number of mines is 165, in which more than 1100 men are employed, producing annually 3,000,000 pounds of metal, valued at 120,000 dollars.

INCREASE OF THE SOUND OF ARTILLERY.—A writer in the London Me-

chanics' Magazine says, "From observing how the power of the human voice was increased by the speaking-trumpet, I was led to think, that if the muzzle of a gun was made of that form, it would have the same effect on its report when fired, and immediately resolved to try the experiment. I fixed a mouth-piece, about the size of a bugle, on a common pistol, and accordingly found the report increased in a surprising manner. A piece of artillery, no doubt, would require a mouth-piece much larger than this to have a corresponding effect: and it would have to be made so strong, as not to be shaken by the violent concussion. This discovery, I dare say, will be of little moment to the public; unless, indeed, when they wish to show the extent of their satisfaction by the greatness of the noise they make—I mean when they rejoice; and I think it will be the opinion of most people, that the report of a cannon is quite loud enough already.

FRANCE.—The enormous sum of eighteen millions, four hundred thousand francs is paid annually to the city of Paris for the privilege of keeping public gaming houses; which, says a Paris paper, is a larger amount than is received by all the collectors of the direct taxes in the capital.

The editors of the *Constitutionnel*

and *Courier Français*, two of the leading opposition gazettes of Paris, were lately tried for having published sentiments offensive to the high-toned Catholic Clergy. They were defended by Mr. Dupin with eloquence, and great effect on the crowded audience which attended the trial. In the course of his remarks, Mr. Dupin, alluding to the efforts of the Catholic Church to regain her lost power, said, "It is too true the Hydra has raised its head, ancient pretensions are the order of the day—a march is making, by numerous ways, to the conquest of temporal power under the cloak of religion: the contest is renewing between ultramontane doctrines and the liberties of the French church. Are we ever to have eyes to see, and see not? What! writings abound in which the doctrine of the infallibility and absolute supremacy of the pope over kings is openly preached; prelates arrogate to themselves, in some measure, the legislative power in their circumscription; others, in reviving superannuated rules, incompatible with our existing manners, produce only disorder in our cities. The almost general refusal to teach the declaration of 1692 is flagrant; Bossuet himself, the great Bossuet, whose whole life was animated only by this great thought, *the unity of the church*, is now taxed with heresy by the ungrateful Romans, because he knew how to be a Frenchman, while he was a Catholic. Our present government, founded by Louis XVIII. and sworn to by Charles X. is called *revolutionary* by the gazettes of Rome. Religious associations not authorized—what do I say?—prohibited by our laws, are multiplying on every side. Congregations surround us. There exists an *ardent, religious party*. This party has its writers, its city and country preachings, its journals, its dupes, its protectors—in *hoc vivimus, movemur et sumus!*—and yet some affect to doubt it.

These doctrines are not brought forward only by a small number of ascetic dreamers: agents more active, more powerful, more numerous, charge themselves with supporting or assisting them to triumph. The party is better formed than is supposed. Statesmen! do not regard that alone which passes in one country; throw your eyes also on

Spain, Switzerland, Belgium; and seeing every where the same symptoms of trouble and agitation, inquire what is the principle of this uniform movement; recognise the efforts of the Pharisees of the day; feel the blows of that sword whose hilt is at Rome, and its point everywhere."

POLAND.—The following information, says the *Christian Observer*, is extracted from the report of the Minister of the interior, Count Mostowski, as to the state of affairs during the last four years. In consequence of the number of the Reformed, sixteen extra parishes have been created, and the people have already commenced building houses for their Lutheran ministers. The regulations for the Jews have been newly modelled, and inspectors have been established to watch over the affairs of the Ecclesiastics. The funds allowed for public instruction have amounted to 6,536,509 florins, and the profits arising out of the schools amounted to 896,784 florins; which sum has remunerated the temporary class-masters, and purchased a great addition of books, mathematical instruments, &c. The botanical garden contains 10,000 species of plants. The university library has 150,000 volumes, among which are many rare and curious works. The institution for the Deaf and Dumb supports twelve of this unhappy class of persons, who are taught various works. Sunday schools are open in various parts of the kingdom. Limits have been made to civil procedures; so that, in the last four years, 15,908 causes have been determined by justices of the peace. Iron rail-roads have been constructed from Kalish to Brezesc, sixty German miles in uninterrupted length. Numerous high-roads have been constructed, and 523 bridges. The country has ceased to be tributary to foreign nations in many important points. The manufactory of cloth is sufficient for the wants of the people. More than 10,000 foreign manufacturing families have peopled new towns. The mines of Poland produce, independently of silver, copper, and lead, large quantities of iron, zinc, and pit-coal. The report exhibits a great improvement in the manufactures and general prosperity of the country.

NEW PUBLICATIONS.**RELIGIOUS.**

Love to souls the mainspring of Ministerial Usefulness. A sermon, preached at the Ordination of the Rev. Lyman Coleman, as Pastor of the Congregational church and society in Belchertown, Mass. Oct. 19, 1825. By Joel Hawes, Pastor of the First church in Hartford.

A discourse, delivered in Charleston, S. C. on the 21st of November, 1825, before the Reformed Society of Israelites, for promoting true principles of Judaism, according to its purity and spirit, on their first Anniversary. By Isaac Harley, a member. 8vo. pp. 40. Charleston. A. E. Miller.

A Sermon delivered in Ipswich, South Parish. By Joseph Dana, on Lord's Day, Nov. 6, 1825. Being the Day which completed the sixtieth year of his ministry in that place. 8vo. 20. Salem. W. Palfrey, Jun.

Rev. Abner Kneeland's Reply to a Pamphlet, entitled: "Remarks on the distinguishing Doctrine of Modern Universalism, which teaches that there is no hell, and no punishment for the wicked after death. By Adam Empie, A. M. Rector of St. James church, Wilmington, N. C." 8vo. Philadelphia.

A Sermon on Theatrical Exhibitions. By the Rev. Mr. Aikin. 8vo. Price 25 cts. Utica, N. Y. Merrill and Hastings.

Daily Devotions for a Family, with Occasional Prayers. 12mo. pp. 163. New York: Clayton & Van Norden.

MISCELLANEOUS.

An attempt to demonstrate the practicability of Emancipation of the Slaves of the United States of North America, and of removing them from the country, without impairing the right of private property, or subjecting the nation to a tax. By a New England man. pp. 75 8vo. New York. G. & C. Carvill.

Poem delivered before the Connecticut Alpha of the Phi Beta Kappa Society, September 13, 1825. By James G. Percival. Published at the request of the Society. Boston. Richardson & Lord.

A Standard Spelling Book, or the Scholar's Guide to an accurate Pro-

nunciation of the English Language: accompanied with easy, familiar, and progressive Reading Lessons. Designed as an Introduction to the use of Walker's Critical Pronouncing Dictionary of the English Language. Compiled for the use of Schools. By James H. Sears. The revised Edition. New Haven. Durrie & Peck.

A History of Boston, the Metropolis of Massachusetts; from its Origin to the Present Period. With some Account of the Environs. By Caleb H. Snow, M. D. Embellished with Engravings. 8vo. pp. 400. Boston. 1825. A. Bowen.

An Essay on the Doctrine of Contracts; being an Inquiry how Contracts are affected in Law and Morals, by Concealment, Error, or Inadequate Price. By Gulian C. Verplanck. 8vo. pp. 234. New York. 1825. G. & C. Carvill.

A Review of the Philosophy of the Human Mind, by Thomas Brown, M. D. Professor of Moral Philosophy in the University of Edinburgh, by the Rev. Frederick Beasley, D. D. Provost of the University of Pennsylvania. Philadelphia. William Staveland.

An Address, delivered before the American Academy of the Fine Arts, November 17, 1825. By Richard Ray, a member of the Academy. 4to. pp. 48. New York. G. & C. Carvill.

A Lecture Introductory to the Course of Hebrew Instruction in the General Theological Seminary of the Protestant Episcopal Church in the United States, delivered in Christ's Church, New York, on the evening of November 14th, 1825. By Clement C. Moore, A. M. Professor of Oriental and Greek Literature. 8vo. pp. 28. New York. T. & J. Swords.

An Examination of the New System of Society, by Robert Owen; showing its Insufficiency to reform Mankind; with Observations on the Operation of the Principles of Virtue in the Mind of Man. 8vo. Philadelphia, John Mortimer.

Supplement to the American Ornithology of Alexander Wilson. Containing a sketch of the author's life, with a Selection from his Letters; some Remarks upon his Writings; and a Histo-

ry of those Birds which were intended to compose part of his Ninth Volume. Illustrated with Plates, engraved from Wilson's Original Drawings. By George Ord, F. L. S., Member of the Am. Philosophical Society, &c. &c. Royal 4to. pp. 298. Philadelphia. J. Laval and S. F. Bradford.

A New Universal Atlas of the World, on an Improved Plan; consisting of Thirty Maps, carefully prepared from the latest authorities, with complete Alphabetical Indexes. By Sidney E. Morse, A. M. New Haven: Engraved and Published by N. & S. S. Jocelyn.

RELIGIOUS INTELLIGENCE.

DOMESTIC MISSIONARY SOCIETY.—A meeting of gentlemen from various parts of the country was held at Boston on the 11th of January, for the purpose of considering the expediency of forming a National Domestic Missionary Society. The measure was unanimously resolved on.

An American Seamen's Friend Society was organized at a meeting of delegates in New York on the evening of the thirteenth of January. A constitution was unanimously adopted, and a liberal subscription received.

We earnestly hope that these societies may have a place among those which take a deep hold on the mind of the American people.

The American Colonization Society at its anniversary meeting, Jan. 9, determined to apply to the General and State Governments for assistance and co-operation. The following are their resolutions in relation to this subject.

Resolved, That the Society has, from its organization, looked to the powers and the resources of the nation, or of the several states, as alone adequate to the accomplishment of this important object.

That the period has arrived, when the Society feels itself authorized by the efforts it has made to apply to the Government of the country for the aid and co-operation essential to give success to these efforts.

That a Committee be appointed to prepare and present, as soon as possible, to the two Houses of Congress memorials praying such aid and assistance to the Society as Congress shall think proper to afford.

That the Board of managers of the Society be instructed to prepare and present to the legislatures of the several States, memorials, praying the adoption of such measures as may be calculated to encourage and facilitate the emigration of the free people of colour within their respective limits.

[The following has been sent to us by an anonymous correspondent for a place among our religious intelligence. It was probably not designed for publication, yet as the facts it contains are of a public nature, and such as cannot be kept too constantly before the public mind, we think it proper to insert it.]

Extract of a Letter from the Agent of the American Bible Society to Dr. Jacob Porter, of Plainfield, Massachusetts, dated August 20, 1825.

Be assured, my dear sir, the American Bible Society needs all the assistance that can be given to it. I have little doubt that three or four millions of our population are without the word of God. We have not been able in nine years to dispose of 400,000 copies of the Bible and Testament. Such is the natural growth of our people, that I have not a doubt there are, at this day, more destitute in the United States than there were nine years ago, when the American Bible Society was formed. What a prospect does this hold out for our beloved country! If more, much more is not done, I have no doubt that in twenty years one half of all our population will be without the sacred scriptures. South America and Mexico are stretching out their hands to us: a National Bible Society for the republic of Colombia, has recently

been formed under flattering auspices, approved by the government, and not opposed, except by a few bigoted priests; most of them being in its favour, and a clergymen of Saint Dominic, who once held a principal place in the Inquisition, now the zealous and devoted secretary of the society.

Shall we not exert ourselves to meet these favourable events and favouring providences? What think you of a Bible Society at Plainfield, either auxiliary to us, or as a branch of the Hampshire county Bible Society? You have in Plainfield 936 inhabitants, say 187 families. If one half of these families could be induced to become members and contribute fifty cents a year to such a society, you could raise about forty-six dollars to supply the destitute inhabitants with the Bible, or aid the parent institution in its great design. If each of the towns in Hampshire should do the like, it could yield from its 26,500 inhabitants \$1,325 a year, that is, \$139 more than it has raised by its county society in nine years. And could not one half the families in Hampshire county be induced by proper efforts, to give fifty cents a year, to spread the word of God among the millions of destitute of our country, the tens of millions of the south, and the hundreds of millions of our guilty world?

I know I have every thing to hope from your attachment to this cause, and I trust much time will not elapse before I perceive fruit springing from these hints.

I remain, in great haste, your friend and obedient servant,

J. NITCHIE, *agent*
of the American Bible Society.

The Alabama Bible Society has upwards of three hundred members, and has distributed since its formation 150 Bibles, and 591 New Testaments. It appears from their late Report, that there are in nine counties, *two thousand one hundred and twelve families* without the Bible.

Mr. Noah's late project for the colonization of the Jews at Grand Island, which has been the subject of a thousand facetious comments, on both sides of the Atlantic, has so far attracted the notice of the 'Jewish consistory' at Paris, as to call forth a public communication from the grand rabbi, De Co-

logne, whom among other Jewish dignitaries Mr. Noah had named "commissioner of emigration." After some pleasant remarks on Mr. N.'s project, the grand rabbi adds:

"To speak seriously, it is right at once to inform Mr. Noah, that the venerable Messrs. Hiershell and Meldona, chief-rabbis at London, and myself, thank him, but positively refuse the appointments he has been pleased to confer upon us. We declare, that according to our dogmas, God alone knows the epoch of the Israelitish restoration; that he alone will make it known to the whole universe, by signs entirely unequivocal: and that every attempt on our part, to re-assemble with any politico-national design, is forbidden as an act of high treason against the Divine Majesty."

INSTRUCTION OF SLAVES.—A correspondent in Virginia informs us, (say the Editors of the N. Y. Observer,) that a plan for the instruction of the slaves, has been recently adopted by the officers of the Presbyterian Theological Seminary in Prince Edward County, which promises to be in a high degree useful. The planters in the neighbourhood of the Seminary beginning to feel that it is important that their negroes should be better instructed in religion than they have been, frequently consulted with one of the officers of the Seminary, as to the means by which the object might be accomplished; and the result was the adoption of the plan of sending out the students to the neighbouring plantations, where, in the presence of the master or mistress, they instruct the negroes of the plantation in the doctrines of Christianity.

The following view of Missions is from the Missionary Herald. It is interspersed, in that work, with general remarks relating to the history and prospects of the several stations, which are here omitted, in order to give the article as condensed a form as possible.

MISSIONS UNDER THE DIRECTION OF SOCIETIES IN THE UNITED STATES.

I. AMERICAN BOARD OF FOREIGN MISSIONS.

MISSIONS at BOMBAY—in CEYLON—among the CHEROKEES, the CHOCTAWS.

and the CHEROKEES-OF-THE-ARKANSAS—at the SANDWICH ISLANDS—MALTA—in SYRIA—in PALESTINE—and at BUENOS AYRES. Measures have also been taken to ascertain the religious and moral state of CHILI, PERU, and COLOMBIA.

BOMBAY.

The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

Bombay.—A large city on an island of the same name, and the capital of the Presidency.

Rev. Gordon Hall, and Rev. Edmund Frost, Missionaries. James Garret, Printer; and their wives.

Mahim.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, Missionary, and Mrs. Graves.

Tannah.—The Chief town on the island of Salsette, 25 miles from Bombay.

Mrs. Elizabeth Nichols, widow of the Rev. John Nichols.

Mr. and Mrs. Frost arrived at Bombay, June 28, 1824; and Mr. Nichols died Dec. 9th of the same year.

The amount of printing done at the Mission press from July 1, 1820, to Dec. 31, 1823, three years and a half, was as follows:

The Four Gospels, published separately, 2,500 copies of each,	- - - 10,000
Third edition of the Mahratta school-book	- - - 4,000
Other small books and tracts comprising many extracts from Scripture,	- - - 41,980
Circular papers relating to the mission,	- - - 380
	<hr/> 56,360

Printed in Hindoostanee for the mission, by one of the native presses, (the missionaries not having the necessary types,) the tract called *The Heavenly Way*,

Total of books and tracts published by the mission for its own use,	- - - 61,360
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Printed by the mission press for the Bombay Committee of the British Society for promoting Christian Knowledge, - 16,500

77,860

The cost of the 61,360 copies, was about \$2,500. The Bombay Bible Society has engaged to take copies of parts of the Scriptures, to the amount of \$1,800, most of which will probably be left with the missionaries for distribution; and the British and Foreign Bible Society has presented to the mission 100 reams of paper; probable value \$400. Of Native Free Schools there are 35, containing 1,855 scholars. About \$1,300 were subscribed for these schools by the British residents at Bombay. Among the subscribers were the governor and other persons high in office. The Mission Chapel is of special service to the mission.

CEYLON.

A large Island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Nine miles north of Jaffnapatam.

Rev. Henry Woodward, Missionary; and Mrs. Woodward.

Nicholas Permander, Native Preacher.

Batticotta.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, Missionary, Rev. Daniel Poor, Missionary and Principal of the Central School; and their wives. Gabriel Tissera, Native Preacher.

Oodooville.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, Missionary, and Mrs. Winslow, George Koch, Native Medical Assistant.

Panditeripo.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. Mission-

ary and Physician; and Mrs. Scudder.

Manepy.—Four miles and a half north-west of Jaffnapatam.

Rev Levi Spaulding, missionary; and Mrs Spaulding.

The number of native children boarding in the families of the missionaries, is 155. The number of the natives belonging to the church is 73. The number of native free schools is 59. The number of boys in these schools is 2,414, and the number of girls, 255; total 2,669. Two revivals of religion were experienced during the year 1824; and 41 natives, the first fruits of the first revival, were admitted to the church on the 20th of January last.

THE CHEROKEES.

A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000

Commenced in 1817. Stations at Brainerd, Creek-Path, Carmel, Hightower, Willstown, Haweis, and Candy's Creek.

Brainerd.—Within the chartered limits of Tennessee, on the Chickamaugah creek, 2 miles N. of the line of Georgia, 7 S. E. of Tennessee river, 240 N. W. of Augusta. 150 S. E. of Nashville, and 110 S. W. of Knoxville.

Rev. Samuel A. Worcester, missionary, John C. Elsworth, Teacher and Superintendent of Secular concerns, Henry Parker, and John Vail, Farmers, Ainsworth E. Blunt, Farmer and mechanic; and their wives. Josiah Hemmingway, Farmer, Sophia Sawyer, Teacher.

Carmel.—Formerly called Taloney, 60 miles S. E. of Brainerd, within the chartered limits of Georgia, on the Federal Road.

Moody Hall teacher. and Mrs. Hall. William Hubbard Manwaring, Farmer.

Creek-Path.—One hundred miles W. S. W. of Brainerd, within the chartered limits of Alabama.

Rev. William Potter, missionary, Dr. Elizur Butler, teacher, Fenner Bosworth, Farmer, and their wives. Erminia Nash.

Hightower.—On a river named Etow-ee, corrupted into Hightower; 80 miles S. S. E. of Brainerd, and 35 W. of S. from Carmel.

Isaac Proctor, teacher, and Mrs. Proctor.

Willstown.—About 50 miles S. W.

of Brainerd, just within the chartered limits of Alabama.

Rev. Ard Hoyt, Rev. William Chamberlain, Missionaries, and their wives. Rev. Daniel S. Butrick, Missionary, Sylvester Ellis, Farmer, and Mrs. Ellis.

Haweis.—About 55 miles a little W of S. from Brainerd, within the chartered limits of Georgia.

Frederick Elsworth, Teacher and Farmer, and Mrs. Elsworth.

Candy's Creek.—About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee.

William Holland, Teacher and Farmer, and Mrs. Holland.

The number of pupils in the schools, the past year, was less than it had been some preceding years; but the good effected was probably not less than in any past year. About 16 members were added to the churches. In September 1824, the churches at Brainerd, Carmel, Hightower, and Willstown, were received into the Union Presbytery of East Tennessee; and in October last the Presbytery of West Tennessee held its meeting at Creek Path.

A translation of the New Testament into Cherokee has been commenced by Mr. David Brown, with the occasional assistance of two or three of his countrymen, who are more thoroughly acquainted, than he is, with that language.

THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alab. Population about 20,000.

Commenced in 1813. Stations at Elliot, Mayhew, Bethel, Emmanus, Gosben, Iikhunnuh, and at three other places not yet named. All these stations are within the chartered limits of Mississippi.

WESTERN DISTRICT. *Elliot.*—Situated on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; 140 from the Walnut Hills, on the Mississippi river, and from Natchez, in a N. N. E. direction, about 250 miles.

John Smith, Farmer and Superintendent of Secular Concerns, Joel Wood, Teacher, and their wives; Zechariah Howes, Farmer and Mechanic, Anson Dyer, Catechist, and Lucy Hutchinson.

Bethel.—On the old Natchez road, about 60 miles S. E. of Elliot, and the same distance S. W. of Mayhew.

Stephen B. Macomber, Teacher, and Mrs. Macomber; Philena Thatcher.

Capt. Harrison's.—Near Pearl river, more than 100 miles south-easterly from Elliot.

Anson Gleason, Teacher.

NORTH-EAST DISTRICT. Mayhew.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, 90 miles E. of Elliot, and 18 W. of Columbus.

Rev. Cyrus Kingsbury, missionary and Superintendent of the Choctaw mission, Dr. William W. Pride, Physician, Calvin Cushman, Farmer; and their wives; William Hooper, Teacher; Anna Burnham, Teacher.

Mooshoolatubbee's.—About 20 miles from Mayhew, in a south-easterly direction.

Adin C. Gibbs, Teacher.

I-ik-hun-nuh.—A settlement about 30 miles W. of Mayhew.

Rev. Cyrus Byington, missionary, David Wright, Teacher, and Mrs. Wright; Mrs. Moseley.

SOUTH-EAST DISTRICT. Emmaus.—About 140 miles, in a south-easterly direction from Mayhew, near the western line of Alabama.

Moses Jewell, mechanic, David Gage, Teacher; and their wives.

Mr. Juzon's.—About 100 miles south-easterly from Mayhew.

Orsamus L. Nash, Teacher.

Goshen.—About 115 miles S. by W. from Mayhew, and about 25 from the southern limits of the nation.

Rev. Alfred Wright, missionary, Elijah Bardwell, Teacher; and their wives; Ebenezer Bliss, Farmer; Eliza Buer.

The average number of children in the several schools, during the past year, was about 170.

THE CHEROKEES OF THE ARKANSAS.

Cherokees, who, from the year 1804 to the present time, have removed from their residence, E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94° and 95° W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of

Dwight.—On the west side of Illinois creek; four miles north of the
1826. No. 2. 14

Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth.

Rev. Alfred Finney, and Rev. Cephas Washburn, missionaries, George L. Weed, M. D. Teacher and Physician, Jacob Hitchcock, Steward, James Orr, Farmer, Samuel Wisner and Asa Hitchcock, mechanics; and their wives. Ellen Stetson, Teacher, Cynthia Thrall.

THE SANDWICH ISLANDS.

A group of islands in the Pacific Ocean, between 18° 50' and 20° 20' north latitude, and 154° 5' and 160° 15' west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E. Hawaii [Owhyhee] being the south-eastern island. The estimated length, breadth, and superficial contents of each island, are as follows:

	Length.	Breadth.	Sq. miles.
Hawaii,	97 miles,	78	4,000
Maui,	48	29	600
Tahurawa,	11	8	60
Ranai,	17	9	100
Morokai,	40	7	179
Oahu,	46	23	520
Tauai,	28	32	520
Niihau	20	7	80

Taura, } Little else than barren rocks.
Morokini, }

Established in 1820. Stations on Oahu, at Honoruru; on Tauai, at Waimea; on Maui, at Lahaina; on Hawaii, at Kairua, Waiakea, and Kaa-varoa.

OAHU.

Honoruru.—On the southern side of the island.

Rev. Hiram Bingham, missionary, Elisha Loomis, Printer, Abraham Blatchley, M. D. Physician; and their wives; Levi Chamberlain, Superintendent of Secular Concerns.

TAUAI.

Waimea.—On the western end of the island.

Samuel Whitney, Licensed Preacher and missionary, and Mrs. Whitney; George Sandwich, native assistant.

MAUI.

Lahaina.—On the western end of the island.

Rev. William Richards, and Rev. Charles Samuel Stewart, missionaries, and their wives; Betsey Stockton, coloured woman, domestic assistant.

HAWAII.

Kairua.—On the western side of the island.

Rev. Asa Thurston, and Rev. Artemas Bishop, missionaries, and their wives; John Honorii, native assistant.

Waiakea.—On the north-eastern side of the island.

Joseph Goodrich, licensed preacher and missionary, Samuel Ruggles, teacher; and their wives.

Kaavaroa.—On the western side of the island, 16 miles south of Kairua.

James Ely, licensed preacher and missionary, and Mrs. Ely. Thomas Hopu, native assistant.

The press at Honoruru is pouring forth its blessings. Two thousand copies of a hymn book have been distributed, and 6,000 elementary sheets, containing the alphabet of different sizes, and specimens of spelling of from one to ten syllables. The people are calling for books, slates, and above all for the Bible.

Eight churches have been erected for the worship of the true God, chiefly by the native chiefs. In some of them large congregations assemble.

The schools flourish. On every part of Maui they have been established, and Kaikioeva, governor of Tauai, has expressed a determination to establish them in all the districts of the island. On Ranai there are also schools. At the stations on Hawaii they prosper; and at Honoruru, the number of pupils—children and adults, chiefs and people—was about 700. Fifty natives, who have been taught to read and write by the missionaries, were at the latest dates, employed as schoolmasters. Between two and three thousand individuals, of both sexes, and all ages and ranks, were receiving regular instruction in the schools.

The number of natives, who attend regularly to the duty of secret prayer, is gradually increasing. At Lahaina alone they are supposed to be at least 70.

The civil war on Tauai has been wholly suppressed, and has tended to the furtherance of the mission. Nor are any disturbances known to have arisen from the death of Rihoriho.

MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 60 miles from Sicily. On this island, anciently called Melita, the apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, missionary, and Mrs. Temple.

Previous to Aug. 20, 1824, thirty-eight tracts had been printed at the mission press, and eight had passed to a second edition. The whole number of copies printed is not far from 40,000. Besides these tracts, which were printed on account of the Board, the Pilgrim's Progress, translated into modern Greek, and a spelling book in the same language, have been printed for the London Missionary Society. The spelling book has gone through two editions. From Malta, as a centre, these publications have been widely circulated.

SYRIA.

Beyroot.—A sea-port town, at the foot of mount Lebanon, in the Pashalic of Acre. E. long. 35° 50' N. lat. 33° 49'. Population not less than 5,000.

Rev. William Goodell, and Rev. Isaac Bird, missionaries, and their wives.

The press, which, in the last survey, was said to be on the way to Beyroot, was retained at Malta.

"The principal employment of the missionaries, during the year embraced within the periods here mentioned, has been the acquisition of languages. Short excursions have been made to other places; many opportunities have been embraced of conversing with the people; some acquaintances have been formed with individuals, who promise to be extensively useful; schools have been established; and very considerable advances have been made in preparations for future labours."

PALESTINE, OR THE HOLY LAND.

Including all the territory anciently possessed by the Israelites.

Jerusalem.—The capital of Palestine. Population estimated at from 15,000 to 20,000.

Rev. Pliny Fisk and Rev. Jonas King, missionaries.

In a year previous to May 1824, Mr. Fisk had spent seven months in Jerusalem, a longer period than any Protestant missionary had ever spent there before. At the latest dates, both of these missionaries were at Beyroot, and Mr. King was on the point of leaving that place for Smyrna, the three years for which he engaged to serve in this mission having expired.

BUENOS AYRES.

One of the South American Republics. Rev. Theophilus Parvin, Missionary.

Mr. Parvin has established an Academy in Buenos Ayres, containing about 70 scholars, all above ten years of age, and some of them children of men high in rank. The Bible is one of the reading books. Several children have been placed by their parents in the family of Mr. Parvin, and submitted entirely to his care and counsel.

In September, a bill passed the legislature declaring, that the right which man has to worship God, according to his conscience, is inviolable in all that Province.

CHILI, PERU, AND COLOMBIA.

Republics in South America.

Rev. John C. Brigham, travelling agent.

Mr. Brigham sailed from Boston, in company with Mr. Parvin, July 25, 1823. After acquiring the Spanish language, he crossed the continent to Valparaiso, spent sometime in Chili, and at the latest dates, had arrived at Lima, in Peru. From thence he expected to pass to Guayaquil, Quito, Bogota, and Caraccas, in Colombia. He may reach the United States during the present year.

FOREIGN MISSION SCHOOL.

Situated in Cornwall, Con. Established in 1816.

Rev. Amos Basset, D. D. principal.

About 60 heathen youths, from various nations, have, at different times, been members of this school. A large proportion of these youths became hopefully pious, while members of the school. The present number of scholars is 14.

SUMMARY.

Whole number of Preachers of the Gospel from this country,	34
Native preachers and interpreters,	6
Labourers from this country, including missionaries, and male assistants,	73
Females, including the wives of the missionaries,	69—148
Stations,	35
Churches organized,	13
Schools,	about 150
Pupils,	about 7,500

II. UNITED FOREIGN MISSIONARY SOCIETY.

MISSIONS among the OSAGES OF THE ARKANSAS—the OSAGES OF THE MISSOURI—Indians at TUSCARORA, SENECA, and CATARAUGUS, on the western

borders of the State of New York—at MACKINAW, in Michigan Territory—at MAUMEE, in the State of Ohio—and among the American Emigrants in the island of HAYTI.

THE OSAGES.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho.

Union.—Among the Osages of the Arkansas, on the West bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820.

Rev. William F. Vaill, missionary, Dr. Marcus Palmer, physician, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, assistant missionaries, farmers, and mechanics; seven females.

Hopefield.—About four miles from Union. Commenced in 1822.

Rev. William B. Montgomery, missionary; C. Requa, superintendent of secular concerns.

The number of pupils in the school at Union is 26. Hopefield is an agricultural settlement containing eleven Indian families, all attentive to religious instruction, and acquiring the habits and customs of civilized life.

Harmony.—Among the Osages of the Missouri, on the north bank of the Marias de Cein, about six miles above its entrance into the Osage river, and about eighty miles south-west of Fort Osage.

Rev. Nathaniel B. Dodge, missionary, Dr. William Belcher, physician, Daniel H. Austin, Samuel Newton, Otis Sprague, and Amasa Jones, teachers, farmers, and mechanics; and six females.

Neosho.—On a river of that name, about 80 miles south-west of Harmony. Commenced in 1824.

Rev. Benson Pixley, missionary, Samuel B. Bright, farmer; and two females.

Neosho is an agricultural settlement, containing ten Indian families. The number of children in the school at Harmony, is 46.

INDIANS IN NEW YORK.

The remains of the Six Nations. Stations at Tuscarora, Seneca, and Cataraugus.

Tuscarora.—About four miles east of Lewiston, Niagara county. Transferred to the U. F. M. S. in 1821; con-

established by the New York Missionary Society about twenty years before.

Rev. David M. Smith, temporary missionary.

The mission church contains 17 members.

Seneca.—About four or five miles from Buffalo, near the outlet of lake Erie. Commenced by the New York Miss. Soc. in 1811; transferred in 1821.

Rev. Thomas S. Harris, missionary.

The mission church at this station contains four Indian members. The school consists of 43 members.

Cataraugus.—A few miles from the east shore of lake Erie, and about 30 miles from Buffalo. Commenced in 1822.

William A. Thayer, superintendent, and Gilbert Clark, and H. Bradley, assistant missionaries.

A meeting-house has lately been erected by the Indians, and dedicated to the worship of Almighty God. The school is reported to contain 40 scholars.

INDIANS IN THE MICHIGAN TERRITORY.

Mackinaw.—On the island of Michillimackinack. Commenced in 1823.

Rev. William M. Ferry, missionary, Martin Heydenburk, assistant missionary; and three females.

INDIANS IN OHIO.

Maumee.—On a river of that name, near Fort Meigs, Wood county.

This mission was established by the Synod of Pittsburgh, and, on the 25th of October was transferred to the U. F. M. S. Its school contains 25 scholars. The names of the missionaries are not known.

HAYTI.

Commenced in 1824, among the coloured people who have lately removed from the United States, estimated at more than 5,000.

Rev. Benjamin F. Hughes, superintendent, and Rev. William G. Pennington, assistant missionary.

GENERAL REMARKS.

We have not had the means of knowing who of the missionaries of this Society are married men. It is understood, however, that most of them have wives; and that there are besides eight unmarried females connected with the missions.

Number of stations,	10
Number of labourers, male and female, (as stated in a late official survey,)	55
Number of pupils in the schools,	230

III. AMERICAN BAPTIST BOARD OF MISSIONS.

MISSIONS IN BURMAH—WESTERN AFRICA—among the CHEROKEES—the CREEKS—and the INDIANS in MICHIGAN and INDIANA.

BURMAH.

An empire of southern Asia, supposed to extend from long. 92° to 102° E. and from lat. 9 to 26 N. It is about 1,200 miles from N. to S. but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Boodh, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon and Ava.

Rangoon and Ava.—The former of these places is the principal seaport of the empire, on the north bank of the eastern branch of the Ah-ra-wah-tee river, 30 miles from its mouth. Population 30,000.—Ava is the seat of government. It is on the Ah-ra-wah-tee, 350 miles above Rangoon.

Rev. Adoniram Judson, D. D. Rev. Jonathan D. Price, M. D. Rev. George H. Hough, Rev. Jonathan Wade, and Rev. George D. Boardman, missionaries; Mr. Hough is also a printer.

The war in Burmah has interrupted this mission for the two years past, and great fears were entertained with respect to the safety of Dr. Judson and his wife, and Dr. Price. But, as was stated at the close of our last volume, these fears are now happily removed, Dr. Judson and his wife, with others, having been sent to the English army, by the government of Burmah, to obtain a peace. The late interruptions, disturbances, and perils, will probably be overruled to the furtherance of the mission.*

WESTERN AFRICA.

Monrovia.—In Liberia, the residence of a colony of free coloured people, planted by the American Colonization Society. Commenced in 1821.

Rev. Lott Carey, coloured man, missionary.

The Rev. Calvin Holton was lately ordained at Beverly, Mass. with a view to labouring as a missionary among the natives near the colony.

* Later accounts have rendered this intelligence doubtful.

THE CHEROKEES.

Valley Towns.—On the river Hiwassee, in the S. W. corner of North Carolina.

Rev. Evan Jones, missionary; Thomas Dawson, steward and superintendent of schools; Isaac Cleaver, farmer and mechanic; James Wafford, Interpreter; Elizabeth Jones, Mary Lewis, and Ann Cleaver, teachers.

Nottle.—Sixteen miles from the Valley Towns, and the site of a school.

THE CREEKS.

A tribe of Indians in the western part of Georgia, and the eastern part of Alabama. Population about 16,000. Commenced in 1823.

Withington.—On the Chatahooche river, within the chartered limits of Georgia. Commenced in 1823.

Rev. Lee Compere, missionary, Mr. Simons, and Miss Compere, teachers.

INDIANS IN MICHIGAN.

These Indians are the Putawatomes and Ottawas.

Carey.—On the river St. Josephs, 25 miles from Lake Michigan, and 100 N. W. of Fort Wayne. Commenced in 1822.

Rev. Isaac M'Coy, missionary, Johnston Lykins, and William Polke, teachers; Fanny Goodridge, teacher.

The number of Indian pupils is 70—46 males, and 24 females.—With respect to the progress of the mission, Mr. M'Coy thus writes under date of May, 3, 1825, to a clergyman of Boston.

"The whole number baptized since November last, is 21; thirteen of whom are Indians, who, with three formerly baptized, make the number of natives now connected with us by spiritual ties, sixteen."

Thomas.—A station among the Ottawas, about 120 miles N. E. of Carey; and the site of a school.

INDIANS OF INDIANA.

These Indians are the Miamies and Shawnees.

Fort Wayne.—At the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Mr. M'Coy, in 1820; but he removing to Carey, this station is now vacant.

IV. AMERICAN METHODIST MISSIONS.

The American Methodists have missionaries among the CREEKS, CHEROKEES, WYANDOTS, and MOHAWKS.

THE CREEKS.

Coweta.—In Georgia. Commenced under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, Missionary; Andrew Hammil, teacher.

More than a year ago, there was a school here of 40 scholars. The present state of the mission we have not the means of knowing.

THE CHEROKEES.

There are three stations among the Cherokees, called the Upper, Lower, and Middle missions. The names of the missionaries are not known.

THE CHOCTAWS.

A mission has been established by the Mississippi Conference among the Choctaws.

Rev. William Winans, Superintendent.

THE WYANDOTS.

Indians in the northern parts of the state of Ohio.

Upper Sandusky.—On Sandusky river, about 40 miles south of the bay of the same name. Commenced in 1821.

Rev. James B. Finley, missionary.

"Their wandering manner of life is greatly changed, and the chase is rapidly giving place to agriculture, and the various necessary employments of civilized life. The tomahawk, and the scalping knife, and the rifle, and the destructive bow, are yielding the palm to the axe, the plough, the hoe, and the sickle."

THE MOHAWKS.

Grand River.—In Upper Canada.

Rev. Alvin Torrey and Rev. William Case, missionaries.

V. PROTESTANT EPISCOPAL CHURCH.

Green Bay.—In Michigan Territory. The principal tribe of Indians is that of the Menominees. A number of the New York Indians have lately removed thither. Commenced October 1824.

Rev. Mr. Nash, missionary, Rev. Eleazar Williams, agent, Albert G. Ellis, catechist and schoolmaster.

VI. UNITED BRETHREN.

Spring-Place.—Among the Cherokee Indians, within the chartered limits of Georgia, and about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Renatus Schmidt, missionary.

Oochelogy.—About 30 miles from Spring-place, in a southerly direction. Commenced in 1821.

Rev. John Gambold, missionary, John G. Proske, teacher.

The Moravian Church in this nation contains from 20 to 30 Indian members; and the school at Spring-place about 30 scholars.

New Fairfield.—A settlement in Upper Canada.

The following brief history of this branch of the Brethren's missions, is extracted from their quarterly publication.

"Before the American Revolutionary war, the Brethren had three flourishing settlements on the river Muskingum, Salem, Gnadenhuetten, and Schoenbrunn. In 1782, these places were destroyed and the inhabitants partly murdered, partly dispersed. Fairfield, in Canada, was built by such of the Indian converts as were again collected by the missionaries. In 1798, the land belonging to their former settlements on the Muskingum, having been restored to the Brethren, by an act of Congress, a colony of Christian Indians was sent thither to occupy it, and a new town built on that river, called Goshen. The greater part of the Indian congregation, however, remained at Fairfield, the missionaries entertaining hopes, that from thence the Gospel might find entrance among the wild Chippeway tribe, inhabiting those parts. During the late war, Fairfield was destroyed; but the inhabitants being again collected in one place, they built a new settlement higher up the river, and called it New Fairfield."

Goshen is not now to be reckoned as one of the Brethren's missionary stations, the new Christian Indians

who were there having joined their brethren at New Fairfield

The United Brethren's Society exists chiefly in Europe. It commenced its foreign operations nearly a century ago, and has now about 30 settlements, 170 missionaries, and 30,000 converts.

VII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

Monroe.—Among the Chickasaws; a tribe of Indians, whose country is included within the chartered limits of the States of Mississippi and Alabama; population about 6,500.

Rev. T. C. Stewart, Missionary.

GENERAL SUMMARY.

From the preceding Survey, it appears, that the number of stations, missionaries, &c. under the patronage of Societies in the United States, (at least, so far as we have the means of knowing,) is as follows:

Number of Stations,	- - - -	64
Number of male missionaries		
(of all classes,) - - - -		127
Number of pupils in the Mission		
schools, about - - - -		8,000

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In the month of December.

To the American Board, \$3,655.35. Among the donations to the permanent fund, we notice \$1000 by the Rev. Dr. Woods, of Andover.

The Treasurer of the Missionary Society of the Synod of South Carolina and Georgia, acknowledges the receipt of \$559 for the month ending 31st Dec. 1825.

ORDINATIONS AND INSTALLATIONS.

Nov. 2.—The Rev. SAMUEL N. SHEPARD was ordained over the church and congregation in East Guilford, Con.

Dec. 21.—The Rev. STEVEN M. WHEELLOCK, over the Congregational church and society at Warren, Vt. and the Rev. George Freeman, as an evangelist.

Dec. 29.—The Rev. THOMAS RUS-

SELL SULLIVAN was ordained at Keene N. H.

Jan. 4.—The Rev. CHARLES FITCH was installed at Holliston, Mass. Sermon by the Rev. Mr. Wisner, of Boston.

Jan. 4.—The Rev. HARLEY GOODWIN, New Marlborough, as Colleague with the Rev. Jacob Catlin. Sermon by the Rev. Mr. Yale, of New Hartford, Con.

Jan. 4.—The Rev. ROYAL WASHBURN, over the first church and society in Amherst. Sermon by the Rev. Professor Stuart of Andover.

Jan. 4.—The Rev. SOLOMON LYMAN, over the two churches in Pittstown, N. Y. Sermon by the Rev. Mr. Prince.

Jan. 6.—The Rev. THEOPHILUS PARVIN, of the South American Mission at Philadelphia. Sermon by the Rev. Mr. M'Alla.

Jan 11.—The Rev. MANNING ELLIS, Pastor of the church at Brookessville, Me. Sermon by the Rev. Professor Smith, of Bangor.

Jan. 11.—The Rev. JOSHUA BARRETT, over the Second Congregational church and society in Plymouth, Mass. Sermon by the Rev. E. Pratt, of Barnstable.

Jan. 15.—The Rev. THOMAS E. VERMILYE, as Pastor of the Presbyterian church in Vandewater-street, New York. Sermon by the Rev. Dr. Rowan.

Jan. 19.—The Rev. WILLIAM W. PHILLIPS, late Pastor of the Presbyterian church in Pearl-street, New York, was installed Pastor of the church in Wall-street. Sermon by the Rev. Dr. Rowan.

Jan. 21.—The Rev. ISAAC WILLEY, over the Congregational church and society in Rochester, N. H. Sermon by the Rev. President Tyler, of Dartmouth College.

The Rev. ALONZO KING, over the Baptist church at North Yarmouth. Sermon by the Rev. Mr. Chapin.

The Rev. WILLIAM H. JORDAN, at Windsor, N. C. Sermon by Elder Patterson.

The Rev. JAMES D. KNOWLES, over the second Baptist church and society in Boston. Sermon by the Rev. Prof. Chase, of the Baptist Theological Seminary at Newton.

Mr. I. T. BROOKS, and Mr. I. T. WHEAT, to the office of Deacons, at Alexandria, D. C. by Bishop Moore.

PUBLIC AFFAIRS.

Few events of importance have recently transpired in the political world. The war of the GREEKS is dragged on with the same alternations of fortune as heretofore. The Turkish army, which, after laying waste a considerable portion of the Morea, stopped in its devastating progress to besiege Missolonghi, has been frustrated in its attempt upon that fortress, and is in its turn obliged to act on the defensive against the besieged. But in consequence of a fresh expedition from Egypt, a crisis seems to be approaching which the friends of Greece regard with some solicitude. A fleet of fourteen frigates and forty-two brigs, besides corvettes, fire-ships, and a large number of transports, sailed from Alexandria on the 17th of October, carrying with them 18,000 infantry, and 1000 cavalry. On the other hand it is said that the Greek fleet is more formidable than ever before—consisting of one hundred vessels well equipped, and twenty-seven fire-ships, with bold and skilful commanders.

In Spain the zeal of the Catholics

has so far yielded to the force of circumstances as to give up the re-establishment of the inquisition. The pope's nuncio at Madrid states that "his holiness considers it impolitic under present circumstances, because the effervescence of the passions, added to human weakness, might sometimes render the inquisition hurtful in the hands of parties, by turning it aside from its holy and primitive object, and thus rendering it more odious than profitable." It is said also that the pope has declared that unless Spain shall speedily subjugate, or come to some adjustment of her affairs with her South American colonies, he will be under the necessity of recognising the bishops chosen in those countries. This measure is obviously the dictate of policy. The manner in which his late 'encyclic' was received in the South American States, no doubt admonishes his holiness that his authority over these countries is held by a precarious tenure.

IN ENGLAND the enemies of negro slavery pursue their object

with unremitted ardour. At a very large meeting at Norfolk, October 20th, at which the high sheriff of the county presided, various resolutions were passed declaring the iniquity of slavery, its incompatibility with the rights of men, and with the principles of Christianity; and expressing a determination to use all proper means not only for its immediate mitigation, but for its total extinction at the earliest and safest practicable period. The meeting was addressed by Mr. Fowel Buxton, in his characteristic bold and fervid manner; by Lord Calthorpe, Lord Suffield, Lord Bentinck, and other gentlemen of distinction. The resolutions were unanimously carried, and a petition directed to be presented to both houses of Parliament. Nearly one hundred members of the common council of London have desired the lord mayor to call a special court to consider the propriety of sending a similar petition to Parliament.

A treaty of peace and amity between England and Brazil was signed at Rio Janeiro on the 18th of October. It is stipulated on the part of the emperor Don Pedro, that the slave trade shall be prohibited and treated as piracy after four years.

DOMESTIC.—The attention of Congress during the present session has been chiefly directed to measures suggested by the President's message. A favourite subject of legislation, both with the general and State governments, is internal improvement, particularly *canals*. The powerful impulse which has been given to the public mind by the example of New-York will probably have its period, like all popular impulses; yet judging from the numerous projects which have been undertaken or recommended, the 'spirit of canalling' is not likely to subside without having produced very important benefits to the country.

TO CORRESPONDENTS.

C. C. has our thanks, but as his piece had already appeared in the 'poet's corner' of a newspaper we must decline reprinting it.

The use of *σ* as a final letter, instead of *c*, as alluded to by J. P. W., was occasioned by necessity. The error was marked in the proof, but remained uncorrected by the printer, from a deficiency of the proper letter in the font from which the notes were printed.

Anonymous reviews are not admissible, however well written.

The four sheets of one who calls himself "a stripling in divinity" would have been more welcome if they had come post paid.

We regret having been obliged to leave a communication, mailed at O—, Mass. in the hands of the post-master. It consisted of several sheets in an envelope marked so many [printed] *sheets* post paid. An additional postage of several times the sum paid by the writer was charged at the office here.

The piece alluded to by our correspondent at H—, N. Y. was gratefully received; the 'request,' of which he speaks, was made by the former publisher without our knowledge. The Society, in whose behalf he writes, has our thanks for the aid they proffer in extending the circulation of our work.

THE
CHRISTIAN SPECTATOR.

No. 3.]

MARCH.

[1826.

RELIGIOUS.

For the Christian Spectator.

ON EUCONIUMS BESTOWED UPON UN-SANCTIFIED GENIUS.

THE views presented in this paper were suggested, in consequence of lighting upon the following eulogy of the late Lord Byron, in No. 80 of the Edinburgh Review. Numerous other specimens of a similar kind, to be found in the records of literature, might be cited for the purpose here intended; but we seldom meet with commendation so taking as this, with minds of aspiring, but earthly mould. "To this band of *immortals* a third has since been added!—a mightier genius, a haughtier spirit, whose stubborn impatience and Achilles-like pride only death could quell. Greece, Italy, the world, have lost their poet-hero; and *his death has spread a wider gloom and been recorded with a deeper awe, than has waited on the obsequies of any of the many great who have died in our remembrance. Even detraction has been silent at his tomb; and the more generous of his enemies have fallen into the rank of his mourners.* But he set like the sun in his glory, and his orb was greatest and brightest at the last; for his memory is now consecrated no less by freedom than genius. He probably fell a martyr to his zeal against tyrants.

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He attached himself to the cause of Greece, and dying, clung to it with a convulsive grasp, and has thus gained a niche in her history; for whatever she claims as hers is immortal, even in decay, as the marble sculptures on the columns of her fallen temples!" It is no cause of surprise that lofty panegyrics like the present, "poured forth," not "by beauty splendid and polite," yet by mighty reviewers, (which is much more substantial,) should not only fan the flame of genius, but not stopping there, should create an unholy, inextinguishable ambition. The reader may remember, in respect to this particular instance of adulation, if not of *adoration*, that it occurs in a work which once took the liberty most severely to lash the author of the "Hours of Idleness;" for which conduct, however, the northern critics were terribly castigated by the young Byron in his far-famed "English Bards and Scotch Reviewers." When such is the triumph of genius over prejudice or envy—and when its rewards, if not wealth, are distinction and fame—a name given to posterity in language of its own inspiration, we can reasonably calculate upon nothing short of its most strenuous efforts to become the object of this gratifying homage. True it is that the subjects of the world's applause give no heed to it in

the grave. They are there beyond its reach; but it affects the living who are yet engaged in the race, and constitutes in their minds an almost irresistible impulse. The prospect, whether of present or posthumous admiration, is sufficiently cheering to the heart; but the appetite, provoked as it is by so many condiments as the pages of a secular literature afford to it, scorns at length, bounds, and decency. All this, however, is the manner of the world, and it cannot perhaps be helped. The world will love and praise its own; nor is every part of this conduct in itself to be condemned. Pious people have not always thought it inconsistent to eulogize, in some shape, depraved greatness. They have sometimes joined the multitude, in giving eclat to names, that on the whole, are no ornament to human nature. Still it is worthy of inquiry, how far they who have reference to an evangelical standard of right and wrong, may deal in this species of panegyric. Christians must not suffer their purity needlessly to come in contact with the world's unholiness. However much they may admire the productions of intellect, it is not to be inferred, that in this concern, they owe no duty to God and to truth. In the exercise of a spiritual judgment and taste, it would seem that their praises must be, in a sense, restricted—that they could not weep, in speechless ecstasy, over the effusions of a great, but polluted mind. They should moreover consider what sort of motive they are applying to such a mind, in an impolitic admiration of its depraved energy. Evidently, therefore, some guards should be set up, lest conscientious but enthusiastic rovers after the flowers or the fruits of genius, tread on forbidden grounds. The more judicious among serious readers have rightly felt the necessity of caution on this subject,

and of not confounding a claim to regard on the score of talent, with indulgence to its sinful aberrations. Would that *al!* had been careful, not to afford aliment to impiety, while they sought to confer a merited reward on genius!

In the practice here spoken of, it is the design of this paper to point out that, whether in its form or matter, which is at variance with the divine standard. It will be seen, of course, what Christians cannot consistently do, in lavishing encomiums on unsanctified greatness, as well as what the world *will* do, and *actually* does, without any scruple.

We cannot but notice at the outset, the falsehood and idolatry involved in these encomiums. The language employed is nearly that of adoration. In eulogizing intellectual excellence, there can be no objection surely to telling what is merely fact. Genius in its length and breadth—even in its “transcendant brightness,” compared with many other forms of distinction among men, may be set forth; though this can be done only by genius. But let it not be made divinity itself. The eulogy should be confined to the simple reality, and not be suffered by the extravagance of its terms, to magnify the object beyond all bounds. In men who have nothing else to commend them, except their talents, let it not appear that they are more than mortal, and that they deserve all the love of mortality. The power of intellectual display is really but a small part of human excellence, and its story can be soon told. What after all is it—this thing called genius, talent, greatness, which has been the theme of endless disquisition and admiration—and has been more thought of as displayed in the field, the cabinet, at the bar, in domestic life, and even in the *pulpit*, than goodness itself? It is a phantom—a passionate reverie—a light, float-

ing, bickering flame, soon to go out—"a beam ethereal," yet destined to be quenched in night, as to its peculiar exercises in this world. Or to speak more solemnly, it is capacity, when stript of its earthly display, and temporary associations, fitting its possessor, if he be found unholy, for a far more fearful retribution of shame, and pain, and agony, than would attach to him without it—than *can* attach to humbler intellects. All this, however, has been too often forgotten; and the ability, by means of mental display, to charm a race alienated from Heaven, has been extolled as the most enviable distinction.

If the common run of eulogy is so faulty in the terms which it employs, it is not less contrary to the divine rule, in the *spirit* which it breathes. The gifts of mind are usually represented in a manner designed to impart to them a disproportionate interest and fascination. The reader is taught to covet them to any extent, and almost at any hazard, whatever else may be neglected. Now, nothing should be loved without reserve or limit, except the Source of good, and the goodness which he enjoins. But if we are to believe the worldly eulogist, nothing deserves consideration like literary superiority. He would make us feel that it is the chief good, and engage in its favour the *whole* heart. The spirit of his representations would lead us to riot without control, in the displays of this superiority, and to consider life as worthily spent, only in acquiring or admiring them. Such a spirit, however, is entirely contrary to the sacred standard. A qualified admiration of the productions of mind, is surely not reprehensible on the principles of the gospel: a chastened delight in them is not objectionable. Indeed they must be more or less admired and delighted in. It is in vain to think of placing a barrier between a cultivated understanding and the

pleasures which it finds, in the rich and bright creations of genius and of fancy. In holier ages to come, when most of the evils that now mingle with our good will have passed away, the great oracles of reason and standards of taste that have hitherto claimed the homage of mankind, will be in a sense admired, and in a measure impart delight. They will be objects of attraction on the same principle with any imitations of nature, or with nature itself—with a landscape for instance, the starry heavens, or any other beautiful production of the Creator's hand. The splendid and lovely pictures of our more decent poets, not excepting many of heathen renown, will probably remain to delight the intellectual eye. The historic page will continue to impart instruction. And the same may be said of many other forms of literary production now existing. But if we are not deceived in our estimate of the future state of the world, there will then be but little countenance given, in the works that shall reach it, to any degrading or sinful associations; and there will doubtless be a vast augmentation of the purer models of united piety and genius. Many productions now renowned for the display of intellect, but possessing a preponderance of moral evil, we cannot but think, will be laid aside, in an age when taste will not be obliged, or will be too independent, to seek its aliment amidst the feculence and the impurities of an irreligious literature. It might perhaps reflect on the discernment or the piety of the present age, to assign to Byron himself, with all his powers, his proper place, a few lustre-hence; and to prognosticate how "the poetry of hell" will be relished in times, when men will be much conversant with heaven.

In the encomiums bestowed upon unsanctified talent, the *reward*

which they create or promise—the motive which they enforce, is likewise utterly at variance with the divine rule. They promise, or aim to ensure, an earthy immortality. This is the boon held out to the scholar, and it is painted in all the colours of the rainbow. This is the great incentive which is intended to animate him in his course; and often is he encouraged to think himself “tall enough to reach the top of Pindus or of Helicon,” that he may pluck for his brow the unfading wreath. Now how many, dazzled by the visions of glory, miscalculate their stature, and how few, though mounted on the shoulders of others, are able to touch the summit! The proposed meed is often singularly irrelevant to the character of the aspirants, and oftener do they fail to secure it. The notes of applause among contemporaries are seldom echoed back by distant times. It would be an humiliating, though useful reflection, to consider how many ponderous tomes are “condemned to harbour spiders and to gather dust,” and are scarcely named,—how many *names* appear in the annals of literature, but what the living subjects were, or what they wrote, no one can tell—and how many authors there may have been who were somewhat in their day, both whose names and works have passed into oblivion. Not only the eulogist, but the subject, is often deceived as to the real estimation in which the latter is held, even by his contemporaries. We may well illustrate the deception that takes place, (and it is one instance out of many,) by the case, some time since reported, of the student, at one of the English universities, who having come off with victory in some scholastic exercise, and thinking rather too well of himself, immediately repaired to London, imagined all eyes were turned upon him, and was nearly overwhelmed with ec-

stasy, when on entering a theatre, the whole audience instantly arose as he supposed, in homage to his superior genius, but in reality to the king’s majesty, who happened to enter the theatre at the same moment.

But be it so, that a great man’s name descends to posterity; and lives through all time. Is such a result to be represented as an essential good, and alone worthy of human pursuit. The victims of ambition may be very willing to view it in this light, and perhaps some allowance should be made, for this “last infirmity of noble minds.” But those minds would be more noble without it. A supreme reference to fame is equally pitiable and sinful. Let it be weighed in the balance of the sanctuary or of reason, and it is truly light as air—a thing never enjoyed except by anticipation—being beyond us before our death, and nothing to us after it. A real immortality would be an object; but an immortality in this world, since the world itself is mortal, is so gross a solecism, that the poetic license can hardly be urged in its favour. Besides, as already hinted, to an occupant of eternity what is a niche in our world’s little history—what the breath of applause, the repetition of a name for a few generations, pictures, epitaphs, or monumental marble! What are these things whether he be sensible of them or not! And especially what are they to one, who being unsanctified, must, according to the revelation of Jesus Christ, be swallowed up in a train of emotions, infinitely distant from those which would be excited by earthly glory! But whether the object can be secured or not, it is contrary to the evangelical charter to allow it such a commanding claim. It is wholly improper to substitute such a motive to the exertion of talent, for that noble one which is involved in the value of the divine favour,

and the happiness of doing good. If the encomiast of this world holds out or creates this polluted and polluting bait, to minds which need no foreign influence to speed them in the race of ambition, Christians should beware how they countenance so vain an illusion, or urge so selfish a principle of action.

There is a view that remains to be taken of this subject, which is perhaps more important than any other. I refer to what may be called the *material* of these eulogiums. Nothing is more common, in attempting to set off the charms of intellect, than to confound them with moral excellence, or to make them answer for the want of the latter. The eulogist is ever ready to identify their claim to admiration, with that of moral excellence itself. The violation of the divine rule in this case is the more reprehensible, because it is unnecessary and gratuitous; and the more hurtful, because it is insidious and specious. The qualities of the mind, by this means, are dexterously transferred to the heart, and the whole character is made to acquire a consideration which justly attaches to only a part of it. The gifted hero, or scholar, transformed by the alchymy of praise, comes forth in an assemblage of perfections which he never possessed, and with which, perhaps, even he was not vain enough to suppose himself endowed. We are made in this way, to acquire a respect for characters, which, were they not great, we should despise, on account of their moral delinquency. One would be led, for instance, to think from the panegyric recorded in the beginning of this paper. that the world hitherto had been mistaken concerning the real character of the *poet-hero*—that he was on the whole pre-eminently great—that whatever has been said against him was detraction—and that generosity must hold out the hand of reconciliation, as

though his offence against virtue had been slight, or however great it may have been, could be all expiated by the charms of his poetry, and especially by his splendid offerings to the cause of freedom.

It is too true that admiration of genius tempts us to pass over, or to dwell slightly on the dark spots that attach to the *man*, and to fasten our gaze on the luminous parts that encircle the *author*. Hence the propensity which is visible in the literary community, even to excuse, or palliate the moral imperfections of men of illustrious intellect. The vices which would expose inferior persons to obloquy, have little effect in abating our admiration of genius, or the feeling of respect which we have for the character with which genius is associated. We are apt to view the character as much less faulty than it is in reality, if not to defend it, because it is not character only that is loved. We are culpably averse to taking the pains of discriminating between them, and it is the manner of the encomiast to strengthen this aversion, and where it is necessary, to spare the morals, for the sake of genius. A man of great parts may be a gamester like Goldsmith, a sot like Burns, or a duellist like Sheridan, and yet he shall descend to posterity, scarcely unapproved, inasmuch as his genius has spread over his infirmities the mantle of charity. Savage may take the life of a fellow-being, and Cato may take his own, and yet there shall be found a moral Johnson and a decorous Addison, who, by able defence, or elegant eulogy, can enlist our associations far too strongly in favour of both of those characters. The approving critic, or biographer, in such instances, is doubtless first and most of all to be blamed. But readers are little less so. We are usually too absorbed in the displays of the intellectual powers of such persons, to

turn our attention to the meanness of their hearts; or if we cannot but perceive the latter, we too readily forgive it, for the sake of that in the writers, with which we are delighted. We thus wickedly constrain our better judgments not to spoil, by interfering with, our selfish pleasure.

Hence likewise it is, with an admiration so little qualified, and with a discrimination so injudicious, that the reading portion of the community often select their favourite authors. These are taken to the bosom; are admitted into the most unrestrained intimacy of the solitary hour, and their opinions have often the force of law or of habit. And yet many of them but ill deserve such confidence. Except by strictly religious people, they are chosen on account of certain real or supposed peculiarities of intellectual exhibition, which happen to be congenial to the taste or the sentiments of the reader. Sometimes however, both religious and irreligious individuals, urged whether by custom, by a sort of affectation, or by a correct appreciation of literary merit, agree to extol to the skies some one great mortal, Shakspeare for instance, and subscribing with all their hearts, to the opinion that "he stands in the array of human intellect, like the sun in the system, single and unapproachable," yield themselves up to a charm which they have little inclination to resist. We can expect nothing less than such a captivation of the heart, in men whose perception of intellectual excellence is always keener than their perception of the beauties of holiness. But Christians ought to be careful how they deliver themselves up to such unbounded partialities, and especially how they avow them, even should those partialities pertain to objects not in themselves sinful. In their enthusiastic regard, *they* may secretly discriminate between the good and

the bad; but others influenced by their known and extravagant predilections, may make no such discrimination. It is sometimes the fact, even in regard to good men, that their relish of intellectual enjoyment gets the better of their Christian or moral sensibilities. This no doubt is a part of their spiritual warfare, in which they will at length obtain the victory, as they will also in the whole. There are few men of this description who have not felt a strong temptation to indulge in unscriptural charity for favourite authors, or particular men of genius. How often has the serious scholar, enamoured with the charms of thought, and with classic beauty, admitted on ground sufficiently slender, the Christian character of such men as Locke, Addison, Johnson, Young, and Beattie, all of whom, though professed advocates of Christianity, were marked, if we mistake not, by some characteristics, not easily reconcilable with evangelical piety.* But not this only, the love of intellectual greatness has sometimes seduced the serious reader into a kind of persuasion, that possibly even Shakspeare, Pope, Thomson, with his not very well founded commendation, "no line which, dying, he could wish to blot," and many others of no higher pretensions, may have had some saving acquaintance with religious truth. The friends of piety rejoice to see genius arrayed on its side. It is on this account, especially when aided by a literary taste, that they so eagerly catch at every indication of right feeling on the part of esteemed authors, and to magnify it as evidence, beyond its just dimensions.

When such is the temptation of

* In regard to these men, so excellent in many respects, we would more explicitly say, lest we should be thought illiberal, not that they give no evidence of Christian holiness, but that it is painful they should give no more.

many good men to overlook the faults of genius, and to indulge an unscriptural charity for its possessors, is it to be wondered at, that other readers, less scrupulous, should lower the terms of admission into the pale of religion, and the hope of future happiness; and according to their several fancies, ascribe a sort of saintship to infidels and profligates, because their acquirements were extensive, or their genius was charming. A mere admirer of talents of course decides a question of morals or religion incorrectly, provided he feels interested enough to decide it all. A reading public is made up of many individuals of this stamp, and of some that are even worse. Hence, though Swift and Sterne for instance, who ought to have been saints in reality, as they were such by profession, would scarcely be endured in respectable private life on account of their profane and indecent levity, they are not without a share of public forbearance for their frailty, merely through admiration of their genius. Hence even the avowed infidelity of Hume, Gibbon, and Rousseau, with all their countenance of immoral principles, is only set off against their penetration, generosity, or sensibility; and the positive flagitiousness of Savage, Burns, Dermody, Byron, and a host of adepts in impiety, is perfectly consistent with the possession of noble natures, and good hearts. Even these, the unprincipled encomiast can convey to heaven, the heaven of great men, where they may fully exercise their peculiar powers, and enjoy perfect happiness for ever in studying the secrets of nature. This is no uncommon imagination; and doubtless the idea of such an abode is more congenial to the taste and wishes of the merely great, than that of the Christian's heaven. The highest conception of an unholy heart, is to make the employment of a mighty mind,

rather the gratification of an excursive curiosity, than the adoration of the Deity. In putting the finishing stroke to the claim which powerful intellects have upon our regard, it is one convenience of this scheme of beatification, that none are excluded from future bliss, except those poor sinners, who were so unfortunate as to be destitute of learning or genius!

Such as now described is the way of the world in expressing its opinions and feelings in favour of the more gifted, but not the more virtuous of the species. Its contrariety to the rule of truth and of the Bible, has sufficiently appeared, as also its tendency to perpetuate the struggle and the pantings of an unholy ambition, and to increase the mass of moral and physical evil. That which is wrong in the practice, Christians surely may be taught to lay aside, as *they* also, it would seem, have not been wholly guiltless. The business of eulogy in its grossness, they may well leave to the men of the world, for the service of those whom the world loves. Their admiration of mental gifts, unconnected with moral purity, should be expressed with caution—with discrimination—perhaps should be less strongly felt than is sometimes the case: or if this cannot be helped, it should be turned to some account, in contributing to religious impression. Though the facts respecting the wonders of mind may be told, this should be done in such a manner as not to corrupt the heart. Though the claims of the learned and ingenious may be urged, they should be urged in subserviency to an interest even higher than themselves. The slave of living or posthumous renown—the unprincipled aspirant after so vain a possession; should with Christians receive no specific encouragement—should be supplied with no unnecessary incentive. It may not be expedient often to eulogize litera-

ry greatness, though associated with piety; to blazon forth even moral worth, in the individuals to whom it attaches—at least with any such magic and idolatrous terms as the world employs. The admiration of moral worth will be felt, wherever it is known, by congenial spirits; and on others, the highest encomiums would fail to impress a proper sense of it. In the mean time, there is danger of perverting by praise, that which it should be the design of praise to encourage and promote in all its purity. The best while living are not proof against the influence of applause; the remaining corruptions of the heart, will respond to it with far too much promptitude. The caution of the poet is not needless, even in regard to the form of excellence which is now adverted to, in a creature so frail as man.

“Ah spare your idol! think him human still.”

He who is the source of moral worth in men, is the only legitimate object of unqualified praise. To him should the glory be ascribed, for such a gift, and indeed for every other, by which we are distinguished. It is in this spirit, that the Christian poet Montgomery in a beautiful poem on the death of the Rev. T. Spencer, performs the office of a eulogist. His is a specimen of the manner, in which we love to see it done,—simple, modest, delicate, discriminating, with evident religious restraint upon his natural feelings, and with the pious caution, more than once repeated,

“I will not sing a mortal’s praise,
To THEE I consecrate my lays.”
B. N.

For the Christian Spectator.

EXTRACT FROM A FAREWELL DISCOURSE.*

From the point I now occupy, the terminating point of my ministry, the mind is irresistibly turned backward, to take a review of my labours among this people; and though short has been my ministry, yet how momentous the consequences! how solemn the retrospect! How does the sense of unfaithfulness press so heavily upon the soul, as almost to shut out any consolation which the other side of the picture might present! I dare not on this occasion, my hearers, adopt in full, the language of the great apostle, and *take you to record, that I am pure from the blood of all men.* But amid all my fears of past deficiency, of one thing I feel confident. I sincerely believe that the great features, the leading principles of that system of divine truth I have exhibited before you, constitute the essence of the true Gospel. You well know that the system I have defended, embraced the doctrines of the Reformation; and I feel some degree of confidence, with the apostle Paul, in *certifying you, brethren, that the gospel I have preached, was not after man, neither was I taught it of man.* Those truths I have spent my strength in inculcating, I once disbelieved and regarded as foolishness. But it was before I had ever carefully and seriously studied the Bible. I could declaim against the dogmas about the trinity, and regeneration, and depravity, election. and perseverance, as gross absurdities; but my knowledge of their absurdity was derived, not from the scriptures, but from the speculations of my own reason, or rather from my prejudices. In short, whatever be my

* The dismissal took place in consequence of ill health.

present condition, while I continued to reject these doctrines, I am sure I was a stranger altogether to practical godliness; and my boasted rational views of religion—those same views that are at this day so assiduously propagated in our land—were not at all inconsistent with a supreme love of the world, and an eager and selfish pursuit after its vanities. But it pleased God at length, to bring a lowering cloud over my prospects of worldly distinction and happiness; and to place me in such a condition, that I could not avoid a serious inquiry into the true state of my soul in relation to God. And then I saw that I had built my house upon the sand. My religious system, (if that can be called a system which consists chiefly of negatives,) so comfortable while in health and prosperity, afforded not one ray of consolation to cheer the darkness of adversity. But consolation I needed, and anxiously sought. The doctrines of grace appeared to my unsubdued heart as absurd and hateful as ever, except that now and then conscience would lift her unwelcome voice in their favour. Experience, too, had shown me that an opposite system was radically deficient. Which way then could I turn? One only course seemed to be left. The Bible was the only infallible standard of truth; and God had promised wisdom to those who sought it. Having lost all confidence in mere human opinions, and endeavouring to cast off the authority of names, I resolved to go to the unadulterated word of God, and search it without note or comment, but not without prayer. Commencing with Genesis, I rested not till I found the *Amen* of Revelation. And in spite of a host of prejudices, and a heart hostile to truth that thwarted its desires, the doctrines I have preached gradually opened upon my mind with an evidence I could not resist; and I became

satisfied that I was a sinner, lost and entirely depraved, and if not renewed by the Spirit of God, and forgiven through the blood of Jehovah Jesus, I must perish for ever. From that period to the present, the truth of these doctrines has been more and more clearly developed with every returning year; and now, when my heart and flesh faileth,—when eternal scenes seem near, do they appear doubly precious and important. I often doubt whether I possess a saving faith in those doctrines; but that they are the true and the sole foundation of the sinner's hope, and constitute the very essence and soul of the gospel, I cannot doubt. And it is because I have thus learned their truth and immense importance, that I have so often and so fully urged them upon my fellow-men, in spite of their unpopularity, and in spite of all the obloquy and reproach I may have experienced from many, whom, so far as this world is concerned, I esteem and love. And therefore also is it, my dear people, that I feel a deep anxiety that these truths, in their unadulterated purity, should be preached to you from this desk, through every successive generation. Much as I have reason to hope this society will still, as ever, contend earnestly for the faith once delivered to the saints, yet knowing how deceitful is the human heart, and with such views and experience as I have just described, how can I but regard as the severest of evils, the establishment of one, as my successor in the sacred office, who shall deny, either in preaching or practice, those great truths I have inculcated;—or of one who, through timidity or worldly policy, shall neglect faithfully and prominently to urge them upon your belief;—or of one who shall render the preaching of them a mere nullity, by admitting to his undistinguishing fellowship, and receiving alike, as Christian brethren

ren, those who believe and those who reject them!

The place I now occupy, my hearers, appears to me peculiarly near the judgment-seat of Christ; and how shall I better close my ministerial labours among you, than by pointing you thither? I know not, indeed, what Providence may yet have in store for me in this world; but the impression is strong within me, that my work on earth is nearly ended—that the toils and sufferings of this life, at least, are almost over. Under this apprehension, while every thing earthly sinks in value, every thing relating to another world acquires an indescribable interest. How solemn then the consideration, that the account of my ministry in this place is now sealed up to the judgment of the great day. There I shall soon meet you all; and that account will be opened—opened, I trust, to the everlasting joy of some—opened, I fear, to the everlasting grief of others.

There must those meet me, who have disbelieved and despised the message of the Lord which I have brought. I would hope, indeed, their number will be small: for how terrible is it to be *given up to strong delusions to believe a lie, that they might be damned, because they believed not the truth!* How dreadful to make God a liar, by not receiving the record he has given of his Son! And how fearful a spot, to such, must be the judgment-seat of Christ!

Those who have been awakened under my ministry, but have fallen away, must also meet me at the judgment. And alas, I fear there are many such who now hear me. What other class of my hearers have I so plainly and repeatedly warned? What others have resisted so much? What others will awake to greater agony, if they repent not before the trumpet called them to the judgment?

Those too, who, through a care-

less or a worldly spirit, have neglected the warnings and invitations of the gospel they have heard from my lips, must meet me soon at the final judgment. These usually constitute the majority of every congregation. And must I leave so many in a condition so perilous? Even should I be finally cast away, and sink to perdition with them, how will this aggravate rather than alleviate their doom. Oh, when they see me stretch out these imploring hands for the last time, beseeching them to be reconciled to God, will they not be persuaded, even at this late hour, to turn and live? *How shall I give thee up, Ephraim? How shall I deliver thee, Israel?*

• Are there any in this assembly who have been converted under my ministration? My meeting with such at the judgment will be peculiarly solemn and interesting. Oh, what fulness of joy it would be, to present them to the Lamb and say, here am I, and the children which thou hast given me? and to see the immortal crowns glittering on their heads, and to hear them joining in the everlasting song of redeeming love! But O, ye lambs of the flock, I tremble for you, lest you should be lost in the wide wilderness you are now passing over. My parting exhortation therefore is, *Hold fast that which thou hast, that no man take thy crown.*

Christian brethren, members of the church of Christ, I need not remind you how soon we shall meet in judgment. And if in that trying hour I shall be found on the left hand, O, let none of your number be found with me. The gospel I have preached will save you if you obey it; and if you are faithful unto death, you are sure of a crown of life. Nor will it disturb or diminish your eternal joys, though your minister be missing there. But should it so happen, through the boundless mercy

of God in Christ, that he should enter with you into everlasting rest, how happy that meeting! how blessed that eternity! We shall know no more of the vicissitudes of earth, that now blast our hopes and cloud our prospects. Nor sickness, nor sin, nor death, will more intervene to produce the painful separations we now experience. Oh my dearly beloved brethren, if the hope of that everlasting union be well grounded within us, we may smile at the storms that now thicken around us. If there be a world where the blighting influence of sin can never reach us, and if the space between us and that world be so short, and there we shall soon meet to part no more, then may we, with a cheerful hope, pronounce the mutual, the brief, *farewell*.

For the Christian Spectator.

PREACHING.

THE influence of pulpit instructions is such as to give them a prominent place in the duties of ministers and in the estimation of Christians. Preaching is the great means of preserving to the sabbath its distinctive character, and securing to it the poor observance it receives. It is the principal engine for disseminating spiritual light and knowledge, and for imparting the salvation of the gospel to sinners: for although the minds of the careless are often awakened by other means, it is the influence of the preached word which prepares the mind for these impressions, and to a considerable extent, prepares these means for this effect. Therefore the subject of preaching is much dwelt upon by the sacred penmen, and set forth by them as of great importance. Those who engage in this sacred employment, cannot too deeply feel their res-

posibility, nor too carefully learn their duty. On a right understanding of this depends much of the success they hope for, and which ought ever to be the principal object of their efforts. Many labour long without apparent effect. Although this want of success may not always be traced to want of faithfulness in the preacher, it is doubtless, often owing to a mistaken direction of his efforts, or to a limited and partial exhibition of truth, or the want of a suitable combination and system in the manner of presenting it, or a defect in the practical application to which it is made subservient. Leaving many other interesting parts of this great subject, I shall at present direct my attention simply to that which concerns the exhibition of doctrines.

My *first* remark on this subject is that the *doctrines* of the gospel should be clearly taught in the instructions of the pulpit. By doctrines we understand the truths of the Bible. These it is of the first importance we should become familiarly acquainted with, as they are the things which God has spoken, and which, as subjects of revelation, it is His will we should understand. The fact that they are revealed is plenary evidence that they are the important things, which God wishes us to know. These, therefore, form the proper and primary subject of the preacher's instructions. They lie at the foundation of all religious science. Without knowledge no man can be a Christian. He must know that he is a sinner or he will never seek salvation. He must know there is a way of salvation, or he will be driven to despair. He must know what that way is, or he will fall into fatal error. Duties depend upon doctrines. Take away the latter, and the former have no foundation. Present the latter in a mutilated state, and the former will appear defaced; the

the ground of obligation will be rendered imperfect, and the sanctions of divine authority weakened. It is, therefore, the first duty of the preacher to come to his congregation, and tell the plain story which he reads in his Bible; to expound the word of God, and explain and enforce the doctrines of God's being and character; of man's apostasy and ruin; of his recovery by the atonement of Jesus Christ; of repentance as necessary to a sinner; of justification by faith alone; of man's entire dependence; and of the manner in which the desired deliverance is to be wrought. Unless these doctrines lie at the foundation of pulpit instructions, they come powerless to the sinner, and will never benefit him. Civil and social duties may be urged for ever without effect. And if they could be pressed with ever so much success, they would fail of the great end of preaching, the salvation of the soul. How did the prophets, and apostles, and evangelists, write and preach? Not in the style of popular essay, but of plain doctrinal demonstration. They insisted much on doctrines. Take the sermon of Peter on the day of Pentecost, when the multitude were pricked in the heart and converted. He commences by ascribing the conversion of the sinner to the influence of the Spirit of God; he asserts the doctrine of the divine decrees, and the moral accountability of man; the divinity of Jesus Christ, and the necessity of repentance to salvation.—His address is replete with doctrinal instructions. And I have never heard the same truths urged and insisted on without results of a similar nature.

In the *second* place, it is important that the doctrines of the Bible be presented in a *connected view*. Every sermon should be a perfect exhibition of what it attempts, suitable and harmonious in all its parts. But one sermon cannot

comprise a proper system of divinity. Under this head of remark, it is my particular object not so much to define the proper character of a single sermon, as of pulpit instructions taken through a course of years, or of life. These should not fail to comprise a full and complete system of divinity. I should be afraid to go to the judgment-seat, from the ministry of a whole life, and there be told by my Saviour, that there was *one doctrine* of His word which my congregation never heard from my lips. That might have been the important doctrine peculiarly suited to convince and lead to repentance some soul committed to my charge. Preaching, therefore, must be conducted on some system. I do not say that every minister should commence and go through with a system of divinity at once. This might not be wise. But his hearers ought to receive from his instructions a system of divinity, and recognise it as such, that they may see all the important truths of the Bible *in connexion*. The want of this or something like it, has been the fruitful cause of heresy and infidelity. Equally dangerous, perhaps, are those high wrought views of particular doctrines, presented in an isolated state and offensive manner, which only serve to irritate the carnal mind, but never to convince nor enlighten. All the important doctrines of the gospel should be presented *in connexion*, accompanied and recommended by argument and illustration, that they may be seen in their harmony, and enforce conviction on the mind. A partial and unguarded exhibition of divine truth may discredit, to the eye of ignorance, what is unspeakably excellent to the view of one who perceives every part in relation to every other part and to the whole. The unfinished picture, which appears rude and hideous to an unpractised eye, may, by a few ad-

ditional touches, be made to appear a model of beauty and excellence in the art. This leads to the remark, that every single sermon should be so guarded as not to present to any mind a distorted picture ; and the whole preaching of every minister should present the whole system of religious truth in one harmonious and connected view.

In the *third* place, it is important that each doctrine should have its *proper share of attention*. All truths are not of equal importance. Some need to be repeated and insisted on more than others. While none should be omitted or neglected in their place, the preacher should be careful to give prominence to those which the Holy Ghost has so presented, and which are to have the greatest influence in the great work of regenerating sinners. That some truths have this prominence, that some are emphatically fundamental, it is perfectly plain. The depravity of man, necessity of atonement, regeneration by the Spirit of God, are of this character. While the preacher aims at this natural and suitable exhibition of truth, he should be careful also not to dwell too much on any one truth to the prejudice of others, or bring forward as prominent ones, those truths which deserve not that place. A preacher may greatly prejudice the cause of truth by pursuing elaborate and curious speculations beyond the limits of reason, or scripture, or good sense. To the attainment of correctness on these important points of a preacher's duty, it is necessary he should himself possess enlarged and liberal views of divine truth, be taught by the Spirit of truth, and be prepared for his responsi-

ble office by much study, judiciously directed, and by continued meditation and prayer.

Finally, he should be careful to render all his preaching and instructions *practical*. It should never be forgotten that the end of all instruction is improvement ; of all preaching, reformation. "The Lord is not willing that any should perish, but that all should come to repentance," and "this is the will of God, even your sanctification." The Bible speaks to men as practically and personally concerned in what it teaches ; and the preacher should aim to make his hearers perceive how every doctrine has a practical bearing and influence. God has not formed and called on us to learn it by rote, and exercise a blind faith in it. The gospel is practical and suited to our circumstances—it seeks our good, and all divine truth has for its end and object a practical result. Every truth and all truth should be so considered. Every sermon and all sermons should so present it. They should not only be concerned in the demonstration and illustration of doctrines, but in applying them. Every practical sermon must be built on doctrinal truth, and every doctrinal sermon should have for its object a practical influence. The remark, sometimes heard, is unfounded in the nature of the case, and dangerous in its tendency, that a doctrinal discourse has nothing to do with a practical application, and a practical sermon no necessary connexion with doctrines. If they were more combined, and their natural and inseparable connexion presented to view, the prejudices which exist against the one would be greatly diminished, and the heartless influence of the other destroyed.

PULFITT.

For the Christian Spectator.

ON THE DUTY OF HONOURING THE
LORD WITH OUR SUBSTANCE.

THERE are those who bear the Christian name, and whom charity would number among the sincere disciples of Christ, who seem never to have considered their obligations to perform some of the Christian duties. In their *practice*, at least, they make a difference between requirements which, from the word of God, appear equally binding. Their feelings might revolt at the charge of living in allowed disobedience to their Lord; while their conduct shows, that they overlook some plain and direct expressions of his will.

The great body of professed Christians are united in considering it a duty to support the institutions of religion at home; but multitudes, if they do not wholly disavow the obligations of the Christian world to evangelize the heathen, yet place it upon a very different footing from what they do other appropriately Christian duties. Instead of looking upon appropriations of their property to this object as one of the acts to which they are bound by their Christian profession, they consider such contributions rather as works of supererogation—as things which are laudable, but which are left to their own option to perform or not. There are two divine commands which, if placed side by side, will furnish an illustration. Christ said to his disciples, “do this in remembrance of me.” This command is almost universally construed, as requiring his followers, in every succeeding age, to observe the sacrament to which it has reference. Christ said to the same persons, “Go ye into all the world and preach the gospel to every creature,” and added, by way of encouragement, a clause, which is absurd, unless this command be in-

tended to have an application as extensive as that of the other. The same authority which requires one of those duties from every individual Christian, requires the other from every individual Christian also. It is idle to attempt to evade the obligation, by saying that Christ could not mean to have every individual go and preach. We know he did not mean this; but he *did* mean to have every one supremely devoted to the interests of his cause in the world. He did mean to have every one a helper in the spreading of the gospel throughout the earth. The circumstances in which the providence of God has placed every individual, and the exercise of common sense, must determine the precise sphere of action for each, but no one can be excused from taking a part in advancing the kingdom of Christ. Furnishing support to those who actually go to carry the message of life into the dark places of the earth, is the method which Divine Providence appears to mark out for the great body of Christians to co-operate in this work. That professor of religion who stands aside with indifference from the missionary efforts of the day, takes the part of an alien and an enemy. They who bear the Christian name are not left to consult their own opinion or inclinations here. If they doubt the expediency of missions they doubt the expediency of obeying Christ, and their doubts cannot excuse their disobedience. To the great cause of Christianizing the world, it is their imperious duty to give all the weight of their influence, all the efficacy of their prayers; and, unless they are absolutely destitute of the means, they cannot escape the obligation of contributing to the funds which must carry forward this work of benevolence.

But the duty of professors of religion to do good with their pro-

erty does not rest on these grounds alone. I suppose no person of the class I am addressing will say, "I am under no obligation to God for my property. I acquired it, and have preserved it without any aid from Him." But if you acknowledge that you have received your property from God, you ought to inquire what use He designed you should make of it. He has told you, "Honour the Lord with thy substance." You are his stewards, and he has committed this property to you, as the means of honouring him and advancing his kingdom. You have no more right to use it merely for yourselves, for your own convenience and gratification, than *your* steward has to dispose of *your* farm to his own advantage. "Honour the Lord with thy substance." This is the first thing to be thought of in the management and disposal of your property. All its other uses must be made subordinate to this.

Again, you acknowledge yourselves the unworthy recipients of unnumbered blessings. How richly have you participated in the kind regards of that Almighty Being, who is your Preserver and Redeemer. When you meditate on these things are you not constrained to say, "How precious are thy thoughts unto me, O God, how great is the sum of them. If I should count them, they are more in number than the sand." "Surely goodness and mercy have followed me all the days of my life." Do you never ask, "What shall I render unto the Lord for all his benefits?" Do you not desire to show your gratitude by endeavouring to promote his glory? Has he done so much for you, and will you not rejoice to consecrate your all to him?

But there are other considerations, besides those of duty and gratitude, which should urge those who have property to employ it in

doing good. The pleasure inseparably connected with benevolent feeling and benevolent action, furnishes a motive to this course of conduct. God has constituted a connexion between doing and enjoying good. He is unquestionably the happiest man who does most to render others happy. He who labours to gladden and enrich this desolate world, by spreading over it the streams of the water of life, will assuredly find his reward in the cheering and refreshing influences which will descend upon his soul. "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

The worthlessness of riches for every other object should induce their possessors to render them really valuable, by using them as the means of doing good. Considered in any other view than as affording increased power of usefulness, what is the real value of wealth? What substantial benefit does it confer on its possessor? It is a bright bubble, which dances on the stream for a moment and bursts. Where is the mighty difference between the rich and the poor? A little while and all these things will be as though they had never been. How much shall you value riches on a dying bed? But though the earthly distinction which riches confer is of little worth, they may confer a distinction more to be valued, if devoted to the service of Christ. When used for selfish gratification, wealth becomes a wall of separation from God, and interrupts the light of his countenance, if it does not shut its possessor from heaven. But consecrated to him who gives it, it multiplies the best enjoyments of life, and brings the blessings of many, ready to perish, upon the favoured individual who has been permitted to be the almoner of the divine bounty.

The wants of a perishing world furnish the last motive which I shall mention. When you seriously

think of the value of your own soul, you feel that no possible exertion or sacrifice is too great to secure its salvation. When you consider what it is to be lost, you are overwhelmed with the dreadfulness of the thought. But there are millions of immortal beings, capable of all this happiness, and exposed to all this woe, whose souls have as high a value as your own. They know not of the remedy provided for ruined man; they have never heard the good news of pardon; and it is in your power to help them to that knowledge, to send them the gospel of peace. You may be the happy, honoured instruments of saving a soul from death, yea of conducting many to the glory and felicity of the kingdom of your Lord. You may meet in heaven those who shall recognise you as their deliverers from the pit of destruction. Can you contemplate such a prospect and say, "I cannot spare my money. I must have this article of convenience or ornament, this piece of furniture, or this dress?" Do you bear the Christian name and can you indulge in the "lust of the eye and the pride of life," regardless of the souls which are perishing for the lack of that knowledge which it is your duty to impart? Can you subtract nothing from the luxuries of your table, or the elegancies of your attire, or the decorations of your dwelling, that you may help to diffuse more widely the saving light of divine truth? If any professed disciple of Christ can look on the present wretchedness and future prospects of those who are without the gospel, and not feel willing to deny himself that they may enjoy that blessing, he really wants the great evidence of union to the Saviour. "If any man have not the Spirit of Christ, he is none of his." The cold and selfish spirit, which can afford to part with none of its enjoyments for the sake of others,

has no communion with him who came to seek and save the lost. The distinguishing mark, the choicest fruit of our holy religion, is that charity which seeketh not her own.

And now let me ask the reader seriously to ponder the considerations that have been suggested. Has Christ made it the duty of every one of his followers to aid in sending his gospel to the ends of the earth? Is all that you possess committed to you as a talent to be employed in your Master's service, and are you solemnly accountable for the use of it; and are you bound by obligations unspeakably strong—by creating, preserving, and redeeming goodness, to hold yourselves as not your own;—and does your conscience bear you witness that you have heretofore acted up to the full measure of these obligations; have you given all that it was your duty to give to the cause of missions, and for the general improvement and happiness of your species. If God has given you wealth, have you conscientiously employed it for him? It is believed that observation will justify the remark, that the obligations of Christian liberality are felt to a greater extent among the poor than among the rich. The benevolent institutions of our country derive their principal support from persons in moderate circumstances. A few of the rich have given according to their abundance, but where there is one instance of this kind, there are many instances of self-denying retrenchment among the poor. If all in our churches who have wealth, would do what they might without inconvenience to themselves, or detriment to the interests of their families, the charitable funds might be increased a hundredfold; the stream of benevolence might speedily be multiplied, and roll onward to fertilize the wastes of

our country, and to bear blessings to the remotest corners of our world. And have you, whom God has distinguished by the bounties of his providence, forgotten that your responsibilities are proportioned to the talents committed to your trust—that where much is given much will be required? Will you fall behind the poor in your contributions to the benevolent objects of the age? Does it awaken within you no feelings of shame and self-reproach, to see them cheerfully bring their hard-earned pittance to the treasury of the Lord, while you from your full purse, give grudgingly, and perhaps even a smaller sum than they? Will you scatter more sparingly than they, that seed which gives so rich and sure a promise, of a harvest of joy and glory, when all earthly expectations are cut off? If you are conscious of not having duly considered the claims of Christ on your property, or of not having acted up to your convictions of duty, be entreated not to dismiss the subject until you have done both the one and the other. And if after prayerful and deliberate reflection you cannot avoid the conclusion that you ought to give more than you have been accustomed to give for the advancement of the kingdom of Christ, do not hesitate to act in accordance with such a conclusion. Does it seem nothing to you to be allowed the privilege of being fellow-workers with the Son of God in the salvation of the world? Is it nothing to be cheered amid the labours of your fields, or the toil and bustle of your shops and counting-rooms, by the reflection, that acting under a sense of duty, and consecrating your gain to the Lord, you are equally with the self-denying philanthropist and the devoted missionary, serving a Master who will never suffer the least thing done for his sake, to go unrewarded; and that from these busy scenes of life, unnoticed by men,

but not unnoticed in heaven, you may be sending abroad a kindly and restoring influence, to alleviate the miseries, and rectify the disorders of this suffering and wicked world; and contributing no unimportant share to that happy consummation which is the object of every Christian's hopes and prayers, when the universal diffusion of Christian principle shall have subdued the depravity and tamed the ferocity of man; shall have made peace on earth, and written the law of love in every heart, and the whole human family be bound together by the tie of an endearing brotherhood?

Follower of Jesus, rob not yourself of this privilege and honour. Compared with this what is the paltry dust which you would hoard by keeping back your offerings from the treasury of the Lord? As you hope to hear him say, "well done, good and faithful servant," regard your property as sacred to Christ.

A. L. B.

To the Editor of the Christian Spectator.

I HAD occasion sometime since to look up the principal facts relating to the early history of the Monthly Concert. The following is the result of my inquiries.

In 1744, as is well known, several ministers of Scotland proposed a concert of prayer for "the effusion of the Holy Spirit on all the churches and on the whole habitable earth," to be observed *weekly* on Saturday evening, and *quarterly*, in a more solemn manner, on the first Tuesday of every third month. This proposal was circulated in a noiseless way, and was agreed to by numerous praying societies, in many of the towns of Scotland. In Edinburgh and Glasgow, particularly, the number of 'societies of young people' engaged in the object, amounted to more than seven-

ty-five. The concert was also observed to some extent in other parts of Great Britain.

The time of its continuance was at first limited to two years, it being the design of the original movers, to renew it at the expiration of that period, with such alterations as experience and consultation might suggest. Accordingly, in 1746 they published their "memorial," stating what had been done, and recommending a further observance of the concert for seven years, restricting it to no 'denomination or party,' but extending it to "all who had at heart the interest of vital Christianity and the power of godliness; and who, however differing about other things, were convinced of the importance of fervent prayer to promote that common interest." This memorial was widely circulated and excited much attention. A clergyman of Boston wrote concerning it, "the motion seems to come from above, and to be wonderfully spreading in Scotland, England, Ireland, and North America." About five hundred copies were sent to this country to be distributed in all the colonies. It was warmly seconded by many of the most respectable clergymen of New England, and especially by President Edwards, in his "Humble Attempt."*

Whether this concert survived the seven years of its prolongation, or to what extent it continued to be observed after that period, I am not informed. I have an impression, however, that in our country the quarterly if not the weekly observance of it continued in some churches till within a very few years. It was revived in 1794, at a meeting of clergymen at Lebanon, Conn.; who agreed unanimous-

* "Humble Attempt to promote Explicit Agreement and Visible Union of God's people in Extraordinary Prayer, &c." Those who wish for more particular information may consult this tract of President Edwards.

ly, to set apart the first Tuesday in each quarter for concert prayer, commencing at two o'clock in the afternoon. The measure was recommended to all denominations, and was adopted extensively by the churches in New England and in the middle and southern states.†

About April or May, in 1784, those excellent men with whom originated the English Baptist Missionary Society, Fuller, Carey, Pearce, and others, agreed to spend the second Tuesday in every other month in concert prayer. They were led to this measure, it is believed, by President Edwards's *Humble Attempt*. Fuller speaks of this tract as having had a great effect on his own mind, and was accustomed to read it to his friends for the purpose of exciting them to the duty it recommended. In June of the same year, at a meeting of the Northamptonshire Baptist Association, with which Mr. Fuller was connected, *the first Monday evening in every month*, was recommended for united and extraordinary prayer. This was the origin of the 'Monthly Concert.' It was gradually adopted by other Baptist Associations and by Independents in that vicinity. In 1795, the Directors of the London Missionary Society, soon after its formation, recommended missionary prayer meetings on the first Monday evening in each month. From these beginnings, the monthly concert soon spread extensively in Great Britain and in other parts of Europe. The Baptist missionaries to

† There have been various other partial and temporary concerts in this country. About the year 1800 a *family concert* was agreed on, to be observed weekly, the hour after sunset on Saturday in winter; the hour before sunset on Sabbath evening in summer. This concert was observed in many places in New England and in New York. Sometime later a concert of churches was adopted in some places in Connecticut to pray for baptized children. About the same period Dr. Dwight, in an election sermon at Hartford, proposed a general concert to be predicated on the customary exercises of the sabbath.

the east were the first it is believed to establish it in heathen lands.

The manner of its introduction among the American churches was briefly this. During one of the darkest periods of the late war, a Connecticut minister, in a letter to a friend in Massachusetts, hinted that Christians should spread the state of their country before God in united prayer. This suggestion led to consultation, and resulted in a weekly concert, which was observed extensively in New England during the season of calamity which gave rise to it. When that occasion was gone by, it was evident that good people had enjoyed the concert too much to relinquish it without a substitute. After a month or two of consultation and correspondence, the

monthly concert already observed by foreign Christians was spontaneously agreed on as the fittest time. It was thought best to begin in a small way, and extend it gradually. The first meeting was held by three or four churches together in Litchfield, Conn. and was opened by a venerable clergyman,* saying, "There is not a tongue in heaven or earth can move against the object of this meeting." According to previous arrangement, other churches speedily united in the object, and in three months the concert spread beyond the Alleghany mountains. I need not add that it is now observed wherever there are Christians.

* The father of the lamented S. J. Mills.

MISCELLANEOUS.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

[Continued from p. 76.]

—Aug. 26, 1824. I made a journey to Wolverhampton, Willenhall, and Wednesbury, for the purpose of looking among the manufacturers. My business led me into courts, lanes, back yards, and obscure nooks, where these people reside or labour. I saw more poverty and degradation, in a ramble of two days, than in all my life before. In one shop were five or six women, wretchedly clad, making screws: in another were several at work on padlocks. In some shops were father, mother, sons, and daughters, all manufacturing nails. One may likewise see females at work in the mines, making bricks, gathering the refuse of the streets with their hands,

carrying coal on their heads from the canals to supply their forges, and engaged in similar employments so unsuitable to the sex. In some of the shops I saw men at labour who had not a shirt to their backs, their only covering being a ragged pair of pantaloons. The climate of the country seems to be happily adapted to the condition of the poor. The extreme heat of our country would not only prevent them from working at their forges in the summer, but would engender fevers and other contagious diseases among so much poverty and filth; and their hovels would but indifferently protect them from the inclemency of our winters. Having walked till I was fatigued, and looked till I was disgusted, I stepped into a coach and returned to town.

These scenes, so frequently presented in the manufacturing districts, as also in various other

parts of the country, impart to the spectator an acquaintance with the lower classes, which nothing but actual inspection can supply. Multitudes with whom I transact business, can neither read nor write, and when their money is counted out to them, they are unable to tell whether they are receiving a five pound note or only one. When I contrast the situation and circumstances of the labouring population of this country, with those of the same portion of our own citizens, I am led to reflect how much we are indebted to the first settlers of the United States for the *system of education* which they established, and how insensible we are of the benefits which now arise from it. Our free schools, next to the ordinances of religion, are the noblest institutions of our country, and if they continue to be well supported, will place our nation far before any other, in a political, intellectual, and moral point of view. Most of the revolutions that have agitated and destroyed other nations, have had their rise from an illiterate populace. No violent revolution can ever take place, where the people are so well educated as the Americans are. This subject could never have struck my mind so forcibly, had I not come hither, and seen the difference in this respect between the two countries.

—On the route between Birmingham and Sheffield we crossed Lord Bagot's estate. What think you of an estate, thirty miles in circumference, in the heart of Old England, abounding in woods, and stocked with deer, rabbits, and other wild game? The noble owner of this tract is so rich, that he can have no neighbour, except his tenants, and they feel the disparity between him and themselves to be so great, as to exclude the common and familiar intercourse of human beings. His house stands about three miles from the road. We also passed Hadden Hall, and

soon after came in sight of Chatsworth House, the seat of the Duke of Devonshire. A large flag projecting between the two towers on a hill near the house, proclaimed that the Duke was at home. This man is also very rich. He has within a short time expended in improvements on his house and estate nearly 1,000,000 dollars. A few miles before we came to Sheffield, we crossed the Derbyshire moors. These lands were quite unlike any other I had ever seen. For some miles I saw neither house, tree, shrub, nor any object that bore marks of cultivation or art. Even animated nature appeared extinct. The only objects that convinced me that such was not the case, were a few scattered sheep feeding on the moors. This land consisting of many thousand acres is quite incapable of cultivation: nothing will grow upon it. As we approached Sheffield the scene suddenly and delightfully changed; and from a country the most desolate and dreary, we entered one the most rich and flourishing. The reapers were everywhere busy with the sickle, gathering the golden wheat. I saw, too,

‘The gleaners spread around, and here and there
Spike after spike, their scanty harvest
pick.’

The weather being fine, Sept. 10, I took a walk out of town. Finding myself upon the Hales Owen road, I continued on till I came to the Leasowes, the former residence of the pastoral poet Shenstone. A very particular description of this place which I had formerly read, awakened in me a strong curiosity to see it. Though I had been told that the place was in ruins, I was surprised to find it so much in ruins. Instead of arbours, grottos, and temples, I found only fragments of them. Sylvanus, Flora, and Pomona, have long since taken their flight. A shower of

rain suddenly coming up, prevented a minute survey of the place. In fact, there is little in it now to gratify curiosity, except the circumstance, that it had been Shennstone's residence. The interior of a farm-house in which, I here sought shelter, may remind you of some of the more ancient tenements of the descendants of the pilgrims, which you have seen. The floor was of brick. Several chairs with wooden bottoms were scattered about it. The chimney nook (a capacious place) contained all the cooking utensils necessary for the family, and there was still room for half a dozen persons to sit there. A double-barrelled gun hung over the mantelpiece, and two single-barrelled ones were suspended from the brown wall timbers. Two hams and a flitch of bacon hung up in one corner of the room; in another were two clocks clicking, and herbs enough to cure the nation dangled from the wall above.

—In company with Mr. I—— from New York, I went to Hagley Park, the seat of Lord Lytton, and the favourite retreat of Pope, Thomson, and other poets. It is nearly in vain for me to describe an English park. If you wish to see one like this, you must select three or four hundred acres of the richest soil in America—surround it with a high stone or brick wall—diversify it with hill and dale—cover the surface of the ground with a carpet of the deepest green, on which have a thousand deer feeding—let a stream of water, clear as crystal, and well stocked with fish, meander through the valleys, now forming a cascade and now a lake—over this stream build handsome bridges—plant numerous oaks, and other stately trees of full a hundred years' growth, in groups and rows—let them be so thick in some places, that you may find darkness even in mid-day, and in other places fill their lofty tops

with the cawing rooks—have winding gravel walks leading to the tops of the hills and through the valleys—at every place where there is a good prospect, erect seats, summer-houses, and rotundas—at every sudden turn in the path have monuments and sylvan deities—select a level spot for a flower garden of about two acres, enclosing it with a hawthorn hedge, so thick and close, that the eye cannot penetrate through it, and making the inside a new Eden—build a mansion-house of stone about twice the size of one of your churches, locate it half a mile from the road on a slight elevation, let not a tree, shrub, or flower grow within ten rods of it—the avenue leading to the house should be between two rows of old oaks, say fifty on each side, the branches forming an arch over head, and the houses of the domestics and the stables must correspond—on the most elevated spot build a tower for the convenience of viewing the country, and near by have a kennel, and the game-keeper's house—after you have done all this, expend about 20,000 dollars annually to keep the place in good order, and you may have something like an English park.

I staid about the place till near sunset admiring its beauties and copying inscriptions. On one of the seats is inscribed a paragraph from Milton—

“These are thy glorious works, Parent of good,” &c.

On another the inscription is as follows:

“Here Pope has rested; sacred be the shade;
Here hang your garlands, every sylvan maid;
Here sport ye Muses; and this favourite grove
Henceforth beyond your own Parnassus love.”

— Much has been said as to the superiority of English servants over our own. They are in truth more attentive and decorous; and the reason is obvious. In the one case they are remunerated by the person on whom they wait—in the other, by the landlord. The English servant is a servant for life; he aspires to nothing higher, and the traveller pays according to the attention he receives. If he has been neglected he bestows but a trifle. Hence the servant feels the necessity of efforts on his own part, with a view to please. The Americans on the other hand, feel too much the spirit of independence to make, in general, good servants. They look to something better. If they consent to serve, it is with a view to obtain the means of becoming masters in their turn. Besides their wages are not regulated by their civilities to travellers, but by their agreement with their employers.

— The public houses are generally very good, and what is singular, many of them have no front doors. An arched passage leads through the centre of the building to the court. On one side of this passage, or on both, are doors leading to the interior of the building. The commercial, or travellers' room, is occupied by people who tarry but a day or two, or who do not wish to incur the expense of private rooms. English inns are noted for their order: those of the better sort are as quiet and as comfortable as a well-regulated private house. I have never observed in them the bustle and confusion which too often characterize our transatlantic inns. I would draw no invidious comparisons, (my country is vastly superior to this, in the most essential attributes of a happy state of society,) but it is grateful to be exempted from the noise and impertinence; the pushing, scratching, and scrambling;

smoking, chewing, and spitting, with which one is annoyed in the public houses with you. On both sides of the water, these resorts witness, I am sorry to say, the far too free use of spirituous liquors; but even in this thing, the English traveller seems to be disposed to enjoy himself in a quiet way. At their tables the guests treat one another with much attention and politeness. They more commonly, however, do not set at a public table, but take their meals separately. The English travellers' bed room is a perfect model of neatness and convenience. He is accommodated even to a night-cap, and to a tasty pocket, hanging to the curtain back of his head, for the safe keeping of his watch. If he wishes to be awakened at a certain time, at the very hour and even moment he will hear some one tapping at his door.

A class of people that I frequently meet with in my excursions, and at the public houses, are *travellers* technically so called. They are either traders, manufacturers, or their agents. Their business is to go about the country, and solicit orders for goods. They are men usually from twenty-five to fifty years of age, portly, well-dressed, and frequently quite sociable. They are ascertained by the green bags they carry, in which are their samples. From this circumstance they bear the title of *Knights of the Green Bag*. I have seldom seen a more contented, happy class of people. Exercise gives them health, and variety enlivens their spirits. They are fond of good living, and when they are seated at a dinner table seem very loth to leave it. They eat by rule, dish after dish, and as they eat, sink and settle in their chairs till they become almost immovable. When they have at length finished their meal, and the cloth is removed, they commence drinking

their wine, and woe be to the wine-novice that is caught in their company.

The season (1824) has been good for fruit. Gooseberries, pears, and plums, have been abundant. Peaches and apples, however, do not flourish well. American apples have been thought so great a luxury as to be cut up in thin slices, and served round at large parties. I have seen good peaches at two pence and three pence each. To bring fruit to perfection in this country, it is necessary, you well know, to raise it by the side of walls, either those of a house, or the walls that enclose the garden. The pains thus taken to procure good fruit meet with no small success in a country to which but a very few varieties are indigenous. Not only fruit-trees, however, but flowers of every name, evergreens, and beautiful forest-trees are cultivated with the greatest care. Remarkable attention is here paid to gardening. Give an Englishman a little patch of ground and he will make a paradise around him. But I shall have more to say of English horticulture and rural economy hereafter. I could wish more of our countrymen had a taste for those little elegancies and beauties which almost universally throw such a charm around the country residence of an Englishman. In America how many bleak and cheerless habitations do we meet with, merely for the want of a little taste and attention.

— You will excuse me for mentioning an instance of my reading. Not to peruse the productions of Washington Irving, would even here be thought to argue an indifference to fine writing; and for an American not to peruse them, might bring upon him the charge of ingratitude as well as of obtuseness. Accordingly I must tell you that I have just read his new work entitled "*Tales of a Traveller*." They are, as you will learn, short

stories relating to this country, Italy, and the United States, and are highly interesting; but in this work and in *Bracebridge Hall*, there is evidently a falling off from the *Sketch Book*. I intend however no criticism, and have introduced his book chiefly for the purpose of saying a word respecting the author, or his situation. Mr. Irving is known to spend most of his time in travelling. His object seems to be, to "catch the manners living as they rise." He is a great favourite with Englishmen, applauds them and is well remunerated. The copyright of *Bracebridge Hall* sold for 2000*l.* sterling. It is not surprising that as an author he prefers England to America. Besides a more ample remuneration, he here receives unbounded attention, and the country affords the best subjects for his pen. Irving, however, is not the only American writer whose productions at present find favour with an English public. There are indeed few of our authors who are known or esteemed here; but I can mention two others at least, of very considerable notoriety, viz. Cooper the novelist, but more especially President Dwight. Dwight's *Theology* and the *Beauties of Dwight*, may be seen in the windows of every bookseller's shop in town. In addition to the honour conferred on our country by the popularity of the latter writer, I am gratified in thinking that it argues favourably for the spiritual interests of the English public, that his theological works are so extensively read and admired. They will hardly fail of elevating the tone of religious feeling among serious readers. I bought his *Theology*, six vols. 18mo. for 16*s.* which I thought cheap. Books here are generally much higher than they are in America. They are, however, better made, are printed on better paper, with large margins and spaced lines. To the dearness of books and the scarcity of newspa-

pers, may, in some measure, be attributed the gross ignorance of the lower classes in this country.

—In company the chief amusements seem to be card-playing, dancing, and eating—a substantial amusement! The last I can manage with some dexterity but the two former ill agree with the dictates of good sense or of religious feeling. The ladies go provided with gambling purses, receive their gains and pay their losses quite elegantly. If a lady is in arrears, a gentleman does not hesitate to say, "I'll trouble you for that crown, madam." It is beyond the power of ingenuity to frame a sufficient apology for this pernicious practice, especially as followed by the female sex. What tempers does it not ruffle—what hearts does it not harden—what estates can it not ruin! But I need not moralize upon it—religion *abhors* it. I regret to see it so prevalent in the circles which I have visited in this region.

For the Christian Spectator:

VARIETIES.

SHAKESPEARE.

SHAKESPEARE is a fatal poet to those readers who pretend to admire from affectation. His beauties and faults lie blended together, and a person must have discrimination in order to separate them. I am not so sure that he is the best of all dramatic writers, as I am that he is occasionally the worst. You may often find the *graduates* of a *modern boarding-school*, weeping over passages which are ridiculous enough to set all gravity at defiance. He has been called the wizard of the heart; the master of our smiles and tears; and it is true, nothing can be more laughable than some of Shakspeare's tragedies. Take for ex-

ample the following speech from *Romeo and Juliet*. But first we must explain. The simple reader then must know that the affirmative word *aye* was formerly written and pronounced like the personal pronoun *I*, and both these words in that case must sound like *eye*, the organ of vision. Juliet now has just heard of her lover's death, (as she supposes.) Fear, sorrow, apprehension, distress, are all supposed to be agitating her heart, yet see how the afflicted girl can string together some of the most execrable puns that were ever written.

Hath Romeo slain himself? say thou
but *I*,
And that bare vowel *I* shall poison
more
Than the death-darting eye of cockatrice;
I am not *I*, if there be such an *I*. (i. e. *aye*.)

Imagine all this to be spoken with a blubbing voice, and how natural, how pathetic, how instructive it must be! Her sweetheart, however, seems to be not a jot wiser; they were certainly well matched; no wonder they loved each other, for Romeo laments his banishment in such strains as these:—

Heaven is here,
Where Juliet lives; and every cat and
dog,
And little mouse, every unworthy
thing,
Live here in heaven, and may look on
her,
But Romeo may not.—

After this pathetic mentioning of cats and dogs, he goes on to flies, which he says may light on Juliet's hands, and he cannot.

Flies may do this, when I from this
must fly.

Yet all this has been tolerated by those, who follow traditional

criticism and are under the tyranny of a name.

POPE.

"Without genius," says Pope, "judgment itself can at best but steal wisely." In these two words he has given his own character. He was a great thief, yet he stole wisely. None of his lines have been more celebrated than his comparison of the student's progress to that of a traveller over the Alps.

So pleased at first, the towering Alps
we try,
Mount o'er the vales, and seem to
tread the sky;
Th' eternal snows appear already past,
And the first clouds and mountains
seem the last;
But those attained, we tremble to sur-
vey
The growing labours of the lengthen'd
way,
Th' increasing prospect tires our wond'-
ring eyes,
Hills peep o'er hills, and Alps o'er Alps
arise.

Dr. Johnson, (a noted thief-catcher,) considers this as originating from Pope and bestows upon it the highest praise. It is the best simile "that English poetry can show." Now let the reader peruse the following extract from Drummond's *Hymn on the Fair-est Fair*, and judge.

Great Architect, Lord of this universe,
That light is blended, would thy great-
ness pierce.
Ah! as a pilgrim who the Alps doth
pass,
Or Atlas temples crown'd with winter
glass,
The airy Caucasus, the Appenine,
Pyrene's clefts, where sun doth never
shine,
When he some craggy hills hath over-
went,
Begins to think on rest, his journey
spent,
Till mounting some tall mountain he
doth find

More heights before him than he left
behind;
So, &c.

An author, who picks up a jewel from the midst of rubbish polishes it, and places it in a situation in which it borrows lustre from the adjacent parts, and bestows lustre in return—such an author deserves every praise but that of originality. He is a Spartan; he steals so well that he is pardoned for the crime.

IDLENESS.

Mens enim frustra vacans nihil bonorum parit. This is an excellent maxim; let the reader guess where it is found. In the last place in which one would expect to find it. It is taken from one of Justinian's laws respecting monks and monasteries; and if true, the law was superfluous, for all monasteries must have been abolished.

But no institution is so bad as not to teach us some lesson. The old continental paper money diffused all over America this maxim—*Mind your business.* The monks have taught us the other part of the subject—that *idleness when unnecessary is the parent of no good.* In both cases the practice confirmed the theory. A man was obliged to *mind his business* to prevent being bitten by the paper money; and the monks, by a thousand melancholy examples, have shown that unnecessary idleness produces no good. Perhaps these are the only useful things that either monks or paper money have ever communicated to mankind.

COMPLAINING.

Superficial religionists should be aware of the great difference between complaining of themselves and real humility. The one is the repentance of the tongue, the other of the heart. We cannot indeed

say that there is no sincerity where is some ostentation; but we may confidently affirm that ostentation is no part of sincerity. Some people are always condemning themselves, complaining of their wicked hearts; and this is their religion. The answer of Whitefield to such a person, on a certain occasion, was admirable. A man, reputedly very pious, perhaps really so, was once complaining to him of his own heart. *What a sinner I am—how little do I profit under preaching—at what distance do I live from God!* &c. Whitefield heard him for a while and then replied. *My dear sir, do you really believe all this? for if you do, you had much better confess it to God, than display it to me.*

KNOWLEDGE OF THE WORLD.

It is a great mistake to suppose that those men are the most distinguished for an extensive knowledge of mankind, who have thought the worst of their species. What has generally been called a knowledge of the world has been an acquaintance with a very small part of it. When Sir Robert Walpole declared that every man could be bribed, only make the temptation large enough, he undoubtedly spoke from the views of human nature which he had taken. But what was that part of human nature which came under his view? The fry of a court, the most venal of mankind, ready to nibble at any bait which corruption might throw out. Surely these were not specimens of sober tradesmen, honest merchants, and still less, of humble Christians. The Duke de Rochefoucault was not acquainted with human nature. He knew Paris exactly; but Paris (thank heaven) is not all the world. Lord Chesterfield knew not human nature; in painting mankind he saw nothing but his own frivolous heart. Human nature, though en-

tirely depraved in a religious sense, is not such a common sewer of filth as some would make it. Man has his bright and his dark sides; and an extensive acquaintance with his nature must lead us to acknowledge both.

Ἔστι τὸ μὲν χεῖρον, τὸ δ' ἄμεινον γ' ἔργον ἐκάστῃ.

In each man's heart a wond'rous mixture reigns.

HUMAN LIFE.

Nor should we draw too dark a picture of the miseries of human life. Human life is a cloud with sunshine on its borders; and if there is much to fear, there is something to hope for. There is no subject, which the old Greek writers darken so much, when in a gloomy mood, as the life of man.

O life, unfriendly still to human joy,
How do 'hine arrows every scene annoy!

In youth, my passions were by want restrain'd;

And passion died in age, when wealth was gained.

Through joys half finish'd, all our days are run;

And closed in disappointment, as begun.

But the heathens saw not the tomb gilded by the rays of the Sun of Righteousness. This last epigram, which I have already given in prose, (see Spectator for September 1825,) is one of their most moderate pictures. The following comes nearer to the gospel. It is remarkable that St. Paul never speaks of Christians as dead:—they have fallen asleep. So thought the writer of the following lines in Greek. I shall give them in English.

Why o'er the virtuous dead should mourners weep?

The virtuous never truly die:—they sleep.

SLANDER.

The old writers show no mercy to the envious man and to the slanderer. Every college boy, who has read Dalzel's book, remembers, probably, the dying wretch who was filled with envy because he saw his fellow-criminal crucified on a better cross than his own. This is extravagant. Nor less extravagant are the following lines, on one who is represented as having so much more poison than the most poisonous serpent, that the bite of the serpent was fatal to the reptile, not to the man. The thought is bitter enough.

A slanderer felt an adder bite his side :
What followed from the bite ? the serpent died.

AFFLICTIONS.

Afflictions seldom benefit men, during the agonies of the first onset. The mind is in a whirlwind, and the whisperings of truth and consolation cannot then be heard. It is said that oil poured upon the water will smooth the breakers of the sea. But in a storm the pilot-boat cannot launch forth to bear that oil. Thus it is with the mind in affliction ; it is for a time in too turbulent a state to suffer the oil of consolation to enter it. The time for moral help is when the mental waves are beginning to abate, and have not yet ceased to roll.

It is the hour
Of sorrow's softness, and religion's power.

THE LOVE OF GOD

Is the moving principle of Christianity ; but is in the present day, I fear, much misunderstood. It is too often considered as an emotion which terminates in itself.

The love of God may be considered as a principle, operating in two ways. It may be regarded as a glow of sentiment, a gush of

feeling, which leads the possessor to meditate on the divine excellencies, and lose himself in secret communion with the Deity. When he walks in the field ; when he meditates at the midnight hour ; when he becomes weary of the world, and pants for translation to the pleasures and employments of heaven ; a good man is regarded as under the influence of the love of God. A complete idea of this kind of love may be gotten from *Augustine's Confessions*, from a host of diaries, which, with more or less judgment, have been poured upon the world. This love may be called *contemplative* love. It is a passive feeling ; it operates most powerfully when a man is most abstracted from the world.

But there is another species of divine love, a principle, which though far less glowing, touches and controls all the springs of a good man's conduct. A person feels a deep conviction that the will of God is the rule of his duty ; and he resolves in every instance to conform to this will. He carries this determination into the busy scenes of life ; and exercises much self-denial in order to obey the commands of God. In every question of duty you see this is his rule of action. This may be called *active* love ; it is a very latent principle, considered in itself ; but it is very powerful, considered as a quality of other actions.

Now the question is, which of these principles is the most unambiguous fountain of virtue ? In which of these regions is fancy most prone to play her illusions and blend her colourings ? The former of these principles is so uncertain, that often in sick people, I have seen it confounded with the influence of opium. We may meditate, it is true. David meditated and glowed ; but to prove ourselves Christians, we must *act*. The first of these principles *may* be right ; the last *cannot* be wrong.

For the Christian Spectator.

SOLITUDE.

A MOUNTAIN lies along the clear cold west,
Treeless and shrubless, like the smooth bald head
Of comfortless old age ; and on its top,
Swept clean by wintry winds, the evening star
Lights up its cheerful rays :—and yet it seems
Lonely and fallen from the neighbourhood
Of sister stars. Each night, when all the heavens
Are lighted up above with clustering fires,
It takes its constant stand and vigils, keeps
Close by the bleak and barren mountain top.
I wonder that it does not flee away
From that unseemly dwelling-place, and join
In happy concert with the train above.

And yet, mild star,
I would not have thee go, for thou doest seem
The semblance of myself. I too, alone,
On the bleak bosom of this barren world,
Light up my wintry fire—sole counsellor,
Sole partner too of all my joys and cares.
For I have learn'd, from many a bitter proof,
That sin has rendered false the heart of man.
Unstable as the ever changing tide :—selfish
And prone to selfishness, what careth he
For joy of others, or for others' woe ?
How little skill'd in ministering relief
To wounded sensibility, the common mass :
How much inclined to violate the trust
In unsuspecting confidence reposed.—
And I have learn'd the end of noisy mirth,
With all the hollow joys the world can give.

Then why forsake
This soothing, wisdom-teaching solitude,
And mingle in the throng of joyous men—
Joyous and ruined ? Rather let me keep
Conceal'd from mortal sight my joys and woes,
And hold still converse with the Sovereign Lord
Of heaven and earth, and pour into His ear
Each rapt emotion, each consuming grief.

Then tarry where thou art, mild star of eve ;
Brief is thy dwelling on the mountain top,
And brief my sojourn in this barren world.
A little more, we both shall flee away :
I to the concert of the blest above—
So hope deceive me not—and thou,—with all
The high-sphered family from which thou seem'st
An exile—thou shalt fall no more to rise—
In terror shalt thou fall, and thy bright rays,
Shall be extinguish'd in the burning day
That flashes from thy Maker's chariot-wheels.

CLIFTON.

REVIEWS.

Lectures on the Philosophy of the Human Mind. By the late THOMAS BROWN, M. D. Professor of Moral Philosophy in the University of Edinburgh. In three volumes. Andover. 1822.

It is our intention in this article to confine our remarks to that part of Dr. Brown's course which relates to the science of Ethics. This is contained in his last volume, and comprises about one fourth part of the system. If an apology be demanded for our selection of a part of the system in distinction from the rest, we have only to say that this is that part which especially claims our notice, as avowed guardians of Christian morality; and that the influence which it is obtaining in forming the sentiments of the thinking classes in the community, and particularly of the young, by the very just celebrity of its author, and the almost unrivalled charms of the work itself, has imposed on us an obligation of expressing our views in regard to it, which it is time that we had discharged.

Virtue is an object of such high import, and such universal concern, as to have engaged the earnest inquiries of enlightened men in all periods of the world. Not satisfied with merely establishing rules of moral conduct, they have inquired concerning our obligation to observe those rules. With becoming zeal they have asked, "What is virtue?" "What is the foundation on which it rests?" "In what consists our obligation to practise it?" These inquiries have been the subject of laborious investigation, and of numerous and conflicting discussions; and, after all, no solution of them has been so completely established as to have

gained the unhesitating and universal assent of philosophers themselves. On this part of the subject Dr. Brown with evident propriety bestows the first labours of his powerful mind; employing, in the illustration of it and in arguments for the refutation of theories inconsistent with his own, no fewer than ten lectures; and reserving the remaining eighteen for the more practical part of the system.

Much perplexity he supposes to have attended inquiries into the theory of morals, from distinctions which are merely verbal. "What is it that constitutes an action *virtuous*? What is it which constitutes the *moral obligation* to perform certain actions? What is it which constitutes the *merit* of him who performs certain actions? These have been considered questions essentially distinct; and because philosophers have been perplexed in attempting to give different answers to them, and have still thought that different answers were necessary, they have wondered at difficulties which themselves have created, and struggling to discover what could not be discovered, have often, from this very circumstance, been led into a skepticism which otherwise they might have avoided." This difference of phraseology he conceives to be founded chiefly in the difference of time in relation to which an action is contemplated. To be virtuous is to *act* in this manner: to have merit is to *have acted* in this manner: and to be under obligation differs only as the action contemplated is *future*. Accordingly, the answer which he gives to these questions is the same, viz. "that it is impossible for us to consider the action without feeling that, by acting in this way, we should look upon our-

selves, and others would look upon us, with *approving regard*; and that if we were to act in a different way, we should look upon ourselves, and others would look upon us, with *abhorrence*, or at least with *disapprobation*."

"It is indeed easy," he remarks, "to go a single step or two back, and to say that we approve of the action as meritorious, because it is an action which *tends to the good of the world*; or *because it is the inferred will of heaven* that we should act in a certain manner; but it is very obvious that an answer of this kind does nothing more than go back a step or two, where the same questions press with equal force. Why is it virtue, obligation, merit, to do that which is for the good of the world, and which heaven seems to us to indicate as fit to be done? We have here the same answer, and only the same answer, to give, as in the former case, when we had not gone back this step. It appears to us virtue, obligation, merit, because the very contemplation of the action incites in us a certain feeling of vivid approval. It is this irresistible *approvableness*, if I may use such a word to express briefly the relation of virtuous actions to the emotion that is instantly excited by them, which constitutes to us the virtue of the action, the merit of him who performed it, and the moral obligation on him to have performed it." (pp. 127, 128.)

"To say that an action excites in us this feeling, and to say that it appears to us right or virtuous, or conformable to duty, are to say precisely the same thing; and an action which does not excite in us this feeling, cannot appear to us right, virtuous, conformable to duty, any more than an object can be counted by us brilliant, which uniformly appears to us obscure, or obscure, which appears to us uniformly brilliant. To this ultimate fact in the constitution of our natures, the principle or original tendency of the mind,

by which, in certain circumstances, we are susceptible of moral emotions, we must always come in estimating virtue, whatever analyses we may make, or may think that we have made."

(pp. 139, 140.)

By "approving regard" the author intends in these remarks, if we do not misunderstand him, the same thing which theological writers mean by the approving testimony of conscience; and by the "approvableness of an action" he means that which, to adopt a phrase of Paul, "commends it to the conscience." To be virtuous then, is to act according to the dictates of conscience: to be meritorious is to have acted in this manner: and to be under obligation is to be in such circumstances in relation to a future action, that, in contemplating it, we are urged by our consciences to perform it. Virtue, merit, obligation, are only the relation which certain actions bear to the testimony of conscience concerning them. To this view of morality it may be objected that it supposes virtue to be variable. Actions do not bear the same relation to the testimony of conscience in every mind. What one man approves another condemns; and, indeed, the same person may at one moment approve the action which at another he condemns. Or, in the language of the author, "it must be admitted that all mankind do not feel at every moment precisely the same emotions on contemplating actions, which are precisely the same." This difference, however, he ascribes to causes which are not only consistent with the principle he asserts, but which involve the truth of it. The principle is this, that there is in the constitution of the human mind a susceptibility of certain emotions, in view of certain actions, by which their moral character is perceived; and that these emotions, therefore, except as they are counteracted by other causes,

are universally the same. If moral differences are not correctly perceived, it is not because there is not in our minds a natural susceptibility of the emotions by which they are perceived, but because, by opposing circumstances, they are prevented. The susceptibility itself is as truly essential to our mental constitution as the capacity of sensation, memory, or reason. There are, however, causes by which, notwithstanding this, the judgment is perverted. These are, first, extreme passions.

“The moral emotion has not arisen, because the whole soul was occupied with a different species of feeling. The moral distinctions, however, or general tendencies of actions to excite this emotion, are not on this account less certain; or we must say, that the truths of arithmetic, and all other truths, are uncertain, since the mind, in a state of passion, would be equally incapable of distinguishing these. He who has lived for years in the hope of revenge, and who has at length laid his foe at his feet, may, indeed, while he pulls out his dagger from the heart that is quivering beneath it, be incapable of feeling the crime which he has committed; but would he at that moment be abler to tell the square of four, or the cube of two? All in his mind, at that moment, is one wild state of agitation, which allows nothing to be felt but the agitation itself.” p. 144.

Another more important cause consists in the complex nature of moral actions.

“An action, when it is the object of our moral approbation or disapprobation, is, as I have already said, the agent himself acting with certain views. These views, that is to say, the intentions of the agent, are necessary to be taken into account, or, rather, are the great moral circumstances to be considered; and the intention is not visible to us like the external changes produced by it, but is, in many cases, to be inferred from the apparent results. When these results, therefore, are too obscure, or too complicated, to furnish clear and immedi-

ate evidence of the intention, we may pause in estimating actions, which we should not fail to have approved instantly, or disapproved instantly, if we had known the intention of the agent, or could have inferred it more easily from a simpler result; or, by fixing our attention chiefly on one part of the complex result that was perhaps not the part which the agent had in view, we may condemn what was praiseworthy, or applaud what deserved our condemnation. If the same individual may thus have different moral sentiments, according to the different parts of the complex result on which his attention may have been fixed, it is surely not wonderful, that different individuals, in regarding the same action, should sometimes approve, in like manner, and disapprove variously, not because the principle of moral emotion, as an original tendency of the mind, is absolutely capricious, but because the action considered, though apparently the same, is really different as an object of conception in different minds, according to the parts of the mixed result which attract the chief attention.

“Such partial views, it is evident, may become the views of a whole nation, from the peculiar circumstances in which the nation may be placed as to other nations, or from peculiarity of general institutions. The legal permission of theft in Sparta, for example, may seem to us with our pacific habits, and security of police, an exception to that moral principle of disapprobation for which I contend. But there can be no doubt, that theft, as mere theft,—or, in other words, as a mere production of a certain quantity of evil by one individual to another individual,—if it never had been considered in relation to any political object, would in Sparta, have excited *disapprobation* as with us. As a mode of inuring to habits of vigilance a warlike people, however, it might be considered in a very different light; the evil of the loss of property, though in itself an evil to the individual, even in a country in which differences of property were so slight, being nothing in this estimate, when compared with the more important national accession of military virtue; and, indeed, the reason of the permission seems to be sufficiently marked, in the limitation of the impunity to cases,

in which the aggressor escaped detection at the time. The law of nature,—the law written in the heart of man, *then* came again into all its authority,—or rather the law of nature had not ceased to have authority, even in those permissions which seemed to be directly opposed to it; the great object, even of those anomalous permissions, being the happiness of the state.”

pp. 145; 146.

A third cause, operating powerfully and widely on the moral estimates of mankind, is the principle of association.

“We are not to suppose, that because man is formed with the capacity of certain moral emotions, he is, therefore, to be exempt from the influence of every other principle of his constitution. The influence of association, indeed, does not destroy his moral capacity, but it gives it new objects, or at least varies the objects in which it is to exercise itself, by suggesting, with peculiar vividness, certain accessory circumstances, which may variously modify the general sentiment that results from the contemplation of particular actions.”

p. 151.

One very extensive form of the influence of association on our moral sentiments, is that which consists in the application to *particular cases* of feelings that belong to a class. If an action be one which we have termed unjust, we feel instantly, not the mere emotion which the action of itself would originally have excited, but we feel also that emotion which has been associated with the class of actions to which the particular action belongs; and though the action may be of a kind which, if we had formed no general arrangement, would have excited but slight emotion, as implying no very great injury produced or intended, it thus excites a far more vivid feeling, by borrowing, as it were, from other analogous and more atrocious actions, that are comprehend-

ed under the same general term, the feeling which they would originally have excited. In like manner, when a vice is the vice of those whom we love, the influence of association may lessen and overcome our moral disapprobation, not by rendering the vice itself an object of our esteem, but by rendering it impossible for us to feel a vivid disapprobation of those whom we love. (pp. 152, 153.)

In this abstract of Dr. Brown's theory, we have chosen to adopt his own language as far as would consist with the brevity which we deem indispensable. If we have failed of making it easy to the apprehension of our readers, this may be ascribed in part to the inconvenience to which an abstract is commonly subject; yet we believe that, either on account of the nature of the theory, or his mode of exhibiting it, most readers who should follow him through all the variety of his statements and illustrations, would not easily fasten upon their minds a distinct impression of it, at least in some of its bearings. Its more important outlines are these. By the constitution of the mind we are susceptible of certain emotions of approbation or disapprobation, in view of moral actions, by which we decide that they are right or wrong. These emotions are as uniform and invariable as the constitutional tendency in which they are founded, except as this is overpowered by the violence of passion, or misdirected by partial views, or perverted by the influence of association. These three limitations in the uniformity of moral emotions are perfectly consistent with the fact of the original tendency supposed, and to one or another of these, all the anomalies which exist may be ascribed. Making these limitations, we still leave unimpaired the great fundamental distinctions of morality itself; the moral approbation of the producer of

unmixed good as good, and the moral disapprobation of him who produces unmixed evil for the sake of evil.

“Where moral good and evil mix, the emotions may, indeed, be different; but they are different, not because the production of evil is loved as the mere production of evil, and the production of good hated as the mere production of good;—it is only because the evil is tolerated for the good which is loved, and the good, perhaps, in other cases, forgotten or unremarked, in the abhorrence of the evil which accompanies it. When some country is found, in which the intentional producer of pure unmixed misery is preferred, on that very account, to the intentional producer of as much good as an individual is capable of producing,—some country, in which it is reckoned more meritorious to hate than to love a benefactor, merely for being a benefactor, and to love rather than to hate the betrayer of his friend, merely for being the betrayer of his friend,—then may the distinctions of morality be said to be as mutable, perhaps, as any other of the caprices of the most capricious fancy.”

p. 159.

In these sentiments we perceive nothing inconsistent with those divine principles which we regard as the only infallible test of human systems on this subject. We are informed on the highest authority, that the Gentiles which have not the law are a law unto themselves; and that they show the work of the law written in their hearts, their conscience bearing witness, and their thoughts accusing or else excusing one another. We are also sure by experience, that there is no person who can contemplate acts of falsehood, injustice, ingratitude, and selfishness in general, on the one hand, and acts of integrity, kindness, and benevolence, on the other, with the same emotions; or who can avoid the feeling of self-reproach when convicted of the former, or of self-approbation when he finds himself inclined to the latter. We hence conclude that the mind is so constituted by the Creator, that it necessarily approves of

actions conformed to the moral law, when those actions are contemplated according to their real nature, and as necessarily disapproves of actions which are contrary to that law when they are thus contemplated. Often as virtuous actions are condemned and sinful actions justified, this is never done with consent of the mind, when those actions are viewed as they really are; but always when they are seen under a false pretence. Hence in the day when God shall bring to light the secret things of darkness, all the world will become guilty before God. The decision of every mind, in regard to every moral action will exactly, accord with the righteous judgment of God. That there is at present such a diversity of sentiment respecting the moral nature of the same or similar actions, is therefore to be ascribed, not to the want of a natural capacity in men to distinguish the right from the wrong, but to causes by which their consciences are blinded. These causes are no doubt such as Dr. B. has very ingeniously described; nor do we remember any instance of moral blindness which may not be referred to one or another of these; at least if depraved affections which, though not expressly mentioned, are certainly involved in the third and main specification, be included. The instance of Paul, when he verily thought that he ought to do many things contrary to the name of Jesus, is one of the strongest that can be named; and evidently in his case there was the influence of extreme passion, of partial views, and of powerful association, combined. He was exceedingly mad against all that called upon the name of Jesus; his views of the nature of Christianity were totally false; and his habits of education had led him to associate whatever was dear and sacred in his view, with the economy which Christianity was beginning to supersede. But for the in-

fluence of these causes, the conscience of Paul had decided correctly; and hence, when truth beamed upon his mind, by the energy of the Holy Spirit, the pungency of his convictions was overpowering.

"There is, indeed, to borrow Cicero's noble description, one true and original law, conformable to reason and to nature, diffused over all, invariable, eternal, which calls to the fulfilment of duty and to abstinence from injustice, and which calls with that irresistible voice, which is felt in all its authority wherever it is heard. The law cannot be abolished or curtailed, nor affected in its sanctions by any law of man. A whole senate, a whole people, cannot dispense from its paramount obligation. It requires no commentator to render it directly intelligible, nor is it different at Rome, at Athens, now, and in the ages before and after, but in all ages and in all nations, it is and has been, and will be one and everlasting,—one as that God, its great author and promulgator, who is the common Sovereign of all mankind, is *himself* one. Man is truly man, as he yields to this Divine influence. He cannot resist it, but by flying as it were from his own bosom, and laying aside the general feelings of humanity—by which very act, he must already have inflicted on himself the severest of punishments, even though he were to avoid whatever is usually accounted punishment." p. 163.

"If there be any one who has an interest in gathering every argument which even sophistry can suggest, to prove that virtue is nothing, and vice therefore nothing, and who will strive to yield himself readily to this consolatory persuasion, it is surely the criminal who trembles beneath a weight of memory which he cannot shake off. Yet even he who feels the power of virtue only in the torture which it inflicts, does still feel this power, and feels it with at least as strong conviction of its reality, as those to whom it is every moment diffusing pleasure, and who might be considered perhaps as not very rigid questioners of an illusion which they felt to be delightful. The spectral forms of superstition have, indeed, vanished; but there is *one spectre* which will continue to haunt the

mind, as long as the mind itself is capable of guilt, and has exerted this dreadful capacity,—*the spectre of a guilty life*, which does not haunt only the darkness of a few hours of night, but comes in fearful visitations, whenever the mind has no other object before it that can engage every thought, in the most splendid scenes, and in the brightest hours of day. What enchanter is there who can come to the relief of a sufferer of this class, and put the terrifying spectre to flight?"

p. 164.

But if Dr. Brown's theory is not false, it is not so evident that it is not, in some important particulars, defective. Defective in regard to the *nature* of virtue. "Virtue" he defines to be a "general name for certain actions which excite, when contemplated by us, certain emotions;" but what is the characteristic nature of those actions, he leaves unexplained. Defective in regard to the *rule* of virtue. This we do not remember that he has any where expressly specified; but the inevitable inference from his principles is, that the rule of virtue is the approbation which the mind feels of certain actions as virtuous. But this, as he himself acknowledges, is far from being uniform. By the operation of various causes, it results that, in regard to a multitude of actions, what one person approves another condemns. Until, therefore, at least some one mind can be found, whose moral decisions are exempted from the bias common to men, and sufficiently extensive to exemplify the variety of human actions, and enforced by an authority to which they will feel themselves subject, every person's own feelings, for ought that appears by this theory, are his rule. Defective, also as we have intimated, is his explanation of the causes by which the moral judgment is perverted. Depravity of heart, the main spring of them all, except in the form of extreme passions, is overlooked. We shall have occasion more particularly

to notice the apparent aversion of Dr. Brown to the adoption of principles derived from the scriptures. At present we would only remark that, had he turned his eye to the system of morals which God himself originally inscribed on tables of stone, and his own Son afterwards expressly declared to be perpetual, and had he received the light which that throws upon his subject, we had been spared the necessity of qualifying our expression of the high estimation we entertain of this part of his system. But we cannot doubt that the love or benevolence which is the fulfilling of the law is that peculiar quality of moral actions which constitutes, in Dr. Brown's sense of the term, *their approvableness*; and that this is virtue; nor that the law of God perfectly prescribes the exercises and fruits of this benevolence, and that this is the rule of virtue; nor that "this is the condemnation, that light hath come into the world, and men have loved darkness rather than light, because their deeds were evil;" or, in other words, that moral depravity is the grand cause of the false sentiments and feelings of men in regard to the moral nature of actions.

We cannot, however, but remark this difference between Dr. Brown's definition of virtue and that of the Divine Teacher, that the former seems, at first view, to admit to the rank of virtue the amiable instinctive feelings of our nature. "The patient tenderness and watchful regard of a mother, as she hangs sleepless, night after night, over the cradle of her sick infant:" the pity which prompts one "to visit the hovels of the miserable, and do what it is in his power to do for their relief:"—"the heroism of Leonidas and his little band at Thermopylæ;" and even "the courtesies which are designed only to gratify the individuals who mingle with us," exciting, as they do

in the mind that contemplates them, feelings of approbation, are familiarly alluded to by Dr. B. as unquestionable exemplifications of virtue; nor does he so much as intimate a distinction between such virtue and the highest moral excellence which we are capable of possessing. But our Saviour's answer to the question, "Which is the great commandment in the law?" leads to a very different conclusion. Yet we do not consider Dr. B.'s definition of virtue wrong. We rather venture to suggest, with the deference due to so great a man, and yet with the confidence becoming us as disciples of One greater than he, that he may have erred in the application of his definition to the feelings we have referred to, under the influence of those partial views which he has himself mentioned among the causes of a false moral estimate. When we view a mother only in the relation which she sustains to the sick infant in her cradle, her tender and patient assiduities excite our unmingled approbation. But when we view her as also a subject of the moral government of God, we perceive that those very assiduities, unless they are regulated by a superior attachment to him, involve the essential principle of idolatry: and that they must in their very nature dispose her to contend with her Maker, the moment when she sees his hand stretched out to deprive her of the object of her affections. The truth seems to be that her natural affection is, in itself, neither right nor wrong; but when it becomes a supreme affection, it must excite in the mind that has a proper discernment of her moral relations, feelings of disapprobation. There is no being in the universe, however depraved, that can feel it to be right for one creature so to love another creature, as to be the enemy of God.

The author, having explained

his own theory of virtue, proceeds to expose the fallacy of other theories, so far as he finds them inconsistent with his own. The theory of Hobbes, which considers virtue as a mere submission to political enactment; of Mandeville, which makes it only a sacrifice of personal interest, under the pretence of good will for the sake of human praise; of Clarke, which supposes it to consist in the regulation of our conduct according to the fitness of things; of Wollaston, representing it as consisting in the conformity of our actions to the true nature of things; of Hume, who asserts that the *utility* of actions is that which constitutes them virtuous; of Aristippus and his followers, both in ancient and modern times, according to whom virtue is the sacrifice of one pleasure for the sake of obtaining another; of Paley, who, adopting the same system of selfishness, only extending it to the rewards of the future world, defines virtue to be "the doing of good to mankind in obedience to the will of God, for the sake of everlasting happiness;" and of Smith, who places "the foundation of our moral sentiments, not in the direct contemplation of the actions which we term virtuous, but in a sympathy which it is impossible for us not to feel, with the emotions of the agent, and of those to whom his actions have been productive of benefit or injury."

The reasoning of Dr. Brown on these topics cannot here be traced. That it is acute, instructive, and generally convincing, his readers will not hesitate to say. The system of Hume, however, is so analogous to that which has been adopted by some of the most distinguished divines of our day, that we cannot pass without a transient notice of his remarks concerning it. That virtuous actions all tend in some greater or less degree to the advantage of the world, is a fact of which, as he says, there can be no doubt. But

it is evident that utility is to be found not only in the actions of voluntary agents, and in the general principles of conduct from which particular actions flow, but in inanimate matter also. If then the approbation which we give to virtue be only the emotion excited in us by the contemplation of what is useful to mankind, "we should love the generosity of our benefactor with an emotion exactly the same in kind as that with which we love the bank bill or the estate which he may have given us; in short, to use Dr. Smith's strong language, we should have no other reason for praising a man than that for which we commend a chest of drawers." That this conclusion of Dr. Brown is fairly drawn, cannot be questioned. But the theory of those divines to whom we have alluded, to leave the system of Hume out of the question, does not, we apprehend, involve the premises from which the conclusion is derived. It does not suppose that the approbation we give to virtue is only the emotion excited in us by the contemplation of what is useful to mankind; but only the emotion excited by the contemplation of benevolent intention. If the language of the late President Dwight may be taken as an expression of their sentiments, when they assert that virtue is founded in utility, their meaning is that "virtue consists in voluntary usefulness;" which is but another form of expression for disinterested benevolence, or obedience to the moral law. To this view of utility as that which constitutes the virtue of actions, we do not perceive that the objection of the author applies. Benevolent intention and mere physical utility are as different from each other as the brightness of scarlet and the shrillness of a trumpet; and the blind man who asserted the similarity of the latter was as sound a theorist as he who should assert the similarity of the emo-

tions excited by the former. Tho' we should say, therefore, that the approbation of God, which the virtuous man feels is only the emotion excited by the contemplation of him as "good and doing good," we should not be obliged to consider his emotion the same in the contemplation of his inanimate works, as the mere unconscious instruments of his benevolent designs. But to this theory Dr. Brown has other objections. "By some," he remarks, "all virtue has been said to consist in benevolence; as if temperance, patience, fortitude, all the heroic exercises of self-command in adversity, were not regarded by us with moral love, till we have previously discovered in the heroic sufferer, some benevolent desire which led him thus to endure." (p. 290.) "The coincidence of general good with those particular affections which are felt by us to be virtuous, is, indeed, it must be admitted, a proof that this general good has been the object of some Being who has adapted them to each other. But it was of a Being far *higher than man*—of Him who alone is able to comprehend the whole system of things; and who allots to our humbler faculties and affections, those partial objects which alone they are able to comprehend;—giving us still, however, the noble privilege

To join

Our partial movements with the master-wheel

Of the great world, and serve that sacred end
Which He, the unerring reason, keeps in view." (p. 201.)

"Of all the virtuous actions which are performed at any one moment on the earth, from the slightest reciprocation of domestic courtesies to the most generous sacrifices of heroic friendship, there is perhaps scarcely one in which a thought of the general good is present to the mind of the agent, and is the influencing circumstance in his choice

—the immediate motive which confers on his conduct the character of virtuous." (p. 204.)

And is it necessary that the general good be always distinctly contemplated, that it may be the object of ultimate regard in those actions by which subordinate ends are more directly sought? There is unquestionably a general purpose of the mind which, although it is not always the most prominent object of thought, yet habitually controls the life. As a man on a journey is not constantly thinking of the place of his destination, while yet it is with reference to his arrival that all those subordinate arrangements which engage his attention are made; so a person may adopt it as the ultimate object of his life to glorify God, and, in obedience to his will, to do good as he has opportunity; and his choice of this as his supreme end may control his habitual feelings and conduct, while yet other ends innumerable, and subservient to this, may be the more immediate objects of his contemplation. When he flies to the relief of a sufferer with a zeal which, for the moment, gives to the object full possession of his mind, he may be actuated by a principle of benevolence which seeks the happiness of every being capable of receiving it; and when he endures with patience and fortitude the evils of his lot, although Dr. Brown seems to imagine that these virtues can have no connexion with benevolence, we still suppose that he may do this, in the confidence that the evils which he suffers are subservient, in the divine administration, to the general good. And if it was not this very principle of benevolence which distinguished the patience and fortitude of the Captain of our salvation, in the scene of his humiliation; and which has since distinguished the heroism of his followers in scenes of martyrdom, from the proud and sullen endurance of

Indian chieftains under the tortures of the scalping knife, we know not where any essential difference between them will be found. But on this subject no Christian philosopher can perceive the need of long discussion. "Love," which is but another name for benevolence, as this is distinguished from partial affections, "is the fulfilling of the law," and therefore the all-comprehensive principle of moral virtue. God himself, the exemplar of all perfection, is love; and the children of God, when made perfect in virtue, are only renewed after his image in love.

Of the propriety of the epithet "disinterested," as applied to benevolence, we do not remember that we have ever found a happier illustration, or a more complete vindication, than in the following language of the author:

"There is, indeed, as I remarked in a former Lecture, one very simple argument, by which every attempt to maintain the disinterested nature of virtue is opposed. If we *will* the happiness of any one, it is said, it must be agreeable to us that he should be happy, since we have willed it; it must be painful to us not to obtain our wish; and, with the pleasure of the gratification before us, and the pain of failure, can we doubt that we have our own happiness in view, however zealously we may seem to others, and even perhaps to ourselves, to have in view only some addition to another's happiness? This argument, though often urged with an air of triumph, as if it were irresistible, is a quibble, and nothing more. The question is not, whether it be agreeable to act in a certain manner, and painful not to act in that manner; but whether the pleasure and the pain be the objects of our immediate contemplation in the desire? and this is not proved by the mere assertion, that virtue is delightful, and that, to be restrained from the exercise of virtue, if it were possible, would be the most oppressive restraint under which a good man could be placed. There is a pleasure, in like manner, attending moderate exercise of our limbs; and, to fetter our limbs, when we wish to

move them, would be to inflict on us no slight disquietude. But how absurd would that sophistry seem, which should say, that, when we hasten to the relief of one who is in peril, or in sorrow, whom we feel that we have the power of relieving, we hasten, because it is agreeable to us to walk; and because, if we were prevented from walking, when we wished thus to change our place, the restraint imposed on us would be very disagreeable. Yet this is the very argument, under another form, which the selfish philosophers adduce, in support of their miserable system. They forget, or are not aware, that the very objection which they thus urge, contains in itself its own confutation—a confutation stronger than a thousand arguments.

"Why is it that the pleasure is felt in the case supposed? It is because the generous desire is previously felt; and if there had been no previous generous desire, there could not be the pleasure that is afterwards felt in the gratification of the desire. Why is it, in like manner, that pain is felt, when the desire of the happiness of others has not been gratified? It is surely because we have previously desired the happiness of others. That very delight, therefore, which is said to give occasion to the selfish wish, is itself a proof, and a convincing proof, that man is not selfish;—unless we invert all reasoning, and suppose, that it is in every instance the effect which gives occasion to the cause, not the cause which produces the effect." pp. 213, 214.

"Even if virtue were as selfish, as it is most strangely said to be, I may observe, that it would be necessary to form two divisions of selfish actions; one, of those selfish actions, in which self was the direct object, and another, of those very different selfish actions, in which the selfish gratification was sought in the good of others. He who submitted to poverty, to ignominy, to death, for the sake of one who had been his friend and benefactor, would be still a very different being, and ought surely, therefore, to be classed still differently, from him who robbed his friend of the scanty relics of a fortune, which his credulous benevolence had before divided with him; and, not content with this additional plunder, calumniated, perhaps, the very kind-

ness which had snatched him from ruin." p. 215.

The theoretical part of the system is concluded by a lecture on the use of the term *moral sense*, in which the author with his usual discrimination remarks:

"The assertion of a *moral sense* has been regarded almost as the assertion of the existence of some primary medium of perception, which conveys to us directly moral knowledge—as the eye enables us to distinguish directly the varieties of colours, or the ear the varieties of sounds; and the skepticism, which would have been just with respect to such an organ of exclusive moral feeling, has been unfortunately extended to the certain moral principle itself, as an original principle of our nature. Of the impropriety of ascribing the moral feelings to a sense, I am fully aware then, and the place which I have assigned to them among the moral phenomena is, therefore, very different. In the emotions, which the contemplation of the voluntary actions of those around us produces, there is nothing that seems to demand, for the production of such emotions, a peculiar sense, more than is to be found in any of our other emotions. Certain actions excite in us, when contemplated, the vivid feelings, which we express too coldly when, from the poverty of language, we term them approbation or disapprobation; and which are not estimates formed by an approving or disapproving judgment, but emotions that accompany and give warmth to such estimates. Certain other objects of thought excite in us other vivid feelings, that are in like manner classed as emotions,—hope, jealousy, resentment; and, therefore, if all emotions, excited by the contemplation of objects, were to be referred to a peculiar sense, we might as well speak of a sense of these emotions, or a sense of covetousness or despair,—as of a *sense of moral regard*. If *sense*, indeed, were understood, in this case, to be synonymous with mere *susceptibility*, so that, when we speak of a moral sense, we were to be understood to mean only a susceptibility of moral feeling of some sort,—we might be allowed to have a sense of morals, because we have, unquestionably, a *susceptibility of moral emotion*;—but

in this very wide extension of the term, we might be said in like manner, to have as many senses as we have feelings of any sort; since, in whatever manner the mind may have been affected, it must have had a previous susceptibility of being so affected, as much as in the peculiar affections that are denominated moral." p. 277.

On practical ethics, which comprehends the second part of the treatise. the arrangement is simple, natural, and complete. The general division is, into the duties which relate directly to our fellow-creatures, those which immediately relate to ourselves, and those which we owe to God. The duties which relate to our fellow-creatures are divided into two classes, negative and positive. The former are limited to abstinence from every thing which might be injurious to others, either directly in their persons, or more indirectly in their property, in the affections of their fellow-creatures, in their character, in their knowledge or belief, in their virtue or their tranquillity. Positive duties are in general those of benevolence, and more particularly such as arise from affinity, from friendship, from benefits received, from contract, and from citizenship. Besides those offices which we owe to others, who are connected with us only as human beings, we owe special duties to our relatives, to our friends, to our benefactors, to those with whom we have entered into engagements, and to our fellow-citizens. Under this arrangement the discussion is clear, rich, and generally adapted to awaken deep interest in the reader.

Passing over other portions selected for insertion, we can admit only the following, on the common division of rights into perfect and imperfect:

"The very use of these terms, however, has unfortunately led to the belief, that in the rights themselves, as

moral rights, there is a greater or less degree of perfection or moral incumbrance, when it is evident, that morally, there is no such distinction,—or, I may say, even that if there were any such distinction, the rights which are legally perfect, would be often of less powerful moral force, than rights which are legally said to be imperfect. There is no one, I conceive, who would not feel more remorse,—a deeper sense of moral impropriety,—in having suffered his benefactor, to whom he owed all his affluence, to perish in a prison for some petty debt, than if he had failed in the exact performance of some trifling conditions of a contract, in the terms, which he knew well that the law would hold to be definite and of perfect obligation.

“It is highly important, therefore, for your clear views in ethics, that you should see distinctly the nature of this difference, to which you must meet with innumerable allusions,—and allusions that involve an obscurity, which could not have been felt, but for the unfortunate ambiguity of the phrases, employed to distinguish rights that are easily determinable by law, and, therefore enforced by it,—from rights which are founded on circumstances less easily determinable, and, therefore, not attempted to be enforced by legal authority.

“It is, as I have said, on the one simple feeling of moral approveableness, that every duty, and therefore every right, is founded. All rights are morally perfect,—because whenever there is a moral duty to another living being, there is a moral right in that other; and where there is no duty there is no right. There is as little an imperfect right in any moral sense, as there is in logic an imperfect truth or falsehood.”
p. 430, 431.

From the consideration of the duties which relate to our fellow-creatures we are next referred to the duties which we owe to God, as being involved in those which respect more immediately ourselves. Preparatory to the illustration of these, the author exhibits the evidence afforded us of the divine existence and perfections. The existence of God he argues from the indisputable marks of de-

sign in the universe around us—his unity, from the apparent harmony and oneness of that design—and his benevolence, from the adaptation of his works to the production of happiness. His reasoning on these topics, if not absolutely original, is highly delightful and powerfully convincing; and is concluded with an illustration of the duties we owe directly to God. These he discusses in the narrow space of two pages, and reduces to the short list of two virtues, viz. “The habitual love of his perfections, and a ready acquiescence in the dispensations of his universal providence.”

Introductory to the consideration of that part of our moral conduct which relates immediately to ourselves are two of the most interesting lectures in the volume, on the immortality of the soul. The soul is indivisible, and therefore immaterial, as we know from the fact that thought, with every other property of the soul, is simple and indivisible. Hence, though we may conceive of its annihilation, by the power that created it, we cannot conceive of its dissolution; and from the dissolution of the body no presumptive argument can be derived in favour of its extinction; on the contrary, the very dissolution of the body bears testimony to the continuance of the undying spirit—since dissolution itself is but another name for continued existence—of existence as truly continued in every thing which existed before, as if the change of mere position, which is all that we mean by the term, had not taken place. “From the first moment at which the earth arose, there is not the slightest reason to think that a single atom has perished. All that *was*, *is*; and if nothing has perished in the material universe, if even in that bodily dissolution which alone gave occasion to the belief of our mortality as sentient

beings, there is not the loss of the most inconsiderable particle of the dissolving frame, the argument from analogy, far from leading us to suppose the destruction of that spiritual being which animated the frame, would lead us to conclude that it too, exists, as it existed before—that as the dust has only returned to the earth from which it came, the spirit has returned to God who gave it. From the goodness of him who has rendered our improvement progressive here, it is reasonable to conclude that, in separating the mind from its bodily frame, he separates it to admit it into scenes in which the progress begun on earth may be continued with increasing facility. From his justice also, viewed in connexion with the unequal distribution of happiness on earth, as not proportioned to the virtues or the vices of mankind, may be derived equal or stronger presumptive evidence of our future existence. By this course the author leads us to the conclusion that there is, within, an immortal spirit; and our duty to ourselves he then illustrates in two respects—as it relates to the cultivation of our moral excellence, and as it relates to the cultivation of our happiness.

That this work carries the impress of a discriminating, powerful, and richly furnished mind, no person, at all acquainted with the writings of Dr. Brown, can need to be informed. In its analysis and classification of moral sentiments and feelings, and its copiousness and beauty of illustration, it is unrivalled. Few persons, probably, can attentively read it, without finding their conceptions, on many important subjects, improved, if not corrected, and their impressions of many received truths more deep and useful. But we cannot sufficiently lament that a work, possessing this excellence, and written under the full glory of a sys-

tem of morality, revealed from heaven, should yet hardly contain the slightest recognition of that high and holy standard. “When the obligations of morality are taught,” says Dr. Johnson, “let the sanctions of Christianity never be forgotten; by which it will be shown that they give strength and lustre to each other: religion will appear to be the voice of reason, and morality will be the will of God.” It is in the complete departure of this system from the rule here prescribed, that its capital fault, in the judgment of every Christian philosopher, is found;—and on this account, with heart-felt concern, we say it is scarcely too severe to call it, as Dr. C. Mather called a similar system of his day, *Impietas in artis formam redacta*. Dr. Brown does indeed, when he enters upon his argument concerning the existence and perfections of God, speak of the “benefit of revelation;” and of the “clearer illumination” which it affords, and of “the more splendid manifestation of the perfections of the High and Holy One,” with which those who enjoy it are privileged;—but whether he does not rather refer to the conceptions of those who acknowledge its authority, than declare his own, the form of his expression does not enable us certainly to decide; while in the same passage he does assert that “fainter lights” “have preserved, amidst the darkness of many gloomy ages, still dimly visible to man, the virtue which he was to love, and the Creator whom he was to adore.” (p. 432.) Unless this passage be an exception, we have found, throughout the volume no intimation of his belief in the inspiration of the scriptures—no evidence that he understood its most essential truths—and scarcely the remotest reference to a single passage. No mention is made of the institutions of Christianity. The sabbath is

passed by in neglect. And prayer is no where expressly mentioned; nor unless it be in a few equivocal expressions, such as "the cultivation of devout affections," and "offering the worship of the heart," is there any allusion to that indispensable duty of religion. And in his class of social duties, forgiveness, the love of enemies, and indeed all other duties peculiarly evangelical, have no place. At the same time, as we have before remarked, mere instinctive affections are exalted to the rank of virtue in the highest sense of the term—and accordingly man is considered as naturally possessing all those principles of virtue which he ever receives. "Man," he asserts, "is instinctively led to the practice of truth." "I have no doubt," he says, "that we speak the truth from a moral disapprobation of deceit, which is the result of a tendency as truly original as any of our instincts." Again—"Nature, when she conferred on us, in so many noble powers of mind and body, such abundant faculties of usefulness, did not leave us destitute of the wishes, which alone could make those faculties valuable. She has given us a benevolence which desires the good of all." Such being his sentiments, concerning the nature and the origin of virtue, we are not surprised to find him exalting philosophy to the place of Christianity, as the *means* of virtue. "In the consideration of questions like these," is his language at the opening of his subject, "we feel, indeed, that philosophy is something more than knowledge;—that it at once instructs and amends us;—blending as a living, active principle, in our moral constitution, and purifying our affections and desires, not merely after they have arisen, but in their very source. It does not merely teach us what we are to do, but it affords us the highest aids and incitements when the toil of virtue

might seem difficult, by pointing out to us, not the glory only, but the charms and tranquil delight of that excellence which is before us, and the horrors of that internal shame which we avoid by continuing steadily our career." On the question of facts as they are here stated, we fearlessly rest the question between this prince of worldly philosophers, and the apostle to the Gentiles. What has philosophy alone, in fact, done in reforming mankind? Where is the nation, or tribe, or family, or individual, in whom virtue, even according to the low standard of Dr. B., has been exemplified with any considerable degree of consistency under the mere influence of philosophy? When have "the glory," "the charms," and "the tranquil delight" of virtue, and "the horror of internal shame," attendant on vicious indulgence, been more effectual, without the motives of Christianity, to restrain the depraved appetites of men, in the moment of powerful temptation, than heaps of sand, to repel the mountain torrent, or the whirlwind's blast? And in the philosophy of this writer, we are sorry to be obliged to say, not only are the motives of Christianity overlooked, but even the sanctions of natural religion have no prominent place. He does indeed, acknowledge the Creator and Ruler of the universe as the Judge of mankind, and does speak of his justice as "verifying to the wicked the anticipations of their own remorse;" but we greatly fear that the effect must be completely lost on the minds of his readers, by his avoiding that discrimination of character without which the justice of God ceases to be terrible. "We die to those around us," he says, "when the bodily frame, which alone is the instrument of communion with them, ceases to be an instrument, by the absence of the mind which it obeyed. But though the body

moulder into earth, that spirit which is of purer origin, returns to its purer source." Again—"The day which we falsely dread as our last, is indeed the day of our better nativity. We are maturing on earth for heaven, and even on earth, in those noble studies, which seem so little proportioned to the wants of this petty scene, and suited rather to that state of freedom in which we may conceive our spirit to exist, when delivered from its bodily fetters, there are presages of the diviner delights which await us." And, in conclusion of his argument concerning the goodness of God, he says, "I am anxious that your minds should not, with respect to that great Being, acquire habits of unworthy suspicion which we should blush to feel in the case of man.—The most interesting of all inquiries, terminates in the most pleasing of all results. Instead of a tyrant in the heavens, we discover a power from which we have no need to fly; since whatever might be the kindness to which we might wish to fly, it would be a kindness less than that from which we fled—a kindness far less than that which created for us this glorious abode, and which gave us the means of rising, with the consciousness of virtue, from all that is excellent on earth, to sublimer and happier excellence in progressive stages of immortality." Beautifully as this is said, and true as it certainly is, when viewed in connexion with those other truths on this subject which the gospel reveals, and with application to those to whom its promises are given, yet by the omission of these, the impression which it is adapted to make is entirely and fatally wrong. Alas! Dr. Brown knew not—so far as appears from these lectures—that

God is holy and man sinful. He knew not the difficulty of reconciling fallen men to their righteous Judge, and bringing them into everlasting communion with him, in the progressive stages of immortality. He felt not the need, he saw not the glory, he believed not the reality, of the mediation of Christ in its relation to the honour of God, and to the forgiveness, the purity, and the happy immortality of man. His system is essentially pagan; and useful as it may be, to minds enlightened and established in the faith of the gospel, yet to ardent and inexperienced youths, fond of speculation, and unsettled in the Christian faith, it will prove we fear, eminently seductive. It requires no effort of the fancy to imagine with what scorn the youthful admirers of this celebrated lecturer, who enjoyed his personal instructions, having been enraptured with his eloquence, and awed by his prodigious grasp, would have turned away from a discourse which they might have happened to hear, though delivered with the energy of Paul, on the total depravity of the heart, or the vindictive justice of God, or the atoning sacrifices of Christ, or the sanctifying grace of the Spirit. But whoever has once felt a wounded spirit, and experienced the healing efficacy of the blood of the cross, much as he may have been delighted and instructed by this volume, will naturally say, with mingled grief and exultation, as he rises from the perusal of it, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe."

*Morse's New Atlas, on an Improved Plan, &c.**

MESSRS. N. & S. S. Jocelyn, of this city, have published an Atlas, which, though an atlas may seem scarcely to fall within the ordinary range of our review department, we deem worthy of the brief notice we are about to give it. A knowledge of times and places is indispensable to a distinct apprehension of events; without which distinctness of apprehension, events lose much of their appropriate interest. He who reads, for instance, an account of the battle of Waterloo, and understands from it merely that a great battle was fought—somewhere in Europe,—may indeed feel a strong interest, even with his abstract conceptions of the matter, but how much more vividly and distinctly will his mind be interested, if he is able to fix his eye on the precise spot which was covered with the smoke of the conflict and the bodies of the slain. The pious man may listen with fixed attention to a statement, made at a monthly concert, respecting the missionary station at Batticotta, or at Dwight, though he possesses no more geographical knowledge of these stations, than that one is situated far in the east, and the other in the great western wilderness; yet how much more deeply will his sympathies be excited, if his thoughts can visit the very dwellings of the missionaries. In our country, multitudes read the current news, religious and political, yet how many, while they read much, add little to their stock of intelligence, from a habit of as

signing no locality to the events which daily come to their ears. But all this is obvious; and it is hardly necessary to add, that every person should be provided with an atlas—that every family at least would do well to be furnished with a convenient work of this kind; and that the younger members should be taught to regard it, not merely as an appendage of the school-room, but as a book of reference, to which they should be accustomed to resort, as occasion may require, in their ordinary reading at the fire-side. In this way they will read intelligently, and that will become *knowledge* which would otherwise be but a “mass of things.”

The “improved plan” on which this atlas is constructed, is the same which was applied by Mr. M., some time since, to an atlas of the U. S. map is accompanied with an index, containing the names of all the places designated on the map; and when a place is to be found, instead of wandering over the whole surface of a map, amidst a bewildering multitude of words, you have only to consult the index, which faces the map, and you are at once directed to the square in which the desired place is situated. Thus much time and much pains are saved, as well as much straining of the eyes. It may also be regarded as an advantage peculiar to this plan, that many of the smaller places are designated on the map by figures, and the smaller rivers by italic letters; and the names removed to the index; by which means the map is at once less crowded and more minute.

The author of the atlas states that he has spared no pains to obtain the fullest and most authentic information. The engravers have executed their work with neatness, and so far as we have examined it, with accuracy.

* A New Universal Atlas of the World, on an Improved Plan; consisting of thirty Maps, carefully prepared from the latest authorities, with complete alphabetical Indexes. By Sidney E. Morse, A. M. New Haven: Engraved and Published by N. & S. S. Jocelyn.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

NEW PUBLICATIONS.—The present year seems to be uncommonly prolific of new periodical works, literary and religious. The 'Journal of Education,' published in Boston, promises, if we may judge from a very hasty examination of the first number, many excellent suggestions, and much valuable information, on the general subject to which it is devoted. The first two numbers of the 'American Magazine of Letters and Christianity,' issued at Princeton, contain much valuable matter, well arranged. The 'Troy Review,' which we have already noticed, devotes a part of its pages to sacred music, and from the numbers issued, as well as from the character of gentlemen interested in it as contributors, we think it will render important service to that much neglected and much abused subject. We are pleased with the appearance of the 'North Carolina Telegraph,' a religious publication just commenced at Fayetteville. It appears weekly, in the octavo form, and gives, seasonably, the most interesting religious intelligence of the day.

A 'National Academy of the Arts of Design' has been instituted in the city of New York. It is formed on the plan of academies of arts in Europe. The association consists of professional artists, amateur artists, and students; who have elected Mr. Morse their president.

ALABAMA.—The trustees of the University of Alabama have made a report, by which it appears that 12,718 acres of land, belonging to that institution, have been sold, producing, with interest and rents, the sum of \$276,956.17. There remains yet for sale, 33,361 acres; and it is supposed the aggregate produced by the whole will exceed \$705,000.

SOUTH AMERICA.—Mr. Brigham, missionary of the American Board, gives the following pleasant account of stage-travelling across the continent from Buenos Ayres to Valparaiso.

Our mode of travelling, was on wheels. The first of the two vehicles, which transported us, was a ponderous,

old fashioned Spanish coach, which looked as if it might have come to the country in the days of the first conquerors. The second was called a *cariton*, consisting of a kind of coach-body set on two wheels, with a door behind, on two long longitudinal seats, which placed those within face to face.

To secure these vehicles against breaking in the pampas, where there would be none to repair them, the spokes, shafts, springs, and under-rigging, were all closely wound with strips of untanned hide. Two entire hides were then spread over each carriage to exclude the rain and sun, and were held in their places by numerous strips of the same material fastened to their many corners, and lashed to the rigging below. Other hides were then suspended between the body and the lower works to receive the numerous pots, kettles, pans, and piggins, for cooking; and the axes, saws, chisels, hammers, nails, ropes, &c. which we might have use for in the way. To be still more secure, several spare axle trees, and other timbers, were lashed over the forward wheels, before the coach body, with their ends projecting far out on both sides, and were secured with many a knot of raw hide. Behind the body was then piled a great number of large trunks, and over them lashed our beds and blankets.

As there was danger to be apprehended from Indians in the pampas, Don Lucas provided about 30 arms of different kinds, consisting of muskets, blunderbusses, carbines, huge iron swords, and pistols, most of which were lashed along the sides with more raw hide strings. In fact there was scarcely a square inch of the exterior of these vehicles, which was not covered, or crossed, by some of those strings mentioned.

Such was the appearance of these carriages when I first saw them at the house of Don Lucas, on the day of our departure. From their immense size and numberless appendages, it seemed to me impossible that they could be rolled to Mendoza in a whole year. I was soon convinced, however, that I had misjudged; for soon we were all comfortably seated within, and moving on,

at the rate of 12 miles per hour. Leaving Buenos Ayres at 12 of the day we reached Lujan, 20 leagues distant, by the setting of the sun.

Although these vehicles were very amusing objects when standing by the door, they became increasingly so, when connected with the team and teamsters, and set in motion. The great coach was drawn by six horses, the other, by three, all attached to the carriages by long twisted hide ropes connected with a ring of the saddle. The horses drew, therefore, as is usual in this country, wholly by means of the girth."

Of their accommodations on the road, Mr. B. says, "In addition to the villages mentioned, and some others of less importance, there are a great number of single houses, most of which are *postas*. The proprietor of the *posta* is generally a large land and cattle holder, and has his house near the road for the accommodation of the mail and travellers. That he may furnish passengers with fresh horses, and on little notice, he has always in connexion with his, one or two houses, (which, by the way, are mere mud cottages, covered with cane poles and wild grass,) a *corral*, or large yard, formed by setting poles around a circular or square space, into which a large drove of horses is driven and caught, when called for. Many of these post-keepers, although they live like Cossacks, have great wealth, farms from three to eight leagues square, and covered with five, eight, and even up to twenty thousand head of cattle and horses. Indeed, one by the name of Rosas, in the province of Buenos Ayres, has 30,000."

The hire of these horses is, a source of considerable profit to the owners of the *postas*.

"The company, in which I came, required always fourteen horses, nine of which were coach horses, and one a baggage horse, and paid each one *rial* (twelve cents and a half) per league; and the others, which were rode, half that sum. In some stages, where a change of team was furnished, the sum paid was sixteen or eighteen dollars, and this without any expense to him for harness, or carriage, and without interfering with his ordinary business. This tax for the use of horses is strangely high, considering their value.

As I have said before, they travel

through these pampas with great speed, 30 and even 40 leagues a day. This is done by fast driving, and frequent changes; not by travelling by night. As the post houses are generally four or five leagues apart, the coach, when approaching, can be seen half, and sometimes the whole of this distance, so level is the country. When it is discovered, the peones of the *posta* are despatched for the purpose of driving the two or three hundred horses into the *corral*, knowing that they will be speedily wanted. This task is usually accomplished by the time the coach arrives. Fresh horses are then selected, by means of the *lazo*, and as the harness consists only of a tightly girthed saddle and rope, it is soon put on, and all ready for another march. If the stage is long, 10 or 12 leagues, a troop of horses is driven along side, and put in place of the weary ones, at the middle of the stage. In this way, the traveller is always carried on a long gallop. This is true at least of the east half of the way, and by those who are mounted, all the distance. The sand will not always permit a coach to go so rapidly, in the provinces of San Luis and Mendoza.

MUSIC OF THE ROCKS.—There is a rock in South America, on the banks of the river Oronoko, called Piedra de Carichana Vieja, near which, Humboldt says, travellers have heard, from time to time, about sunrise, subterraneous sounds, similar to those of the organ. Humboldt was not himself fortunate enough to hear this mysterious music, but still he believes in its reality, and ascribes those sounds to the difference of temperature in the subterraneous and the external air, which at sunrise is most distant from the highest degree of heat on the preceding day. The current of air which issues through the crevices of the rock produces, in his opinion, those sounds, which are heard by applying the ear to the stone in a lying position. May we not suppose (Humboldt adds) that the ancient inhabitants of Egypt, during their frequent navigations up and down the Nile, may have made the same observation about a rock of Thebais, and that this "Music of the Rocks" led to the fraud of the priests with the statue of Memnon? When the "rosy-fingered Aurora made her son, the glorious Memnon, sound,"

it was nothing but the voice of a man concealed under the pedestal of the statue. But the observation of the natives of Oronoko seems to explain, in a natural way, what gave birth to the Egyptian faith in a stone that issued sounds at sunrise.—*Edinburgh Mag.*

PERU.—Bolivar has directed public provision to be made for the education of the Indians in Peru. In the colleges, Liberty and St. Charles, \$300 a month are to be appropriated for the support and instruction of Indian youths; and in the College of Independencia \$200 more are devoted to the same purpose.

CHILI.—A poor woodcutter is said to have discovered, near Coquimbo, a silver mine which is supposed to be richer than the mine of Potosi. Some specimens of the ore contain 50 per cent. of pure silver. Letters state that the mine extends in serpentine directions for twelve or thirteen leagues, and that from the vein which was discovered, minerals have been dug out in 20 days, which are worth more than half a million of dollars. It is estimated that in the course of a year, from four mines since discovered, and which are evidently a continuation of the first, not less than five millions of dollars will be obtained.

ENGLAND.—The Dissenters in Great Britain have established a newspaper to be devoted to their own interests—the first, it would seem, that they have attempted. It was to commence with the year, under the following title: “The Dissenters’ Gazette; or London, Norwich, Liverpool, Manchester, Bristol, Leeds, Edinburgh, and Glasgow Weekly Newspaper of Politics, Commerce, Literature, and Christian Philanthropy.”

“Neither the church nor the cabinet,” say the editors, in their prospectus, “can be surprised that such a body as the Dissenters of Great Britain should announce a Gazette of *their own*. The only wonder is that, hitherto, they have had no public organ of their sentiments and feelings, and no formal register of their affairs. This must have convinced the government that non-conformists are not party politicians, nor ill-affected to the constitution: and now that they are about to speak for

themselves, it is not because they are assuming a *new* political aspect, but that they may assert and sustain their *real* character before the world. Having nothing to conceal, and being abundantly able to support their own cause, they feel that they owe it to themselves and to the state, to prevent, in future, those mistakes and misrepresentations of their principles and designs, which so often disgrace the public journals, and abuse the public mind.”

Another extract will show that the term Dissenters does not in this instance include the Presbyterians of the established church of Scotland.

“It is no part of their design to attack the Episcopal or Presbyterian Establishment of the country; but they will never shrink from a spirited vindication of non-conformity, whenever it is maligned or misrepresented. Good men of both establishments will be treated with the utmost courtesy and kindness; and LIBELLERS of all denominations may calculate upon having *ample justice* done to them. Reviews shall not conceal, cathedrals shall not shelter, the intolerant or intemperate from merited reprehension.”

SCOTLAND.—The Edinburgh Magazine for October contains a notice of a new establishment at Orbiston, on the general plan of Mr. Owen. As Mr. Owen’s schemes are attracting some notice in the United States, we quote the description of this establishment as being the offspring of his system. Mr. Owen’s system is charged with infidel principles: it does not appear that religious influence is to form the character of the community at Orbiston.

“The building, when finished, will present about 880 feet front—4 stories high. It will accommodate 1000 to 1500 individuals, and may cost from £10,000 to £15,000, when complete. The east wing is covered in, and blue slated. This is intended for the children. The whole range will be ready for the roof in three or four weeks, and a portion of them will then be occupied. An oven, stoves, boilers, and other cooking apparatus, is getting up, to be in readiness for the first inhabitants of the new community. Besides the agricultural department, and such as are requisite to supply their own wants, (such as baker, brewer, tailor, shoemaker, butcher, &c.,) they propose the manu-

facture of wheel-carriages, machinery, and leather and cabinet furniture; but they will be guided in a great measure by the capabilities of the applicants. The object intended by this experiment is twofold:—to ascertain the extent to which all children can be trained to prefer virtue and industry to vice and idleness; and to ascertain to what height the lowest can be raised. The way the promoters of the plan propose to proceed with the children, is merely in the formation of their inclinations, for they disregard the use of force altogether. They say, 'if we cannot make them all prefer what is best for them, we can do nothing.' To raise the lowest they discard all 'artificial, irrational distinction.' In their whole community they wish to have neither 'master' nor 'servant,' and yet they expect to have all the advantages which can be derived from the command of servants, without the plague and expense that attends them. Their confidence in the success of their views arises from a belief that it is as much the interest of the rich to adopt this system as it is of the poor. The system, they say, appears as dark to those who do not comprehend it, as the steam-engine did to the Peruvians before they saw it in motion, and they expect the conviction of utility to be equally complete and conspicuous. Many of the middling classes, and some of the higher, have made application for apartments, and in these apartments there are no distinctions. The public rooms are equally open to all who are clean in person and dress, and equally shut against all who are otherwise. For the use of those who want time or inclination to clean themselves, there are other inferior eating-rooms; but it is expected that after labour is over, (which may be about five in the afternoon,) all will be clean and neat, as we understand that the richer members are inclined to adopt a comfortable cheap dress, such as jacket and pantaloons, to avoid as much as possible all invidious distinction. Their arrangements are intended to give complete *liberty* to all; for all the people may lie in bed till mid-day if they please, with this simple proviso, that they must, by labour or capital, convey to the general fund as much as they take from it. They have as much land (290 statute acres) as will yield food to the whole community; and their object is to avoid all opposition of inter-

est. Their plan is that recommended so strenuously by Mr. Owen; and they have been enabled to put it more easily in practice, from the circumstance of dividing the proprietors from the tenants. In fact, it is simply a joint-stock company; the stock divided into two hundred shares, payable by quarterly instalments of £10 per share. The proprietors purchase the land, build the dwellings and workshops, stock them with furniture, utensils, and machinery, and let the whole to a company of tenants. The advantages of this combination, they say, will afford more comfort and independence for the sum of £50 a year, than can be obtained for five times that sum elsewhere; but this is one of the assertions which the experiment is to prove."

IRELAND.—The Hanging Gardens of Limerick, are a great curiosity. An acre of ground is covered with arches of various heights, the highest forty feet, and the lowest twenty-five; over these arches is placed a layer of earth five feet in thickness, and planted with choice fruit trees and flowers. The arches are employed as cellars for spirituous liquors, and will hold nearly two thousand hogsheads. The work was commenced in 1808, and was completed in about five or six years. The expense of the whole undertaking was £15,000.

FRANCE.—In Paris the royal library has above 700,000 printed volumes, and 70,000 manuscripts; the library of Monsieur, 150,000 printed volumes, and 5,000 manuscripts; the library of St. Genevieve, 110,000 printed volumes, and 2,000 manuscripts; the Mazarine library, 92,000 printed volumes, and 3,000 manuscripts; the library of the city of Paris, 20,000 volumes. *All these are daily open to the public!* In the departments there are twenty-five public libraries, with above 1,700,000 volumes; of which Aix has 72,670; Marseilles, 31,500; Toulouse, 30,000; Bordeaux, 100,000; Tours, 30,000; Lyons, 106,000; Versailles, 40,000; and Amiens, 40,000. In the royal library at Paris, there are several uncolated manuscripts of the scriptures.

U. S. L. Gaz.

SARDINIA.—A royal edict, it is said, has been lately issued, directing that in future, no person shall read or write

who cannot prove the possession of property above the value of 1500 livres, about £60 sterling.

NEW SOUTH WALES.—There are now said to be in New South Wales, upwards of 12,000 male convicts, while the females do not amount to more than as many hundred.

HAWAII.—Mr. Chamberlain thus describes the great crater of the volcano at Kirauea, on this Island.

“Mr. Goodrich and myself visited the volcano again, and with a line measured the upper edge of the crater, and found it to be *seven miles and a half* in circumference. We then descended and measured one side of the ledge, and satisfied ourselves, that, at the depth of 500 or 600 feet, the circumference is at least five miles and a half. We did not get the exact depth of it, but judge it not less than *one thousand* feet. We had good opportunities for forming a judgment. It is a fearful place.”

THE HUMAN FAMILY.—The London Monthly Magazine contains a summa-

ry view of the religious state of the world, which appears to have been prepared from the “Claims of Six Hundred Millions,” the well known work of the American Missionaries.

“By a calculation ingeniously made, it is found that, were the inhabitants of the known world divided into thirty parts, nineteen are still possessed by Pagans; six by Jews and Mahometans; two by Christians of the Greek and Eastern Churches, and three by those of the Church of Rome and the Protestant Communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions than one to five; and, according to a calculation made in America, and republished in London in 1812, the inhabitants of the world amount to about 800,000,000, and its Christian population to only 200 millions, viz. the Greek and Eastern Churches, thirty millions; the Papists, 100 millions; and the Protestants, seventy millions. The Pagans are estimated at 461 millions; the Mahometans at 130 millions; and the Jews at nine millions.”

NEW PUBLICATIONS.

RELIGIOUS.

Dissertations upon several Fundamental Articles of Christian Theology. By Samuel Austin, D. D. Worcester. pp. 260 8vo.

Mutual Love between a Minister and People. A Sermon, delivered at the Ordination of the Rev. Harley Goodwin, as Colleague Pastor with the Rev. Jacob Catlin, D. D. of the church of Christ in the North Society of New Marlborough, Mass. Jan. 4, 1826. By Cyrus Yale, Pastor of the church in New Hartford, Conn. Published by request of the Society's Committee. Hartford.

The Substance of a Discourse, preached in the Hall of the House of Representatives of the Congress of the 1826. No. 2. 21

United States, in the City of Washington, on Sunday, January 8th, 1826. By the Right Rev. John England, D. D. Bishop of Charleston. 8vo. pp. 52. Baltimore. F. Lucas, Jr.

A Sermon, delivered at the Dedication of the Second Congregational Church in Northampton, December 7th, 1825. By Henry Ware, Jr. Minister of the Second Church in Boston. 8vo.

A Sermon on the only True Foundation, and the Difference of Materials of the Spiritual Building, the Church, delivered in St. Stephen's Church in the city of Philadelphia, on Sunday, September 25, 1825, on an occasion of ordaining to the ministry, and printed at the request of the Rector, Church

Wardens, and Vestrymen of the said Church. By William White, D. D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. 1825. pp. 24. Philadelphia. William Stavely.

MISCELLANEOUS.

The Art of Epistolary Composition, or Models of Letters, Billets, Bills of Exchange, Bills of Lading, Invoices, &c. with Preliminary Instructions and Notes. To which are added a collection of Fables intended as exercises for pupils learning the French Language; a series of Letters between a Cadet and his Father, describing the system pursued at the American Literary, Scientific, and Military Academy, at Middletown, Conn. With some account of that place; and a Discourse on Education, by Capt. Alden Partridge, Superintendent of the Academy. By Francis Peyre-ferry, Professor of the French Language in the Academy. Middletown, Conn. E. & H. Clark.

Adam's Latin Grammar Abridged; and arranged in a course of Practical Lessons, adapted to the capacity of Young Learners. To which is added Rules of Pronunciation in reading Latin. By William Russell. Second Edition, New Haven. A. H. Maltby & Co.

Elements of Electricity, Magnetism, and Electro-Magnetism, embracing the late Discoveries and Improvements, digested into the form of a Treatise; being the Second Part of a Course of Natural Philosophy, compiled for the Use of the Students of the University at Cambridge, New England. By John Farrar, Professor of Mathematics and Natural Philosophy. 8vo. pp. 395.

Boston. Cummings, Hilliard, & Co. Elements of History, Ancient and Modern: with Historical Charts. By J. E. Worcester. 1826. 12mo. pp. 324. Boston. Cummings, Hilliard, & Co.

The American Speaker, or Exercises in Rhetoric: being a Selection of Speeches, Dialogues, and Poetry, from the best American and English sources, suitable for Recitation. 1826. 12mo. pp. 444. Boston. Cummings, Hilliard, & Co.

A Peep at the Pilgrims in Sixteen Hundred and Thirty-six; a Tale of Olden Times. By the Author of divers unfinished Manuscripts. 2 vols. 12mo. Second edition. Boston. Wells & Lilly.

Miscellaneous Poems, selected from the United States Literary Gazette. 18mo pp. 172. Boston. Cummings, Hilliard, & Co. and Harrison Gray.

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Address, delivered at the Tenth Anniversary of the Massachusetts Peace Society, December 25, 185. By William Ladd, Esq. 8vo. pp. 31. Boston.

A Concise View of the critical Situation and future Prospects of the Slaveholding States, in relation to their Coloured Population. By Whitemarsh B. Seabrook. Read before the Agricultural Society of St. John's, Colleton, Charleston, S. C. on the 14th of September, 1825. 8vo. Charleston.

RELIGIOUS INTELLIGENCE.

MISSIONARY ASSOCIATIONS IN CHARLESTON.—An Association, one or more, and also a larger society, have lately been formed in Charleston, S. C. in aid of the American Board, on the plan latterly pursued by the Board in the organization of associations and societies in the northern states. The

meeting assembled for this purpose was addressed by Elias Boudinot, the Cherokee, who had come to that city authorized by his countrymen to solicit funds for the purchase of a printing apparatus, and for the establishment of an Academy or public Seminary in the Cherokee country. He also wanted

books for a library which has already been commenced—probably by the Cherokee Literary Society, which we mentioned some time since.

CHEROKEE ALPHABET.—Mr. Boudinot spoke of the new alphabet lately invented by a Mr. Guyst, or Guess, a countryman of his, from which he anticipated important benefits to the nation. This alphabet is a curiosity, considering the character of the inventor, but it is scarcely to be expected that among a people consisting of a few thousands, with no literature, it should ever avail itself very extensively of the art of printing. In their last report to the American Board, the Prudential Committee speak of the alphabet thus :

“ A form of alphabetical writing, invented by a Cherokee named George Guess, who does not speak English, and was never taught to read English books, is attracting great notice among the people generally. Having become acquainted with the principle of the alphabet; viz. that marks can be made the symbols of sounds; this uninstructed man conceived the notion that he could express all the syllables in the Cherokee language by separate marks, or characters. On collecting all the syllables, which, after long study and trial, he could recall to his memory, he found the number to be *eighty-two*. In order to express these, he took the letters of our alphabet for a part of them, and various modifications of our letters, with some characters of his own invention, for the rest. With these symbols he set about writing letters; and very soon a correspondence was actually maintained between the Cherokees in Wills Valley, and their countrymen beyond the Mississippi, 500 miles apart. This was done by individuals who could not speak English, and who had never learned any alphabet except this syllabic one, which Guess had invented, taught to others, and introduced into practice. The interest in this matter has been increasing for the last two years; till, at length, young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter-writing, and return home to their native villages prepared to teach

others. It is the opinion of some of the missionaries, that if the Bible were translated, and printed according to the plan here described, hundreds of adult Cherokees, who will never learn English, would be able to read it in a single month. Either Guess himself, or some other person, has discovered *four* other syllables; making all the known syllables of the Cherokee language *eighty-six*. This is a very curious fact; especially when it is considered that the language is very copious on some subjects, a single verb undergoing some thousands of inflections.”

CHOCTAW ACADEMY.—The Board of Managers for the General Convention of the Baptist Denomination have established a missionary station for the religious instruction of the Choctaw youth, sent by the chiefs of that nation, to be educated in Scott county, Kentucky. The school is located at a place called the Blue Springs, about a mile from Great Crossings, and is called the Choctaw Academy.

The Rev. Thomas Henderson is appointed missionary and teacher, and has already twenty-one Indian boys under his care. The expenses of this establishment are principally defrayed by the Indians themselves. In a treaty made by that nation with the United States, it was provided, that in consideration of lands ceded by them, a certain annual amount should be appropriated by the United States for twenty years, to be applied to the education of their youth. The Indians have selected this number, and sent them to Kentucky, for the purpose of receiving a better education than they could be expected to receive in their own nation, and to habituate them to the manners and customs of civilized society; and have expressed their wish to the government that this annual appropriation shall be applied to the expense of their maintenance and instruction. The number will probably be increased to about forty.

The course of instruction is to be, the English language grammatically—writing—arithmetic—surveying—geography—history—natural philosophy—vocal music—and the principles of the Christian religion. Mr. Henderson is much devoted to the work in which he is engaged. He is authorized to receive into the school an equal

number of white children to be associated with them, provided a strict equality shall be observed, and in no case whatever distinction be shown in favour of the whites; and provided also that no expense shall be incurred by the Board on their account."

SANDWICH ISLANDS.—"At an inquiry meeting held at Honoruru on the 28th of May last, about 30 individuals, several of them chiefs of the highest rank, expressed their desire to be considered candidates for baptism, to be administered as soon as the missionaries might deem it expedient. Although the latter were greatly encouraged and cheered by what they saw and heard, and could not but regard this desire to receive the ordinance as springing in most cases from a sincere love to God, yet it was thought best to proceed with great caution, and therefore the matter was for the time deferred.

On the 28th, it was pleasing to notice several chiefs and others, expressing, in the most decisive manner, their scruples of conscience relative to the propriety of attending the scene of amusement on Saturday evening.

On the 30th it appeared that at Honoruru alone no less than 133 individuals had enrolled their names as desirous to be fully taught the word of God, and to obey him so far as they might be enabled to know his will.

At a meeting of the church and congregation on the 5th of June, after the regular services, ten persons, including several chiefs, made a public relation of their religious experience. It is represented to have been a most interesting and happy season. One of these was Richard Karaaiulu, who was formerly connected with the Foreign Mission School at Cornwall, but left without giving evidence of conversion.

In August nine chiefs were propounded for admission to the church: among whom were, Karuimoku, the Prime Minister, and Kaabumanu, the favorite queen of the late king Tamahamaha, and the most powerful woman on the Islands.

At Honoruru, Karaimoku has commenced the erection of a spacious chapel, and intends to furnish it with a bell at his own expense.—The amount of printing done by the press at this station, at the latest date of the journal, was,

15,000	copies of a Spelling-book,
2000	do Hymn-book of 60 pp.
1000	do Catechism,
1000	do Scripture Tract,

And it was stated that before an edition of one of the Gospels could be struck off there would be at least 10,000 native readers!

BRITISH AND FOREIGN BIBLE SOCIETY.—The General Committee, several months since, found themselves engaged in a serious debate respecting the books called Apocryphal. It is well known that these books are received by Roman Catholics as canonical, and it was asserted that the Society's Bibles, which excluded these books, would not be received in Catholic countries. It became a question therefore whether the Society should send into those countries error associated with truth, knowing that the apocryphal books would be received as genuine, or be hindered in its operations in a field where its efforts were most needed. After a very earnest and almost painful debate the matter was referred to a special committee, who made their report, on the 21st of November, when the following resolution was adopted.

"That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those books, and parts of books, which are usually termed Apocryphal: and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such books, be invariably issued bound, no other books whatever being bound with them. And, further, that all money grants, to societies or individuals, be made only in conformity with the principle of this regulation."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In the month of January.

To the American Bible Society, \$1392.

To the American Board, \$5328.31.

To the American Tract Society, \$197.31.

The receipts of the Hampshire Missionary Society for the year ending Aug. 16, 1825, were \$1837.

The receipts of the American Colonization Society since the 8th of March, 1825, amount to \$10,000.

ORDINATIONS AND INSTALLATIONS.

Oct. 27.—The Rev. DANIEL PECK to the pastoral care of the Baptist church at Rodman, N. Y. Sermon by the Rev. Joshua Bradley.

Dec. 12.—Mr. WILLIAM D. CAIRNS, Mr. WILLIAM L. MARSHALL, and Mr. WILLIAM JONES, were admitted to the order of Deacons, by Bishop Moore, of Virginia.

Dec. 23.—Mr. JOHN DAVIS, and Rev JAMES WARD (a coloured man) late of the Presbyterian church, were admitted to the order of Deacons, by Bishop White.

Jan. 4.—Mr. CLOUD was admitted to the order of Deacons, at Hartford, by Bishop Brownell.

Jan. 10.—The Rev. JAMES D. HINSHAW was installed Pastor of the Presbyterian church in New Providence.

Jan. 11.—The Rev. SAMUEL G. ORTON was ordained over the Congregational church in Sydney, N. Y. Sermon by the Rev. Elisha Wise, of Deposit.

Jan. 12.—The Rev. JAMES V. HENRY, as Pastor of the Presbyterian church at Ballston, N. Y. Sermon by the Rev. Mr. Monteith.

Jan. 18.—The Rev. ERASTUS MALTBY was installed Pastor of the Trinitarian church and Society in Taunton, Mass. Sermon by the Rev. Mr. Wisner of Boston.

Jan. 18.—The Rev. GEORGE COWLES, of New Hartford, Conn. was ordained at Taunton to preach as an Evangelist.

Jan. 31.—The Rev. DANIEL WATERBURY, over the Presbyterian church and Congregation in Franklin, Delaware, Co. N. Y. Sermon by the Rev. A. Caldwell.

Feb. 1.—The Rev. FRANCIS H. CASE to the pastoral care of the Congregational church in Goshen, Conn. Sermon by the Rev. Dr. Beecher.

Feb. 2.—The Rev. BENJAMIN DEAN, of Westmoreland, was ordained as an Evangelist.

PUBLIC AFFAIRS.

RUSSIA.—The Emperor Alexander died suddenly, on the 1st of December, at Taganrock, a town on the sea of Azoph. The short interval which elapsed between the first vague report of this event and the official confirmation of it, was filled with a thousand rumours respecting the manner of the Emperor's death,—it being intimated that he was poisoned; and respecting the succession to the throne, it being asserted that it would be occupied by the Grand Duke Nicholas instead of the Grand Duke Constantine, who though he was entitled to the succession as being the eldest surviving brother of the emperor, had, it was said, relinquished his right, in favour of the younger brother, on certain conditions connected with his appointment as viceroy of Poland. Later accounts however, have put all these speculations to flight. Alexander died of indisposition, and Constantine has been, with due despatch and ceremony, proclaimed Autocrat of all the Russias.

This event, so sudden and unexpected, has produced a great sensation throughout Europe, but especially in those countries which are more immediately within the sphere of Russian influence. In the words of a French writer, "Providence has indeed struck a great blow. The crown has fallen from a head, yet young, and one which lately, since the fall of Bonaparte, aimed to preside over the destinies of Europe. The sceptre has been broken in the hands of a monarch whose empire extended to three of the quarters of the globe, whose soldiers are assembled not far from the gates of Vienna, and not far from the great wall of China, whose fleets can at the same instant cover the Baltic, and burst the barriers of the Bosphorus."

We have seen and heard many conjectures as to the effect of Alexander's death on the Holy Alliance, of which he was the founder and the director, and which, it is supposed, if it do not suffer actual dissolution, will have but

a nominal and odious existence without him:—and we have seen many portraits of Constantine, all of which represent him as inferior to his imperial brother in talents and in every amiable trait of character;—and many conjectures respecting the policy he will pursue,—towards the Turkish dominions, which he is said to covet with hereditary ambition, and towards the Holy Alliance, which he is said to hate as interfering with the objects of that ambition. That the death of the autocrat of all the Russias, we had almost said of Europe, will produce important changes in the aspect of that hemisphere cannot but be anticipated; but for ourselves we confess that our knowledge of the agents by whom those changes will be effected is too imperfect to justify any very confident conjectures as to what, precisely, they will be. We leave all with Him in whose hands are the destinies of nations, grateful we hope that he has given us our existence where the death of no one personage can shed ‘disastrous twilight’ over a whole continent, and perplex millions with the ‘fear of change.’ Alexander had fulfilled his earthly destiny, and he who took him from his wide sphere of influence, would that that influence had continued to be exerted as it once was in favour of Christian principles and Christian institutions!—he who “appointed his bounds that he could not pass,” will overrule the consequences of his removal, whatever they may be, for the advancement of his own glorious purposes, and for the ultimate good, we trust, of this troubled world. I

The present state of the imperial family, and the order of succession as established by Paul I., are thus given in the French papers.

“His late Imperial Majesty was born December 23, 1777, ascended the throne of Russia March 4, 1801, and became King of Poland June 9, 1815; on the 9th October, 1793, he married Elizabeth Alexiwna, Princess of Baden, but has no issue. The Empress’s mother, a Princess of Wirtemberg, widow of the Emperor Paul I, is still living. His Majesty has left three brothers, namely—1. the Grand Duke Constantine, born May 8, 1779, and married February 26, 1796, to a Princess of Saxe Cobourg, from whom he was divorced in April, 1801. In May,

of the following year, he married the Princess of Lowiez, but has no issue.—2. The Grand Duke Nicholas, born July 2, 1796, and married July 13, 1817, to a Princess of Prussia, by whom he had one son and two daughters.—3. The Grand Duke Michael, born February 8, 1798.—The late Emperor has also left two sisters, the one married to the Hereditary Prince of Saxe Weimar, and the other to the Prince of Orange.

“The law of succession, as published by the Emperor Paul, of Russia, in 1797, was declared the law of the empire. By this law the crown belongs to the oldest son of the Emperor, and to all his male posterity. In default of male issue, the second son and his male issue are called to the throne: in defect of male issue, the female descendants have a right to it according to their proximity. If the heiress possess a foreign crown, she is compelled to renounce it before she can receive the crown of Russia. If she is not of the Greek religion, she is required to embrace it. On refusing to subscribe to these conditions, the crown passes to the next in succession. In case of a minority, the reigning monarch will name a Regent to his successor: if he should not name one, the regency belongs to the mother of the young sovereign; or, in the event of there being no mother, to the nearest relation. The majority is fixed at 16 years of age.”

GREECE.—The Egyptian squadron had arrived near Missolonghi, and the Greek fleet had retired at its approach. The troops brought by the Captain Pacha had been disembarked at Navarina. Previous to the arrival of this force, the besiegers of Missolonghi had retired a little, but it was expected that they would return with augmented forces, and that the fleet would co-operate with them for the reduction of the place. The Greek government were increasing and combining their forces, and making all possible exertions to avert the impending storm.

The following article, headed Zante, November 16, is at once descriptive of the condition of the occupants of Missolonghi, and strikingly characteristic of Grecian warfare; which while it presents nothing like a general, systematic, efficient plan of opera-

tions, is full of chivalrous and isolated achievements.

"The intrepid defenders of Missolonghi, perceiving that they are on the point of being attacked by sea and land, have resolved to sacrifice their lives for their country, and have taken a last farewell of the world, amidst religious and military ceremonies, after a general review, in which each chief embraced the soldiers, at the same time the Bishop giving them his benediction, sprinkling the holy water on their standards, which were decorated with crowns of laurel. At the same time were embarked for Zante and Cephalonia, the archives of the Government, as well as the old men, women, and children. The separation caused the greatest grief. All communication is still open with Missolonghi, by sea and land, and numerous bodies of troops have entered, as well as a great quantity of provisions. They will defend the batteries inch by inch, as there is no hope of retreating."

ASIA.—Private letters from Batavia, dated in September, state that the Javanese were in a general state of insurrection; particularly in the southern and middle districts. Several thousands of the natives had assembled in this quarter and were unchecked by the Dutch government. An expedition which had gone against the insurgents from Samarang had been repulsed with loss. At Padang the Malays were rising in all directions and the military were insufficient to suppress them. Every European resident had been ordered out on duty; a general panic existed at the principal European settlements, and the general opinion was that, without a timely supply of troops, the European population would be "driven into the ocean."

Intelligence respecting the war in Burmah is infrequent, vague, and contradictory. From the best of our information we have reason to believe, notwithstanding reports to the contrary, that the war still proceeds heavily, from the taking of one unimportant stockade to another, without any very flattering prospects of its immediate termination.

BRAZIL AND BUENOS AYRES.—The late insurrectionary movements in the Banda Oriental, which Don Pedro seems to have regarded, from the first,

as being secretly favoured by the government of Buenos Ayres, have at length resulted in open hostilities between the two countries. By a decree, dated Rio de Janeiro, December 10, the 'emperor regent,' as Don Pedro is styled in his late treaty with the king of Portugal, publishes a formal declaration of war, in the following terms.

"The Government of the United Provinces of Rio de la Plata having committed acts of hostility against this Empire without provocation, or previous formal declaration of war, rejecting thus the forms established among civilized nations, it is required by the dignity of the Brazilian people and the rank which belongs to us among powers, that I, having heard my Council of State, should Declare, as I now do, war against the said Provinces and their Government; directing that by sea and land, all possible hostilities be waged upon them; authorizing such armaments as my subjects may please to use against that nation; declaring that all captures or prizes of whatever nature, shall accrue entirely to the captors, without any deduction in favour of the public treasury."

Both parties have been for some months preparing for this issue, and both seem to have commenced operations with alacrity and vigour. Private letters accompanying the intelligence of the war, state that the Brazilian government was pressing men for the land and sea service, and that Buenos Ayres was blockaded by a strong naval force. On the other hand, privateers from Buenos Ayres were beginning to cluster on the coasts of Brazil.

We are not accustomed to political prophesying, yet little is hazarded in predicting that Don Pedro has adventured in an affair from the issue of which he has less to hope for than to fear. If his suspicions were just, that the late rebellious conduct of some of his southern provinces originated in their natural attachment to the provinces of La Plata, with which they were formerly associated under the same government, and to which they are still assimilated in language, manners, and prejudices, he cannot reasonably expect that his hands will be strengthened from that quarter. How popular Don Pedro or his measures may be with the genuine home-born Brazil-

ians, we cannot undertake to say; yet it will not be very strange if even they should manifest no great enthusiasm for a government which fills its most important offices with foreigners, to the exclusion of themselves, and which by a late treaty has virtually reduced them to a state of colonial dependence on a foreign kingdom from which they had once revolted. The 'emperor regent' should reflect, also, in calculating the consequences of his undertaking, that since republicanism has, on every side of him, gained an ascendancy in the popular feeling, over royalty with all its dependent gradations of rank and privilege, the war can scarcely fail to be regarded as in some degree a war of principle, and that therefore the policy and political sympathies of the nations which surround him will be with his republican adversaries.

CUBA.—Preparations have been making for the anticipated invasion mentioned in our number for January. It is said that there are at Havana and in other parts of the islands, troops

amounting to six or eight thousand, besides six frigates. Different opinions exist as to the result of the invasion if it should take place.

DOMESTIC.—Congress does not yet seem to have got through with what has been called the 'talking season.' Various subjects are undergoing a protracted discussion, but no measure of importance has received a final decision. The proposed mission to Panama has met with an opposition unlooked for, if we mistake not, by the public generally, and not very consonant to their wishes. We do not learn that it has yet been conclusively acted upon.

The President has ratified a treaty with the Ricaree Indians, the unfortunate tribe which about two years since received such a violent 'chastisement,' as it was officially called, in consequence of their quarrel with general Ashley. The treaty resembles other Indian treaties; the Aborigines acknowledging the supremacy of the United States, and receiving a promise of protection from their father the President.

TO CORRESPONDENTS.

S. J.—S. S.—D. S. E. G. and R. NUN, are received.
J. P. W. will appear in our next.

THE
CHRISTIAN SPECTATOR.

No. 4.]

APRIL.

[1826.

RELIGIOUS.

For the Christian Spectator.

BRIEF HISTORICAL VIEW OF THE SCIENCE OF INTERPRETATION.

THE apostle Peter says there are some things in the epistles of Paul, hard to be understood. He intimates that the same is true of the other scriptures. If Peter, a Jew, and an apostle living in Palestine, said this nearly two thousand years ago, no wonder if there are many things hard to be understood by us, who live in these last days, and in these ends of the world. How indeed can it be otherwise? Should an American write a book abounding in imagery, in illustrations, and arguments, drawn from the magnificent scenery of our own country; from our free institutions, our domestic society, in short, from every thing around us, and should a Chinese, who knew nothing of America but the name, read it, how many things would he find hard to be understood? What this book would be to this Chinese, in relation to its obscurity, the Bible is to us. The business of the biblical interpreter is to explain such obscurities, by making us acquainted with every thing to which the sacred writers allude. When he has helped us to draw from the words of the author the very ideas which he meant to convey, his work, as an *interpreter*,

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is done. Considered simply as an *interpreter*, he has nothing to do with the *correctness* of his author's opinions, their *good* or *bad* tendency; he has only to tell us *what they are*. This species of interpretation is called historical and grammatical, chiefly to denote the sources to which the interpreter goes for help.

I well know there is another species of interpretation more common among us. I mean that which consists, not so much in an explanation of the difficult passages of scripture, as in a series of pious remarks on the plain ones. This kind of interpretation is well adapted to the object for which it was designed. This is, to affect the heart rather than enlighten the understanding. It answers a valuable purpose for the unlearned reader, and therefore has claims to our regard. This is the kind of interpretation in which the English commentators abound.

Some very able interpreters have appeared of late, on the continent of Europe, and have intermingled with their learned and valuable criticisms, some lax notions on subjects of theology. Their works are well adapted to enlighten the understanding, but not to warm the heart. They teach us the sentiments of the sacred writers, but do not impart to us their spirit. The picture which they draw on the

canvass, is true to the original in every respect but one ; the coldness of death is on it, instead of the warmth and glow of life. Such helps however must be used for purposes of instruction, till interpreters, of equal ability and more piety, furnish commentaries more in accordance with the spirit of the gospel. Hume and Gibbon were infidels, and missed no fair opportunity to give a thrust at Christianity. But who cannot easily distinguish between this wanton expression of their infidelity, and the information which they convey as historians ? and what scholar, who seeks a deep and thorough acquaintance with Roman or English history, will be so foolish as to reject their aid, at least till other histories of equal ability are furnished ?

The science and business of biblical interpretation, as they now exist, are of somewhat recent origin, though the interpretation of the scriptures is no new thing. It commenced with the return of the Jews from the Babylonish captivity. The Hebrew was then no longer their vernacular tongue. Many were ignorant of their history, their religion, their country ; and when Ezra stood on a pulpit of wood, and read in the book of the law of God distinctly, others stood on his right hand and on his left, and gave the sense, and caused the people to understand the reading. After the captivity, the learned Jews began to apply themselves to the study of their sacred books. At length there arose a class of men, called Masorites, who devoted themselves chiefly to these studies. They wrote out copies of the scriptures for the use of the synagogues, taught the true method of reading them, and commented on the sacred books. These Masorites invented the vowel points, and thereby settled finally the reading of the Hebrew text. The result of all their labours on the scriptures has been collected and

published in series of critical observations written in Chaldaic Hebrew, and entitled the Masora. From this book interpreters have derived some aid respecting Hebrew idioms and customs.

Christ, and his apostles by divine illumination, understood the scriptures, and taught them in simplicity and truth. The same was true, though in a less extent, of the immediate successors of the apostles, through whose instruction the people were taught the pure principles and doctrines of Christianity, till the beginning of the third century. Then arose Origen, a native of Alexandria, a man of learning and piety ; but unhappily for the cause of sacred interpretation, he gave currency to an erroneous method of explaining the scriptures, the influence of which is still felt. If the sacred books were to be explained according to the real import of the words, Origen thought it would be found difficult to defend every thing they contained against the cavils of skeptics. Being himself deeply imbued with the Platonic philosophy, and being pressed with these cavils, Origen's inventive imagination suggested the thought, that the scriptures were to be explained in the same allegorical manner as the Platonists explained the fabulous history of their gods. The thought was fanciful in the extreme, and better becoming the dark ages than the times of Origen. Still he embraced it, and gave currency to the notion, that though certain ideas may be contained in the words of scripture, taken literally, yet this is not the true meaning of the sacred writers. This he said is hidden under the veil of allegory. Hence arose the multiplication of allegories ; the notion of double sense and mystical meanings, by which interpreters have been led in almost every way but the right one.

From the third to the sixth century, Eusebius, Chrysostom, and

Theodoret, in the Greek church, together with Augustine and some of less note in the Latin, applied themselves to the interpretation of the scriptures. But, with the exception of the distinguished Jerom, they were not sufficiently learned, especially in the Hebrew language and Jewish antiquities; they were not guided by good rules, for interpretation had not yet become a science; they followed too much in the allegorizing and mystical path of Origen, and their critical works are comparatively of small value to the biblical scholar.

From the sixth to the sixteenth century, few vestiges of sound interpretation can be found. The Bible during this period was neglected, nay even proscribed, and the faith of the church was settled by the decisions of councils and the authority of the Pope. About the commencement of the sixteenth century, the study of the Bible was somewhat revived in Germany, and some better specimens of interpretation were sent abroad by Erasmus and others. Near the middle of this century, Luther translated and published the Bible in German, together with some commentaries. These were attacked on every side by the supporters of papal domination. To defend his Bible and stop the mouths of his opponents, Luther systematized and published the rules by which he guided himself in the interpretation of the sacred books. This treatise, written by Luther while involved in the conflicts of the reformation, laid the foundation of the modern science of interpretation. From that time it has gradually advanced among the biblical scholars of protestant Europe.

A new and far greater impulse was given to the study of the scriptures in Germany about the middle of the last century, by the publication of Bishop Lowth's *Lectures on Hebrew Poetry*. These were delivered at Oxford in England.

Since that time, some of their most distinguished scholars have devoted themselves chiefly to the study of the Bible, and the advances made in the science of interpretation have been truly great. It has been founded on the principles of language and common sense. The civil and religious history of the Jews, their geography and scenery, indeed every thing that pertained to the Jewish people or their country, has been made to reflect light on the sacred pages. While the biblical scholars of the Continent have done this, England has moved on in the beaten track of mere moralizing interpretation. She has given us commentaries distinguished indeed for their piety, but not at all for their learning.

Commentaries which unite great learning with great piety are yet a desideratum in the church. The Pilgrims left every thing dear in home and country, to plant civil liberty and the religion of the Bible on these western shores. God reserved it for them to teach the world true notions of liberty and free institutions. Whether he has reserved it for their descendants to unite great biblical learning with much piety, and thereby teach the world the true method of interpreting the scriptures, I cannot tell. I only know that every thing urges those devoted to the sacred profession in this country to study the Bible. It is demanded by the intelligence of American Christians, their desire to understand the simple meaning of the scriptures—their sound piety, which demands instruction drawn directly from the word of God—all unite in requiring of those who minister in holy things a thorough knowledge of the word and doctrine which they teach. Here too no set of doctrines is supported by civil authority, but the Bible is regarded as the foundation of our faith; so that the preacher's most important qualification is, as it always should

be, a knowledge of the sacred books. Besides, explanatory preaching is coming into use, and is beginning to be demanded by the people. Bible classes are to be instructed, and all are beginning to demand the appropriate evidence of the doctrines they are called on to believe. These things call loudly on those of the sacred profession to study the Bible,—to understand the Bible,—to preach the Bible,—and let me add, and let the sound echo through every part of our beloved land,—to live in accordance with the precepts of the Bible.

LAY PRESBYTERS, NO. XVII.

DIONYSIUS, the Areopagite, who heard Paul at Athens,* has been deemed by Nicephorus, Gregory the great, Baronius, and many others, the writer of the books which bear his name. According to these, he received a liberal education, and went into Egypt a little before the death of Christ, where he witnessed that eclipse of the sun which happened at the crucifixion, when the moon was full. The writer affirms, he was then in his twenty-fifth year; he nevertheless appears to have survived Ignatius and Trajan. The genuineness of these writings, which have received the scholia of Maximus, and paraphrase of Pachymeras, in the Greek; and the annotations of Corderius in the Latin, has been a matter of dispute through the last twelve centuries. The reasons furnished by Baronius, wherefore they were not mentioned by Eusebius and Jerom, are plausible; and his opinion, that the Clement named in them was not Alexandrinus, is probable. But his answer to the objection of Theodorus, preserved by Photius, that they exhibit an account of those traditions which grew up in

* Acts xvii. 34.

the church by degrees and at distant periods, is unsatisfactory. Neither is it conceivable that these books, which so plainly assert the doctrine of the Trinity, should never have been cited in the disputes with the Arians, nor that Chrysostom, Ambrose, and Augustine, who mentioned the Dionysius of Athens, should have concealed, if acquainted with, his writings.

These works are probably those of a Platonistic Christian, mystically but argumentatively written, in good style, and with a free use of terms introduced by the disputants of the fourth century. Some have imagined that Dionysius, not the Areopagite converted by Paul, but the patron of the Franks, who were different men, of different periods, was the author of these works.

About the commencement of the fifth century we may with probability place them;† and supposing them the works of an anonymous and disingenuous writer, yet was he a man of more than ordinary talents and information; they are entitled to notice therefore, subject to these qualifications.

Not a solitary instance has been observed, rejecting the captions, wherein this writer uses the words *ἐπισκοπος*, *πρεσβυτερος*, *διακονος*, *bishop*, *presbyter*, or *deacon*; but instead of them, *ισραρχης ιερους* and *λειτουργος*, *governor of priests*, *priest*, and *minister*; *ισραρχης* is a refinement upon *αρχιεπισκopus* not found in the New Testament: *ιερευς* never there occurs for an officer under the gospel, nor *λειτουργος* for the deacon.

The term priest does rarely, if in any instance, appear for an officer in the church of Christ, in Clements Rom., Justin Martyr, Clements Alexandr., Origen, Gregory Thaum., Lactantius, or in either of the Hilarys. Irenæus infers from

† Blondel and Lardner place them at A. D. 490. Pearson, 330. S. Basnage and Daille, 520. Cave, 360. And others at different intermediate periods.

Levi's having no inheritance but the priesthood, that the apostles, forsaking the fields, became the priests of God. Tertullian argues, that because Christ is a high priest, those who are baptized into Christ, having put on Christ, are, according to the apocalypse, priests to God the Father. But neither of these writers has usually adopted the word priest for presbyter in his writings. Minutius Felix observes, that Christians had neither temples nor altars except their hearts, nor images, nor purple, nor dignities. Cyprian and Ambrose have used the terms priest and priesthood for the preaching office in the gospel, but do not ordinarily make the substitution.

The principal and distinguishing character of the ordination of a bishop, *ισπαρχης*, at the time of the writing of these books, appears to have been, "the imposition of the scriptures upon his head, which neither of the lower orders received."* But it was at this period accompanied by laying on of hands, which neither appears in the constitutions, nor in the Traditions of Hippolytus.† The present form of the ordination of bishops fell into practice at some later period, by the mere omission of that which was the earliest but unauthorized ceremony, of holding the scriptures over the head of a presbyter, when appointed to preside.

If imposition of hands is thought in our day to communicate either gifts or graces, experience will prove the reverse. And in the ordination of the *ισπαρχης*, it was not originally a constituent. Ordination, even when rightful, confers neither knowledge nor purity; and though at first followed by extraordinary gifts, it was no doubt intended as an exclusion of persons

unqualified from the offices of presbyter and deacon. Designations to presidency among presbyters were variously affected in different places. The duties were long merely parochial, even after the name of bishop had been monopolized. We have already seen, that instead of a *jus divinum*, diocesan bishops, as such, had no existence in the apostles' days: and the tardy advancement towards a secondary ordination shows that they knew that their legitimate authority was only presbyterial, whilst their episcopal superiority, being founded on human appointment, was continued by custom and supported by policy. Such is the history of the *πρωστως*, or ruling elder.

It has been often affirmed in our own day, that bishops are successors to the apostolic office. But the writer of these books thought otherwise, and probably wrote the sentiments which prevailed at the commencement of the fifth century. He represents deacons as directed "by priests, priests by archbishops, archbishops by the apostles and the successors of the apostles."‡

Neither in the *Celestial* nor *Ecclasiastical Hierarchy*, nor in any other of the writings ascribed to Dionysius the Areopagite, has there been found a word, a fact, or even a circumstance, which so much as excited the idea of a lay presbyter, or ruling elder, in the modern meaning of those terms.

John of Constantinople was born at Antioch, of Christian parents, but lost his father in childhood. His first object was jurisprudence, which he exchanged for the study of the scriptures. Becoming a reader, he discharged the duties with such acceptance that he could escape episcopal ordination only by concealment. He retired a few

* *ἐξαιρέτα δὲ καὶ ἀκριβέτα τοῖς ἱεραρχαῖς μὲν ἢ τῶν λογίων ἐπὶ κεφαλῇ ἐπιθήσει οὐκ ἔχοντων τούτο τῶν ὁριζουμένων ταγματῶν.* Vol. I. p. 364.
† Vide Vol. VI. p. 184. ante.

‡ *λατουμενοι, διὰ τούτοις οἱ πρεσβυτεροι πρεσβυται δὲ τοῖς πρεσβυται, διὰ τοὺς πρεσβυταις οἱ ἀποστολικοὶ καὶ οἱ τῶν ἀποστόλων διαδοχοί.* Vol. II. p. 113.

years, afterwards was ordained deacon, then presbyter. His eloquence, upon the death of Nectarius, promoted him to the see of Constantinople, in 398. He was austere, choleric, distant, arbitrary, and sometimes imprudent, yet pious.* He died, in unjust banishment, in 407, at the age of 60. The name Chrysostom was conferred at a later period.†

In his homily on Ephes. iv. he places apostles first, prophets second, evangelists third; then follow pastors and teachers. These last he supposed to have been intrusted, some with a whole nation, and others to have been inferior. This archbishop of Constantinople appears to have made no claim to apostolical succession. Yet by virtue of canons of councils, he exercised the ecclesiastical power proportioned to the grade of his metropolis.

Having recited 1 Tim. iii. 3—10, he observes: "Having spoken of bishops and characterized them, saying both what they should possess, and from what they should abstain, and omitting the order of presbyters, Paul has passed over to the deacons. But why is this? Because there is not much difference. For these also in like manner have been set over the teaching and government of the church, and what things he has said concerning bishops, the same also he intended for presbyters; for they have gained the ascendancy over them only in respect of ordaining, and of this thing also they appear to have robbed the presbyters."‡ The condition

of the church could have then been better known to no one than to this primate; yet, when discoursing on the scriptures, he expressly allows government and doctrine to have been given equally and by the same means to presbyters and to bishops; that the latter had gained the ascendancy only in ordination, which they had injuriously taken from the presbyters; for such is the force of *πλεονεχτειν*, followed by an accusative.

He appears to have rightly conceived of the identity of the episcopal and presbyterial commission in their origin. Yet because by the canons of councils, which were the supreme law of the empire, an ecclesiastical authority had been erected in every city proportional in dignity and influence to the magnitude of the city, and the degree of civil power conferred upon it, this writer discerned that the cautious exercise of the power of ordination was a matter of the highest importance. For having spoken of a solemn charge given to Timothy, he observes, "After saying this, (*Paul*) introduced that which is above all things vital, and conduces to the preservation of the church, I mean ordination, and says, 'Lay hands suddenly on no man.'"*§*

It is obvious that bishops differed only in the power of ordination from presbyters, and had gained this after the first times, yet he has expressed a sentiment on Phil. i. 1. somewhat different. If presbyters were in the days of Chrysostom equally as the bishops commissioned to preach and govern, they were not lay presbyters.

Upon 1 Tim. v. 17. Chrysostom plainly shows that the presbyters who ruled well were the same species of officers with those who laboured in word and doctrine, and ob-

* Vide Socrat. Scholast. lib. vi. c. 2—19.

† ὁ χρυσὸς τὴν γλώτταν καὶ τὸ στόμα Ἰωάννης ὁ Κωνσταντινουπόλεως ἐπίσκοπος. Photius, fol. 890.

‡ τί δὴ ποτε; ὅτι οὐ πολὺ τὸ μῖσος. καὶ γὰρ καὶ αὐτοὶ διδασκαλίαν ἔσονται ἀνδιδιγμῶν καὶ προσηγορίας τῆς ἐκκλησίας. καὶ ἡ περὶ ἐπίσκοπων εἶπε, ταῦτα καὶ περὶ πρεσβυτέρων ἀρμόττει. τὴν γὰρ χειροτονίαν μόνον αὐτοὶ ἀναβιβήκασι, καὶ τοῦτο μόνον δοκεῖσι πλεονεχέειν τοὺς πρεσβυτέρους. Vol. IX. p. 1574.

§ ὅτι οὗτο ὁ ἄνθρωπος ὁ πάντων μαλίστα καιρὸν ἐλάλει καὶ ἐπηγάγε καὶ ὁ μαλίστα συνέχευεν τὴν ἐκκλησίαν τοῦ τῶν χειροτονιῶν. Hom. xvi. p. 1611.

serves, "That it conduces greatly to the edification of the church, that the *πρεσβυτεροι*, ruling presbyters, should be apt to teach."* The "double honour" he understood to mean not merely respect, but the provision necessary to him who presides.† He also thought the portion was to be double, either to enable him to supply widows and deacons, or because he presided well.

He understood the grace of God which was in Timothy by the imposition of his hands, (2 Tim. i. 6.) not to be his office to rule and preach, but the influence of the Holy Spirit. The imposition of the hands of the presbyters, he deems the giving of the commission, but strangely and gratuitously affirms that Paul "*there speaks not of presbyters, but of bishops.*"‡ That there were no diocesan bishops, and that the same officers were indifferently called presbyters and bishops at that period, are certain. Yet this evasion was not worse than making *πρεσβυτεριον presbytery* an office, which Calvin favoured, with some of the Latin fathers. The same arbitrary interpretation of elders, *πρεσβυτεροις*, he adopted on Titus i. 5., "*he here means bishops.*"§ Jerom's views were contrary, and they are established by evidence.

Referring to the passages in the letters to Timothy and Titus, he assigns his reason for such interpretation in his first homily on the epistle to the Philippians. "To the co-bishops and deacons, What is this? Were there many bishops in one city? By no means; but he thus denominates the presbyters, for

they had hitherto held those names in common; the bishop was also called a deacon," or minister.|| He afterwards justifies such commutation of names of office in ancient times, by the custom in his own day of bishops writing to their "co-presbyters" and "deacons," and supposes that in former times each was, notwithstanding, distinguished by his proper official title. But how destitute of proof this assumption was, we have already abundantly seen. Also he acknowledges there had not been either deacons or presbyters prior to the appointment of Stephen and the other six, and has given it as his opinion on Acts vi.¶ that the commission was of a special nature, and though their duties were in the first instance ministerial, yet they were designed to be preachers and did go forth as such.

Isidore of Pelusium flourished in the first part of the fifth century, and having adopted the monastic life, he directed letters to men of various characters and in different stations, even to the emperor himself. Some officiously reprove in pungent language; others temperately answer the bishops, presbyters, and deacons, who sought his counsel. Being in no instance entire, they appear as extracts, or abridgments laconically written. He avows the deliberate purpose of speaking freely, and causing men of no sensibility to blush for sin; and if he should thereby suffer, it would be with the prophets, apostles, and saints, an event desirable

* *προς εκκλησιας οικοδομην και πολυ συν-
ταμι το διδακτικους ειναι τους πρεσβυτερας.*
p. 1605.

† *τιμην εβλαυθα την θεαπαιαν λεγει την των
αγγελικων χρηριαν* Ibid. This comparison of the *πρεσβυτερας* to him that leads in the choir, fitly intimates the parity of office.

‡ *ου πως πρεσβυτερον φησι εβλαυθα αλλα πως
επισκοπον.* 1 Tim. ii. 14.

§ *τους επισκοπους ενταυθα φησι.* In loc.

|| *συνεπισκοποις και διακονοις, τι τουτο; μίας
πολιως πολλοι επισκοποι ησαν; ευδαμως αλλα,
τους πρεσβυτερους ουτως εκαλεσε. τοτε γαρ πως
εκαπωνουν τοις ονομασι και διακονες ο επισκο-
πος ελεγετο.* In loc.

¶ *ουθεν ουτε διακοναν, ουτε πρεσβυτερον ειμας
το ονομα ειναι δηλον και φανερον. αλλα πως εις
τουτο εχηρολογηθησαν, και ουκ απλως ενεχειρισ-
θησαν, αλλα επευξαντο αυτοις γενεσθαι δυναμιν
—ουτως ενεχειρισθησαν ουτοι τον λεγον.* Acts
hom. xiv.

for him who was one of the multitude, *ἐν τῶν πολλῶν ὄντι.**

His numerous letters against simony show it to have been then a common vice. He charges it on Eusebius, the bishop of Pelusium, whom he admits to be *προεστως*, but denies that he, *ιερασθαι*, renders the spiritual service of priest.† The early corruptions of the hierarchy are sufficiently evinced in his letters, which accord with the state of the church after the erection of diocesan episcopacy, and the general adoption of the canons of the council of Nice into practice. He uses the words *ἐπισκοπος*, *προεστως*, and *ιερεως*, promiscuously for the same office; but the last of these words most frequently both for bishop and presbyter. Nor has a presbyter been found in the volume, who was not a priest. Deacons and readers are often mentioned, but neither archbishop nor patriarch has been observed. Yet he repeatedly assigns a pre-eminence to Peter above the other apostles. This work, though of small importance in the history of the church, is nevertheless, by its numerous, brief, and often singular expositions of difficult passages in the scriptures, rendered highly interesting. J. P. W.

A SERMON.

[By the late Rev. Chester Isham.]

HEB. xii. 25.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.

In this epistle the apostle enters fully into a comparison between the Jewish and Christian dispensations, and while in this compari-

son, he is continually bringing to view the superior excellence of the latter, he now and then expatiates on the aggravated guilt of those who rejected its heavenly offers, and the impossibility of their escaping punishment if they persevered in this rejection. His reasoning in relation to this subject, runs thus—"It is a fact that disobedience, even under the old dispensation, was frowned upon by God—Now if they escaped not who refused him that spake on earth much more shall not we escape if we turn away from him that speaketh from heaven. In other words, if men, in those days of comparative ignorance, when God spake on earth by Moses—when he revealed himself but partially and obscurely to the world—if men were thus punished for disobedience, how awful a doom must we receive if we remain impenitent and unholily; we who behold his brighter manifestations; we who hear his voice speaking to us from heaven in the person of his Son!"

In this reasoning, you will observe the apostle takes this principle for granted; namely, *the guilt of men is in proportion to the degree of light which is resisted*; a principle which recommends itself at once to the conscience, which is every where recognised in the Bible; a principle which runs through the divine administrations, and which will be acted upon in the day of final reckoning. In that day, to whom much has been given, of him much will be required. The pagan will be judged according to that knowledge of his duty which he enjoyed, or rather might have enjoyed, in a land of paganism. The Jew will be judged according to those special revelations which were made to him by Moses and the prophets, in addition to the information which was afforded by his unaided reason. The Christian, besides the knowledge which he has in common

* p. 664.

† p. 326.

with the pagan and the Jew, will be judged according to those higher and more glorious disclosures which have been developed by the gospel. In short, every one will then be judged according to the degree of light which here shone on the path of his duty. Taking this principle for granted, the argument of the apostle carries with it all the conclusiveness and force of a demonstration. He looked back on the comparatively dark economy of the Jews, and beholding the disobedient and rebellious under that economy, swept away, by the indignation of heaven, how *could* he doubt respecting the fate of disobedience and rebellion under the gospel? There was no room for doubt. He knew that since the Saviour had appeared and brought life and immortality to light, and warned men every where to repent and prepare to meet their God, they could not any longer mistake their duty, and must be alarmingly guilty if they did not do it.

I say they could not *any longer* mistake their duty. By this I would not imply that the apostle supposed that the Jews were necessarily exposed to any mistake on this subject. By no means. While holding up the superiority of the new dispensation, he never speaks to the disparagement of the old. That was established by the wisdom of God, and was sufficiently clear to lead all *honest* inquirers to a knowledge of the truth. It was the same, in its nature and design, as the new dispensation. It taught, though less clearly, the same great truths; revealed the same eternal, unchangeable law, and the same scheme of redemption for ruined man. The same Saviour which is now made known to us was made known to Adam in the garden, to the patriarchs, to Moses, to the prophets. The same Sun of Righteousness which now enlightens us, enlightened them:

the only difference is, they saw its twilight, we behold its full glory. The way of salvation has been always the same. Christ has been the hope and the rejoicing of the saints in every age. Those who lived before his incarnation, looked forward; we in these latter days, look back; we all meet in Christ; the hopes of the church all cluster around his cross. There the patriarch Abraham fixed his hope as well as the apostle Paul. Though they lived under different dispensations, and hundreds of years distant from each other, they were both saved in the same way, and they are now singing the same anthem in the heavens. In short, what I mean to say is, that the revelations of God to man have been the same as to their *nature* and *design* in every age; but as to their *clearness* and their *fulness*, they have been different. From the beginning they have continued to be more and more clear, and more and more full. Those which were granted to the Jews, though sufficiently clear, and sufficiently full, to leave them altogether without excuse for their sins, were however very obscure and very partial, compared with those of the gospel. They were the shadow of good things to come, rather than those good things themselves. But when Christ, the desire of all nations, came down, then the shadow vanished and the substance appeared; the stars retired, and the sun arose; and now of course the guilt of disobedience which was before great, was increased a hundredfold.

Having now guarded against misapprehension as to the nature or value of the old dispensation, we are prepared to consider more particularly that increase of light which attended the introduction of the new. And let us first go back in our thoughts to that day, and for a few moments contemplate this subject as it then stood. When our text was written, the gospel had

been ushered in, and Jesus had returned to the bosom of his Father. What had the gospel done for the world? I answer, first—*It had revealed plainly and fully the moral state of man.* It is true the subject of human depravity was well understood before the time of Christ, but it received, in his instructions and those of his apostles, an illustration which placed it beyond a doubt. I have come, said Christ, to save that which was lost. I have left my ninety and nine sheep feeding in their heavenly pastures, and have come into this wilderness to seek that which had strayed away from my fold, and which is ready to perish. Again, he speaks of himself as coming in the character of a physician, which implied that man was labouring under a dangerous malady; and he represents himself as coming to afford him a balm which would impart to his languishing, dying soul the vigour and bloom of immortality. Again, in his interview with Nicodemus he appears as an instructor, plainly telling him that man, in his unrenewed state, was poor, and wretched, and polluted, and could not stand before a holy God. I came down, said he, from heaven; I know what heaven is; I have dwelt there from eternity; I know what man is; I know that in his natural state he is altogether unfit to inhabit those regions of purity. Again he styles himself the Saviour of sinners—of those who had transgressed the divine law and brought themselves under its condemning sentence. This law he explained,—removed those interpretations which the pharisees had put upon it for the purpose of covering up its claims, rescued it from those traditions which had made it of no effect, and held it up to the world once more in its native majesty and strictness,—held it up as the only and the eternal standard of right and wrong in his Father's dominions, and as extending its

claims over all the thoughts, and feelings, and affections of the soul; and thus he exhibited to man the awful extent of his moral deficiency, showed him clearly how entirely depraved and ruined a creature he was in the view of heaven. The same thing was also strikingly illustrated by his sufferings. It is true that every victim which bled under the Jewish economy was designed to produce the same impression. But how feeble must have been the impression which was made by the sight of a bleeding beast, compared with that which was made by the groans and agonies of the Son of God. After this great sacrifice had been offered, it stood forth as a truth never more to be questioned, a truth to pass down with the clearness of the sun to all succeeding ages, that man was *ruined*.

The gospel had also revealed clearly *the way of salvation*. What had been merely shadowed forth under the Jewish economy had now been accomplished. Jesus had drunk the bitter cup—had opened a new and living way to heaven. The sinner's duty was now made plain, so plain that he could not mistake it. He no longer had occasion to ask,—“Where-with shall I come before the Lord? shall I come with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?” To such inquiries a voice from heaven would have immediately replied, ‘No, ruined sinner, I require no such offerings at thy hand: repent and believe on the Lord Jesus, and thou shalt be saved; look to Calvary and there see what has been done for thy redemption; go to the cross of Christ; there weep over thy sins, and pour forth thy supplications and thanks, and there I will meet thee as a sin-

pardoning God, and there thou shalt have a new heart—new joys—new friends—new hopes, and there thou shalt begin a new life and a new song.’ As soon as the Saviour appeared, repentance, and faith, and a holy life, were proclaimed abroad as the terms of salvation, and as the only terms on which man could be restored to the favour of God; and in the time of Paul, they had been explained and enlarged upon, and urged until they had become of all duties the most obvious.

Again; the gospel had disclosed *the highest and most powerful motives to obedience*. It had most unequivocally announced to man the momentous truth, that he is to exist for ever. This truth was indeed known before the time of Christ. David in view of the grave could say—“My flesh shall rest in hope, thou wilt not leave me in the grave.” But, enlightened as he was, and gifted as he was with the inspirations of God, how indefinite must have been his views of a future state, compared with those of the humblest disciple of Him who is the resurrection and the life. “I know,” said Martha, standing by the tomb of her brother, “I know that he shall rise again in the resurrection at the last day.” She had learned this of Jesus. He had every where declared, the hour is coming, in the which all that are in their graves shall hear the voice of the Son of God and come forth. He had brought life and immortality to light; revealed clearly an endless state of being beyond this transient one; taught the world that this is a state of trial, that of everlasting retribution. And now man went forth to act no longer as the insect of a summer’s day, but as an immortal, accountable being, with the eyes of heaven upon him, and the amazing realities of eternity before him; now he was called upon to live for eternity, to shape all his thoughts, and feelings, and

plans for eternity, called upon by the most commanding considerations which could be addressed to his hopes or his fears. On one hand, he saw the faithful, inheriting the promises—those who had here fought a good fight, and kept the faith, and overcome the world, exchanging their armour for the robes and the crowns of victory, and coming to mount Zion with songs and with everlasting joy upon their heads; and on the other hand, he saw the impenitent—those who had here refused to obey the gospel, sinking from those heights of glory into the world of eternal night, there to wail through years of never ending sorrow.

But this was not all. The gospel had brought another, and a very different class of motives to bear—motives without which the revelations of immortality, grand and overpowering as they are, could never have answered the purposes of human salvation. Man was lost, and how was man to be restored? his mind was enmity against his Maker, and how was this enmity to be slain? he had cast away the love of God, and how was this love to be enthroned again in his dark and rebellious bosom? Could the disclosure of hell do it? This would only stir up his fears, and blow his opposition into sevenfold rage. Could an act of forgiveness from God do it? But such an act could not be granted without sacrificing the principles of his justice and the rights of his throne. Here then was a barrier which prevented the mercy of God from flowing down to this world, and how was this barrier to be taken away? We are told that Jesus beheld the sinner lying in his blood, and pitied him; that he came down from his throne and dwelt among us, and bare our sins in his own body on the tree; thus magnifying the law which had been trampled upon, and all this that he might make such an exhibition of

the attributes of God as would charm the human heart back to love and obedience—all this that the sinner might look up to God and behold him in the undiminished lustre of all his perfections, reconciling the world to himself; that the ungrateful sinner might look to the throne of the Most High, and behold there mercy and truth, righteousness and peace, met together, and forming a spectacle so inviting, so moving, that as he gazed upon it, love might spring up, where all was before rebelliousness, and the beauties of holiness dawn where all was before darkness and disorder. O the length and breadth of the love of Christ which passeth knowledge!

Such were the motives to repentance which had been disclosed to those who lived in the time of the apostle. I trust you are now prepared to see the force of his appeal, "How shall we escape if we neglect so great salvation? For if they escaped not who refused him that spake on earth—much more shall not we escape if we turn away from him that speaketh from heaven."

I have been speaking of what took place in ages that are past. But this argument admits of a closer application. It is now eighteen hundred years since Paul and the men of his generation went into eternity; and all this time the evidences of Christianity have been multiplying, and light has been breaking in from every quarter on the path of man's duty. With what an emphasis then can I on this age ask, How shall we escape? It is true we have not seen with our own eyes the wonderful facts recorded in the New Testament; nor is it probable that all those whom the apostle addressed had seen them—those who *had*, could indeed rely on the testimony of their senses; whereas we must rely upon the testimony of others; and for this reason, the

evidence may come to our minds in a shape less *vivid*, less *impressive* perhaps, but no less *certain*. You may never have seen with your own eyes George Washington, but can you doubt whether such a man has existed? No more can you doubt as to the truth of the facts recorded in the gospel history.

But there has been, in fact, a great increase of evidence since the time of the apostles, which the men of that age could not, from the nature of the case, possess. An objector then might have said, 'This religion after all may be a mere imposition, and though we cannot discover its falsity, yet it may be discovered by future investigation.' But no man can make this objection now: for I ask, what means the fact that this religion has stood for eighteen centuries; and that too when its evidences have been sifted again and again, by friends and by foes; when thousands in every age have been arrayed against it—thousands who have ransacked earth and skies in search of means to destroy it, and who have all along been exhausting upon it all the resources of ridicule, and argument, and eloquence? What means the fact that this religion has survived—nay, that it has gathered fresh strength and new glory from every attack of its enemies; and this too when it has been armed with no sword, no weapon of terror? There is now but one supposition to be made, and that is the supposition of its *truth*.

We are informed that in an assembly which had come together in Jerusalem, to decide on the question whether Peter and his companions should be put to death, a man, by the name of Gamaliel, thus addressed them. "I say unto you, refrain from these men; for if this counsel or this work be of men, it will come to nought, but if it be of God ye cannot overthrow

it." Could the members of that assembly now rise from their graves, and behold this religion rising, and spreading, and filling the earth with its glory,—what would they think?—what would they say?

I might also dwell on the fulfilment of prophecies. I might show how every thing has since happened as the Saviour foretold it; but on this topic I need only refer to the effects of his gospel on the world. He declared that just in proportion as his religion should be loved and practised, men would be made holy and happy, and earth would put on the aspect of heaven. The men of that day heard this declaration, but it was reserved for future generations to see it fully verified. *We* know that wherever this gospel has been heartily embraced, there the depraved children of Adam have been assimilated to angels and to God. We know that since Christ ascended on high, an innumerable company have embraced his religion, and have found it every way adapted to their desires as immortal beings, to their characters as perishing sinners, and to their wants as strangers in this land of sorrow. We know that they have been supported by its consolations, living and dying; and that while animated by its hopes, they could smile at affliction—they could smile at the tomb. We know that it has been their song in this house of their pilgrimage, and their triumph in their last agonies.—Here again, a flood of evidence comes pouring down upon us, which in the days of the apostle had only begun to accumulate.—Consider too that human knowledge of every kind has been rapidly advancing, and thus, by strengthening the powers and extending the views of the mind, has prepared it to see more clearly the evidences of Christianity, and to understand more fully its own obligations and duties. Consider too

our superior privileges as members of a Christian community. Those whom the apostles addressed had grown up either Jews or pagans, and of course had become confirmed in all the habits of thinking and feeling peculiar to those systems. But how different is the case with us! The first breath we drew was in a Christian land—a land where the tidings of redemption were brought to us in our cradles, where the story of a Saviour's love is associated with our earliest remembrances, where the first language that was taught our infant lips was perhaps that of a prayer to our Father in heaven, where the first music that saluted our ears was perhaps that of a song of Zion, where we have been surrounded with shining examples of piety—men walking with God and ripening for glory, a land where the special influences of heaven have been descending, where God has been present by his gracious visitations, where hills and valleys have echoed with the praises of ransomed sinners, where we have seen all about us, friends and acquaintance, pressing into the kingdom, and where we have been urged by all the entreaties which friendship and affection and the word of God could suggest to lay hold of the same everlasting blessings.

What will become of *us*, if we die without holiness? If we are still in a state of impenitence, and if our sins are to be estimated by the light we have resisted, what an awful amount of guilt have we contracted, and what a dark and mighty accumulation of wrath has gathered over us! Sinners above all who have lived and died in this sinning earth—guilty above all the guilty generations who have ever passed through this land of probation to the bar of God—destined soon, unless we flee to the blood of sprinkling, to behold them all rising up in judgment and condemning us—O what will become

of us if we die in our sins? Better, far better for us, had our lot been cast in the shadow of death; nay better for us had we never been born. The time will be, when we shall call for death, but he will not come; and then we shall curse the day of our birth, and say of it, "Let that day be darkness; let not God regard it from above; let not the light shine upon it; let a cloud dwell upon it, and the blackness of night terrify it." How shall we escape? Those who abused their privileges eighteen centuries ago, escaped not; nay, those who lived hundreds of years before the day-spring from on high visited our world, and who abused the privileges they then enjoyed, escaped not. Could we look into the eternal prison, we should find them all there;—and there we must go if we die in our sins, and "if there be in that world of despair a place of intenser darkness, where the wrath of the Almighty glows with augmented fury, in that place we must dwell." If there be groans there, which swell above the rest by their louder tones of agony; such groans must escape from these bosoms. Have you never trembled, my impenitent friends, at the thought of going from this land of light—this gate of heaven, to that place of woe, and of carrying with you to that place a remembrance of your sabbaths—of the invitations of redeeming love—of the entreaties of friends, and their prayers, and their tears in your behalf? Why then will you take another step in that downward course? why will you, when Jesus stands ready to welcome you to his arms, to blot out your sins, and to make your exalted privileges the means of raising you to higher seats in glory? Come then, ye ruined souls, ye who have abused the richest blessings which heaven has yet lavished on ruined man, come with all your guilt, and cast yourselves on the mercy of God. Come now

in this *day* of mercy. To-morrow may be a day of darkness—a day of wrath. Refuse not Him that speaketh—Him that speaketh to you now from his word—from heaven—from hell.

To the Editor of the Christian Spectator.

I HAVE met with a sermon, lately preached at the South, on the doctrine of the saints' perseverance. It contains much excellent matter, and will no doubt produce conviction in unprejudiced minds. But there is an argument against the doctrine in question, frequently drawn from the parable of the ten virgins, which the preacher thought it incumbent on him to refute; and this he does in the following manner.

"That the foolish virgins were not believers, appears, 1st; From the very title that is given them. Foolish, in the language of scripture, is the same as wicked. A foolish virgin then, is a wicked virgin, or an ungodly professor. 2dly; But they had no oil in their lamps [vessels]. What is the lamp of a professor? It is his profession, or badge of discipleship. What is the oil that feeds the lamp? It is vital piety, or the renovating and sanctifying influence of the Spirit. But these foolish virgins had no oil in their lamps. Then they had no piety; consequently, could not have been believers. But you will ask why it was said that their lamps were gone out; must they not *once* have burnt and *given light*? Certainly; but a lamp may burn brightly for a short time without any oil. If the wick be lighted, there will be a very bright temporary blaze,—brighter, perhaps, while it lasts than if there were oil in the lamp. This very elegantly represents hypocritical professors. They seem, for a time, to be all zeal, all love, all

praise, all fire, and as if they would immediately take heaven by violence; but soon return, &c."

This is ingenious, and certainly as conclusive as the reasoning it opposes: it meets the objector in his own fashion. But were it not better to show the simple meaning of the parable, instead of meeting one unsound argument with another equally unsound.

As to this allegorizing the scriptures, it would seem that the abuses to which it is liable must be obvious from a single specimen; and that it could gain credit only with the simple and unlearned. But this is far from having been the case either in ancient or modern times. Even so learned a man—I do not say so good a critic—as Dr. Adam Clarke, finds in the parable of the ten virgins the very same evidence that saints "fall from grace" which our preacher so ingeniously sets aside in the foregoing quotation. If the reader will look into his commentary he will there learn that, *virgins* denote the purity of the Christian doctrine and character,—that *bridegroom* denotes Jesus Christ,—*feast*, the blessedness of his kingdom,—*wise and foolish virgins*, those who truly enjoy and those who only profess the purity and holiness of Christ's religion,—*oil*, 'the grace and salvation of God,'—*vessel*, the heart, in which the oil is contained,—*lamp*, the profession of enjoying the burning and shining light of the gospel of Christ,—*going forth*, 'the whole of their sojourning upon earth.' Of course, when he comes to the words, *our lamps are gone out*, Dr. C. concludes, that those who hold to the perseverance of the saints, are in a palpable error. "So then," he says, "it is evident that that they were once lighted. They had once hearts illuminated, &c."

It is not much to be wondered at that Dr. Clarke, as a critic, sometimes quarrels with his own principles. Speaking of Samson's be-

ing made a type of Christ, of which he disapproves, he takes occasion to remark that "by a fruitful imagination, and the torture of words and facts, we may force resemblances every where." Of the justness of this remark, he, as we have seen, has just given us a proof from his own commentary.

Perhaps no part of the scriptures has been more abused by false interpretation than the parables, and no parable more than this. On a future occasion I may attempt an exposition of it; and in the meantime, since I have made a beginning, suffer me to add a few more specimens of exegesis similar to those above.

Origen, who was the father of mystical interpretation, taught that the scriptures contained three senses, the literal, the allegorical, and the spiritual, the last being a sense still more recondite than the allegorical. He carried his system to an extreme length, spiritualizing every thing, even to the minute parts of the victim offered at the altar. Subsequent fathers followed him, though, perhaps, with less extravagance. Examples every where might be collected from their works: but a few will suffice.

Let us hear then the ancients.—The two women who came to Solomon, contending for the living child, (1 Kings iii. 16,) as Jerom supposes, represent the synagogue of the Jews and the church of Christ, contending about the child, Jesus. Augustine makes them signify the Catholic church and the Arian and other heresies, which divide Christ in two. Ambrose makes them denote faith and temptation.

Day unto day uttereth speech, and night unto night showeth knowledge. Ps. xix. 2.—According to ancient exegesis, the first mentioned day means Christ, and the second, divided into twelve hours, denotes the twelve apostles. This interpretation is wonderfully confirmed

by the words of Christ, 'Ye are the light of the world.' *Day unto day uttereth speech*, then, represents Christ imparting instruction to his apostles. *Night* in the first place, signifies Judas, and in the second, the Jews; to whom Judas showed knowledge when he gave them a sign by kissing Jesus. Others understood the word *night* to mean the deep obscurity of the scriptures, an interpretation very consonant to their mystical hermeneutics.

Behold, I am gathering two sticks. 1 Kings xvii. 12.—Respecting these words of the widow with whom Elijah lodged;—You see, my brethren, says Augustine, that inasmuch as she did not say three sticks, nor four, nor simply one, but *two sticks*, she did it because she received Elijah as a type of Christ, and by gathering two sticks signified her desire to understand the mystery of the cross; for the cross of Christ was formed of two sticks; &c.

Again; The ravens which fed Elijah were the Jews, crying with shrill voices, Crucify him, crucify him. The two she-bears, that tare the forty and two children, were invisible and spiritual beasts, evil spirits, sent forth upon the wicked children of this world. Samson's

foxes were heretical teachers—persecutors of the church—and perhaps a hundred other things; for there is no end to these fancies.

"Many of the ancients," said Calvin, "treated the scriptures as if they were a ball to be beaten to and fro." The principles they adopted served as well for the enemies of truth as for its friends, and to defend the Christian doctrines, allegory must be arrayed against allegory without profit and without end. Thus the scriptures, instead of being the subject of sober investigation, became a sort of fairy land, where one set of shadows must be conjured up in order to conjure another down.

But these false principles are now generally discarded. It is surely time they were altogether laid aside. Yet I have heard, within a few months, from very respectable pulpits, specimens of exegesis which would have done no discredit to Origen himself. To those who have the wisdom and understanding of the ancients, the σοφίαν καὶ τὴν with which they supposed themselves endued, these allegorical or anagogetical expositions may be instructive, but to me who am gifted with no such penetration they minister little to edification.

A WAYFARING MAN.

MISCELLANEOUS.

[The following paper was lately read before a literary Society; and several gentlemen who were present on that occasion, having expressed a desire to see it published in our miscellany, a copy has been obtained for that purpose.]

ON THE MUTUAL INFLUENCE OF THE MIND AND BODY.

THE materialist, perceiving that the powers of the mind often in-

crease or diminish with those of the body, concludes that the mind is an organized system of matter. On the other hand, he who feels that this were a degradation of the noblest part of man, in rejecting the conclusion, almost seems to forget that the premises are true; and descants on the spirituality, dignity, and native energy of the mind, as though it were indeed a

pure etherial essence, not influenced or limited by any connexion with matter. If however we would take the proper course, we ought, whilst we maintain in theory the immortality and spirituality of the soul, to be materialists in practice; for although we should concede that the mind is immaterial, yet we cannot deny that it is connected with matter, and as much influenced by that connexion as though itself were material. And although mind has its own peculiar laws, which it does not share with matter, and matter those which it does not share with mind, yet there are other laws pertaining to their union which affect them in common; so that rarely can any great change occur in our physical constitution, without affecting the mind, or in the mind without affecting our material constitution.

This fact, thus generally stated, is acknowledged by all—but by few are its important consequences either fully discerned in theory or regarded in practice.

On the present occasion, while addressing an assembly convened for literary purposes, it will not, I trust, be deemed inappropriate briefly to discuss a subject so intimately connected with the interests of literature and of science. And although in pursuing this investigation, there may be little room for the excursions of fancy, or for the embellishments of style, yet to exchange some degree of elegance for greater utility it is hoped will not be deemed inexpedient.

With this apology for the plainness of what may be offered to your consideration, I shall proceed by a variety of arguments to illustrate the importance of a familiar acquaintance with the laws which regulate the union of the mind with our material constitution, not only to the men whose professional duties call for such investigations, but to all who desire to cultivate, with

entire success, the intellectual faculties with which they have been so amply endowed.

The proof that the mind is affected in its character and modes of action, by corporeal connexions, is clear and unequivocal. We may see it in the intellectual character of different nations, as affected by physical causes. Certain varieties of temperature favour pure intellect and the exact sciences: in others these are scarcely found, but imagination predominates and gives rise to a literature, bold, fiery, and vivid. In conformity with this, is the testimony of Sir William Jones. “To form,” says he, “an exact parallel between the eastern and western worlds, would require a tract of no inconsiderable length. But we may decide on the whole, that *reason* and *taste* are the grand prerogatives of European minds; while the Asiatics have soared to loftier heights in the sphere of *the imagination*.”

The same truth is illustrated by that variety of national intellect which appears at different periods of the history of the same nation, as various physical causes predominate. It appears also in the effects of any general alteration of modes of living, and in the general introduction or exclusion of any article of diet. Changes such as these may affect the physical constitution of whole generations, and with it their mental character. In short, we see that no general change of physical constitution can take place, without a corresponding change of national intellect; so intimate is that connexion of mind and body which has been established by the Creator.

But these causes of influence so extensive, are not subject to individual control. And though speculations concerning them may be curious and interesting, yet they are not equally practical in their tendency.

Let us therefore, that we may derive lessons of practical benefit,

contemplate the same truth as illustrated by the effect of physical causes in diversifying and changing the mental character of individuals. We may observe in the first place that capability of emotion, and of intense feeling, depends, much on the physical system. There are states in which all glow of feeling is impossible, and in which, although the mind perceives the propriety of emotion, and of what kind it should be, there is an absolute and invincible necessity of remaining unmoved. The perceptions of intellect in this case are like the rays of the moon, under a clear wintry sky—illuminating indeed, but not warming or comforting the solitary wanderer on his way. These negative states of the mind are found not merely in those who are cold and unfeeling by nature, but in minds of the most delicate structure and of the most exquisite native sensibility. And as it is the power of feeling which impels the intellect through undiscovered regions, originality, invention, and a lively imagination, depend much upon changes in our physical constitution. When the mind is invested with a glowing atmosphere of feeling, its movements are free and powerful, and all its conceptions are characterized by a corresponding vividness and ardour. Indeed, in minds otherwise equal, the impulse of ardent feeling will make one bold, original, and inventive, whilst the absence of it will leave the other tame and spiritless, even though richly stored with the discoveries of others. For the mind is a machine of exquisite construction; and feeling, or passion, is the moving power: without this, the native *vis inertia* of man will predominate, and its movements will be slow and inefficient.

In addition to this indirect influence of feeling upon intellect, as varied by physical causes, is a direct influence of our bodily constitution on the mind itself. Vivacity

of intellect, rapidity of execution, ease of effort, and extent of acquisition depend much on the states of the bodily organization. Matter can quench, if it cannot kindle the fire of genius, and cause that mind to plod along its toilsome way, which, in other circumstances, would soar as on eagles' wings.

Again; our social affections and our moral emotions depend much upon the state of our physical constitution. Selfishness, suspicion, want of cordiality, and distrust, often result merely from physical changes. No doubt there is an original difference of constitution which causes those varieties of social character which are found among men; so that some are constitutionally more amiable, affectionate, and generous, than others. But this is not all: physical causes effect great changes in our social and moral feelings, in addition to this native difference of character, such as I have already specified; and by thus changing our social and moral feelings, they affect also our intercourse with society. Selfishness, suspicion, and distrust diminish the kind feelings of others towards us, and want of cordiality creates distance and reserve. As a consequence, cheerful and constant action ceases, influence is lost, and despondency ensues.

All these feelings are not in such cases strictly moral, nor are we accountable for them, except as we are accountable for inducing that state of physical organization from which they result. They are the offspring of a diseased mind, and cannot be shaken off whilst the physical cause remains. Every physical state of the nervous system, has a correspondent state of mental emotion, and to remove the latter the former must be changed. We might as soon expect through a coloured medium, to receive the light of heaven, pure and unchanged, as to expect that the mind in

this perverted state will transmit to us unaltered representations of things as they exist. We see all things in a false light; our judgments are false, our feelings are perverted, and ourselves miserable without reason.

From the preceding remarks it is plain that *decision of character* depends much on the physical state of the system. This quality of character, as Foster has ably shown, depends chiefly upon three things; first, the ability of judging with rapidity and correctness, and the habit of relying with unshaken confidence on such judgments; secondly, such a degree of ardent feeling as shall ensure the constant and immediate execution of the decisions of the judgment; and thirdly, moral courage, such as shall render the mind, whilst in action, fearless of the opinions, censure, or ridicule of opposers. But all these traits of character, as we have already shown, are affected by the physical changes of the material system. Personal experience, or observation, will recall abundant illustrations of this fact. Let those speak who have been the subjects of such a transformation in this respect as to become almost new men; who, from a state of vacillation, timidity, and indecision, have risen to ease of conception, energy of execution, and a fearlessness of pursuit after noble objects, merely through the influence of physical changes. Or let those speak, who, through the influence of such changes have become mere shadows of themselves, and who remember without hope those days of energetic, decided action, which caused a delightful consciousness of power and efficiency, never to return. This consciousness of power and efficiency is one of the most exhilarating sensations of the soul. She seems to realize her glorious destinies, and to exult therein; she ranges the field of noble vision unencumbered, and ex-

cutes her conceptions with cheering success. How diverse from that semi-vegetable state of passive acquiescence, or empty desire, or fruitless effort, to which this same soul by changes merely physical may be reduced!

Many of the peculiarities also of literary and sedentary men, commonly ascribed to the necessary and direct influence of their studies upon their minds, do in fact result from their studies only through the indirect influence of those studies upon their physical system, and might with proper care be avoided. Some of these peculiarities are, a want of social feeling, a limited range of conversation, and an indisposition to enter freely into the common interests of life. We all know that when susceptibility of emotion is diminished, the mind naturally turns to subjects purely intellectual, the discussion of which requires no excitement of feeling. And whilst in this state of mind an effort to sustain a conversation which requires an interchange of sympathetic feeling harasses and exhausts us. And this accounts for the fact that the conversation of distinguished scholars, is so often merely intellectual, and without a tinge of feeling. And we see why men of inferior abilities, but of strong feelings, are in conversation so much more attractive than scholars of superior minds, whose conceptions are clear but cold, definite but unfeeling.

But although physical causes have so extensive and important an influence upon the mind, though they so often weaken and disorganize its powers, yet no mental diseases are so little understood as those originating in a physical cause, none excite so little sympathy, none are more real, and none give rise to more exquisite suffering. The unhappy victim is perhaps ridiculed, or if not ridiculed, passes long and wretched hours in the miserable world, presented

through the medium of a diseased mind, till death sweeps him and his sorrows, to the land of forgetfulness; yet while the physical cause continues its influence, a man might as well attempt to heap Pelion on Ossa, as to remove from his burdened mind the pressure of dis-tempered imaginations. Let those testify, upon whom dyspepsia has laid her leaden hand, quenching the fire of feeling and imagination, checking the flow of intellect, and haunting the mind with spectral apparitions of unreal evil.

Nor are the evils resulting from this source limited to individuals. They affect the nation and the church. How many minds of the first order have been shorn of their lustre and deprived of half their power. How many men of great promise have been rendered uncertain and periodical in their efforts, often failing in times of greatest need. How many have just trod the stage of life, gathered their early wreaths of honour, and excited the hopes of friends and country, and then slept lamented in a premature grave. Look at our clergy, our literati, in short, at all our sedentary men of literary or scientific pursuits, and how prevalent is the fashionable disease called dyspepsia, with its attendant remedies, diet, starvation, journeys, voyages, and exemption from labour. Indeed the fragile tenure by which we hold so many of those who are acting or coming upon the stage of action, is one of the alarming omens of the day. Often as the church has been called to mourn her sons, she has in prospect scenes of augmented sorrow.

Besides, in all professions the standard of acquisition is raised and will continue to rise. The years and the extent of study are increased, and many a young man fails because of the length and labour of the way.

But this evil is not inevitable. The most dangerous circumstances relating to it arise from the fact that its nature and origin are unknown to most of its victims until a thorough cure is hopeless, so that they can only alleviate what they cannot remove. Timely knowledge of a few simple principles, increased by experience, would have enabled them to escape the rocks on which they were wrecked, and to have made good the desired haven. But the evil, gradual and deceitful in its progress, often promising good when nearest to its fatal results, gives warning of its presence only when the foundations of ruin are deeply laid. Often, as the crisis approaches, the mind seems to receive unwonted vigour. Its vivacity and perspicacity are increased, its powers of invention augmented, and its interest in the subjects of contemplation disproportionate and absorbing. New ideas seem to flow upon the mind, glittering with unwonted brilliancy, and seemingly of immense importance and perfect novelty. The mind seems to revel in the luxury of successful effort, and to be so absorbed in the subject as no longer to be its own master. It seems to be given up to the tide of inventive imagination, which bears it along through scenes of novelty and wonder. In this state the powers of the mind are really augmented, and it has more than its usual originality of conception. But the objects of its perception have by no means that disproportionate importance or novelty which the mind is disposed to attach to them. And the whole state is often produced by the last desperate efforts of a diseased mind. We have similar bodily analogies; often in the insane hours of those whom disease is bearing to the gates of death, there is an increased energy of muscular action, which only indicates the power and dan-

ger of the disease. So, often after such periods of unhealthy mental excitement and mental reverie, there are periods of darkness and prostration. The powers of the mind are inert; all interest in ordinary pursuits is lost, and it seems rather to vegetate than to live. There is no energy of conception, no grasp of intellect; and the gates of the mind seem to be opened to that flood of strange, and dull, and gloomy imaginations, which flows through uncontrolled.

How common these periods of mental hallucination are, I cannot say. They can be understood only by experience, and those who have not felt them may not recognise the likeness. Many however, I am confident, experience the relapse and depression of which I speak, although they may not experience the mental elevation. But I have often noticed in the accounts given by others of their mental operations, descriptions of events similar to what I have described, and evidently the result of the unhealthy and preternatural action of the mind. I doubt not that often in poets, who are proverbially a "genus irritabile," that is, nervous to a high degree, many of the periods of inspiration, as they seem, are of this kind—preternatural and exhausting, and preparing the way for depression and gloom. And in the lives of scientific or professional men, I have noticed similar instances. Henry Martyn, after incessant study, and philological research, says of himself, "I scarcely know how this week has passed, nor can I call to mind the circumstances of one single day, so absorbed have I been in my new pursuit; I remember however, that one night I did not sleep a wink. Knowing what would be the consequences the next day, I struggled hard and turned every way, that my mind might be diverted from what was before it, but all in vain. One discovery succeeded another

so rapidly, in Hebrew, Arabic, and Greek, that I was sometimes almost in an ecstasy. I do not turn to this study of itself, but it turns to me and draws me away almost irresistibly. Still I perceive it to be a mark of fallen nature to be carried away by a pleasure merely intellectual, and therefore while I pray for the gifts of his Spirit, I feel the necessity of being earnest for his grace." In other places he speaks thus of some questions in Hebrew philology; "I have read, or rather devoured the four first chapters in the Hebrew Bible, in order to account for the apparently strange use of the two tenses, and am making hypotheses every moment when I walk, and when I wake in the night;" and after specifying some of his discoveries, he thus proceeds: "If I make any other great discoveries, and have nothing better to write about, I shall take the liberty of communicating them." Who does not regret that this excellent man did not perceive that this state of things was to be ascribed, not to a fallen nature, but to a violation of the laws of the mind, and that this preternatural increase of power and interest was preparing the way for darkness and despondency. Nor were the discoveries which in this state of mind seemed so important, in fact as valuable as they appeared to his excited imagination, though actually of some consequence. Accordingly, soon after, we find him writing thus; "My discoveries are all at end. I am just where I was—in perfect darkness, and tired of the pursuit."

A similar instance of the excited action in a diseased mind occurred during the life of the late Professor Fisher. He has described it, as a state of augmented power and activity in the exercise of all his faculties scarcely credible, and it occurred during a period of great physical debility. His own words are these; "To whatever subject I

happened to direct my thoughts, my mind was crowded with ideas upon it. I seemed to myself able to wield the most difficult subjects with perfect ease, and to have an entire command over my own train of thought. I found myself wonderfully inventive; scarce a subject presented itself, in which I did not seem to myself to perceive, as it were by intuition, important improvements. I slept but a part of the night, my mind being intensely occupied with planning, inventing, &c. All the writing that I did was done in the utmost hurry. Ideas crowded upon me five times as fast as I could put down even hints of them, and my sole object was to have some memorial by which they might be recalled. I was employed the whole time in the most intense meditation; at the same time, thinking never seemed to me to be attended with so little effort. I did not experience the least confusion or fatigue of mind. My thoughts flowed with a rapidity that was prodigious, and the faculties of association, memory, &c. were wonderfully raised. I could read different languages into English, and English into Hebrew, with a fluency which I was never before or since master of. During the whole time, though I was in a low state of health, I never felt the least pain or fatigue of body."

His mind in this state, as is usual, clothed all the objects of its conception, with a deceptive and disproportionate importance, and seemed to be entirely absorbed in the world of its own creations.

In conversation with other distinguished individuals, I have found that they have experienced sensations similar in kind if not in degree. And I doubt not that in most minds of the highest order, and of the most exquisite construction, if not in all, there may be induced by excessive mental action, united with physical debility, a similar state of mind. To those

who, through want of experience, cannot distinguish this state from the glow and excitement of a healthy mind, there is something in it peculiarly dangerous. For, encouraged by this transient augmentation of power, and by the apparent rapidity of their progress, they trespass upon the mind till exhausted nature fails. So did Kirke White: and he sleeps in an early grave. There is a state of mental power, resulting from the combined effect of perfect physical organization, and the harmonious action of all the powers, which much resembles this state of unnatural excitement, and with which it might easily be confounded by the inexperienced—although an attentive observer of the causes, circumstances, and nature of the two states might distinguish them with ease. The greatest danger however is always to be encountered by the inexperienced, and before he gains wisdom and discrimination, it may be too late.

It cannot therefore be denied that a proper investigation of this subject is of great importance to the intellectual world. Prudential maxims on all other subjects are often inculcated with diligence, from childhood; but how many remain ignorant of many of the simplest laws of our physical and mental constitution, till they are compelled to learn them by the miserable and irremediable evils which their transgression has caused. How many can look back and see the time and place in which the seeds of fruitful miseries were sown ere they were aware. They knew indeed that all was not well, but knew not precisely the origin of the evil. A few simple rules, a few explanations of the nature of things, might have saved them months of mental transgression, and years of consequent calamity. And are the principles which regulate this subject so abstruse that they cannot be stated and understood.

not merely by men of professional skill, but by all who are beginning to encounter the dangers of a studious and sedentary life. Would it be in vain if some one, taught by experience and enlightened by scientific inquiry, should communicate, by lecture, or in a treatise, those principles which might illustrate the subject to the young student, warn him of the dangers of the way, and enable him to understand his own mental and physical experience in season to avert impending dangers? Mankind I know in youth are thoughtless, and little inclined to reflect or to use precaution, or to resist the demands of appetites and passions. But a knowledge of principles will assist any one in practice, when necessity calls upon him to reflect and to use precaution; whereas he who is ignorant of these principles cannot become wise except by ruinous experience.

Is this subject unworthy of the attention of those who direct our literary institutions? In many of its forms I know that it is not tangible by precepts and penalties. Yet certainly much could be done, by the use of moral influence and by the diffusion of correct principles—and in some cases it might even become a matter of legal regulation.

It was well for Greece that athletic exercises were honourable. Muscle indeed is not mind, but it is the support and the instrument of mind. And it would be well for us if these exercises, or some equally efficacious, were more in vogue among certain circles in our own country. Some of the transatlantic literati seem to have participated in these views. Peter in his letters has the following passage which I hope to be pardoned for reading. He is speaking of a circle of literary men, most of whom were somewhat advanced in years. "I was not a little astonished when somebody proposed a trial of strength in leaping. Nor was my astonish-

ment at all diminished when Mr. Playfair began to throw off his coat and waistcoat, and to prepare himself for taking his part in the contest, and indeed the whole party did the same, except Jeffrey alone, who was dressed in a short green jacket, with scarcely any skirts, and therefore seemed to consider himself as already sufficiently 'accinctus ludo.' I used to be a good leaper in my day, but I cut a very poor figure among these sinewy Caledonians. With the exception of Leslie, they all jumped wonderfully, and Jeffrey was quite miraculous, considering his brevity of stride. But the greatest wonder of the whole was Mr. Playfair. He also is a short man and cannot be less than seventy, yet he took his stand with the assurance of an athletic, and positively beat every one of us. I was quite thunderstruck, never having heard the least hint of his being so great a *geometrician*—in this sense of the word."

It might perhaps be esteemed strange to find our American presidents, professors, and other literati, trying their strength by leaping, or by hurling the discus; but, may it not be, that if such were the fact, it would indicate the triumph of good sense over prejudice? One thing is certain,—that there is a marked change in the character of our learned men since the days of our fathers as to health, and capacity of long continued effort. The causes are various. Changes of society, modes of living, and other similar causes, added to the increased requisitions of a preparatory course, may account for the change. But, be this as it may, there are yet in operation no measures which shall avert these evils. And such a course of education as shall include a proper cultivation of the physical powers, as an auxiliary in obtaining the highest degree of mental greatness, is as yet a desideratum; although individuals, or single institutions

may be aware of its importance. But we may hope to see the day, when so much attention shall be devoted to this subject that the road to literary and scientific greatness shall no longer be marked with traces of pilgrims ruined by the dangers of the way, but shall lead those safely who tread its ascent, to the summit of their hopes.

To the Editor of the Christian Spectator.*

THE rapid increase of crime, both in Great Britain and the United States, has led to much discussion on the mode of prevention, and many plans for the improvement of the criminal code. They have had a happy effect in diminishing severity where severity was useless, and in preventing, to some extent, the evils which prisons themselves produced. But still crime increases, and still the politician and the philanthropist, and above all, the Christian, are called to new regrets at the failure of promising plans, and new efforts to check the swelling flood of iniquity, and especially of juvenile iniquity. The phrase, "childish innocence," must soon be banished even from the world's vocabulary, and "juvenile delinquency" is already used quite as frequently. Whatever the value of the improvements already made, and it is by no means small, one radical error seems to pervade the estimates of most of those concerned. They seem to speculate upon human beings as if they were inert bodies, to be acted upon, chiefly at least, from without, and to calculate their motions on the mechanical principle of counter-acting forces. If a man can gain to a given amount, by stealing, and we can produce a greater loss, by means of the punishment we in-

flict, they conclude we shall prevent stealing.

Unfortunately, facts are quite opposed to this theory. We will not rely on the evidence afforded by the entire failure of laws constructed on these very principles, or the frequent instances in which the heaviest penalties, or even death itself, has not been sufficient to prevent a theft in which almost nothing was gained. We will only refer to the fact, that in many dangerous occupations of life, it is deemed wise to encounter considerable hazard for a small immediate object. "How could you be so unwise," said an officer to a soldier, about to be executed for theft, "as to hazard your life for a crown?" "I hazard it every day," replied the soldier, "for five pence." We wish to go deeper, and if possible to test the principle of the calculation, on which many plans for the prevention of crime have proceeded.

Even a heathen poet could say, "*Video meliora, proboque,—deteriora sequor*," and the experience of every man tells him, that with the fullest knowledge of his duty and interest, he sometimes does that which he is convinced will be injurious. Why is this? It is simply because we are beings in whom passions, and appetites, and sentiments, are the moving power, and reason is only the balance wheel to direct and regulate our movements; and if any cause increase the power to a high degree, it will prevail for the moment. Indeed we do not usually act upon calculation of profit and loss. If we wish to cease to do evil and learn to do well, it is not by a mere effort of reason that we accomplish it. We are compelled, notwithstanding the boasted power, of that faculty, to act through our sentiments and passions, to array one desire against another, to check one passion by means of another, and to bring one

* From a Correspondent in London—dated Jan. 1826.

object into view to exclude another, which cannot even be looked upon with safety. In short, we are often obliged to deal with ourselves (mortifying as the truth is) as we should with a wayward child.

If this be the case with men, whose minds have received a high degree of intellectual and moral culture, and are filled with the best principles early implanted,—if even gross criminals are sometimes found among these, what can we suppose will be the case with those in whom the reasoning and moral powers have scarcely been exercised, and have never been enlightened, as is very generally the case with criminals,—in whom the inferior and animal passions have been suffered to riot and rule, without any check but that which they have given to each other? The force and direction of these passions is an element in the calculation referred to, without which the whole result will be deceptive; and this varies inconceivably in different individuals. In one man natural timidity or fear will be sufficient to overcome a feeble spirit of revenge. In his neighbour it will be entirely inadequate. In another person you may find a spirit of cruelty, or bravado, that will prompt him to murder, even for its own sake, and which scarcely knows the emotion of fear. Now how can any single punishment operate to restrain each of these from murder?

Without resorting to other illustrations, which will readily occur to every one, I think we shall be obliged, after every experiment which philosophy can devise, or philanthropy execute, to admit the result which the scriptures teach us, by implication at least, that *no code of criminal law, no variety, or severity of punishment, will be sufficient of itself to check the progress of crime. It must be effected*

by other means. Look back to that system of government which was devised by infinite wisdom, and carried into effect by almighty power. Watch the progress of the Israelites through the desert, and learn the inefficacy of the most terrible punishments. Fiery serpents were sent to destroy them,—the plague came and swept them away,—the earth opened and swallowed the offender, and yet Israel “sinned more and more.” Nay, how many do we see around us in a Christian land (and such were some of us) who fully believe the reality of future punishment, and yet go on in sin. The terrors of that awful prison of God’s wrath are not adequate to deter men from sin, and when its vials are poured out upon their heads, they “curse God and gnaw their tongues for pain.” The pains of eternal death work *no reformati*ons. What then can be expected from the feeble inflictions of man? The criminal code may serve, like the surgeon’s knife, to remove the unsound and incurable member of the body politic; it may aid the operation of other means most powerfully. But after, all our efforts must be directed to purify the fountains of crime—the hearts of criminals: it will be in vain to check the stream merely. We must *teach* and *assist* them to bring their passions into their proper state. We must not merely give them the *opportunity for reflection* and leave them to reflect on past iniquities, and to devise means of escape or success in perpetrating future crimes, which will almost of course be, and is in fact, the chief occupation of the ignorant and degraded inmates of prisons; we must give them *subjects for reflection*, we must show them and impress upon their minds, those great objects of another world which are fitted to change the direction of their thoughts and wish-

et.* We must call often into exercise, and thus accustom them to exercise their better feelings, their sense of right and wrong, and those sentiments which belong to another world. We must even call forth those inferior feelings of self-interest, and regard to character, which have been rendered dormant by more powerful passion, and which will be a valuable aid in checking their power. In short, we must rely on a course of moral treatment as the means of curing this great evil. We must look to the criminal code as only furnishing an immediate restraint, like the bands upon the lunatic, and value it as the means of enabling us to administer proper remedies, and not as being a remedy itself.

I have been led to these remarks by witnessing the happy effects attending the labours of Mrs. Fry in the moral Golgotha of London, but especially by a visit to the house of refuge for young delinquents at Edinburgh, established and maintained by the benevolent efforts of Lady C. and other ladies in that city; and beg you will insert the following extracts from their *second* report.

“The institution was established by the exertions of a few individuals, who solicited subscriptions from their friends, for the purpose of rescuing from their wretched career some of those numerous victims of early depravity and crime who pass through the bridewell and other places of confinement in this city, without any progress towards reformation. Lamentable as it appeared to these individuals, that no remedy, of an extent

* I have been assured that in one of our penitentiaries the keeper refused to allow a prisoner who was anxious on religious accounts to have a *Bible*, because it would diminish the severity of his punishment! I earnestly hope such a violation of common sense and Christian obligation is not now permitted. In the prison of Glasgow a *considerable library* has been procured for the use of the prisoners, and has produced happy effects.

adequate to that of the evil, was attempted, it did not deter them from doing what they could, on a limited scale, in this highly productive walk of benevolence; convinced as they were, that in reclaiming a single boy from a course of crime and vice, a benefit would be conferred, not only upon the individual himself, but also upon the community. The committee have the gratification of confirming these views of the importance of such an undertaking, from the highest and most opposite authority.—In a late charge to the grand jury and magistrates of the county of Warwick, Judge Dallas alludes to an asylum for a similar purpose in that county, in the following terms:—‘Who can have beheld, but, at the moment, with a sinking heart, a miserable boy dismissed from the bar of a court of justice, to be released at the end of a short confinement, without protection, without parents, or what is worse, the authors of his being, the authors also of his profligacy, without means of employment, or prospect of subsistence, and driven almost of necessity into the downhill path of guilt, till, by an impulse which becomes at last irresistible, he is hurried to the precipice on the brink of which no stay is to be found! To provide for the future reception and employment of these unhappy persons, and to inspire them with the love and fear of God, and a due respect for man, is the most prominent feature of your plan.—It wants not to be recommended, it cannot be dignified by me. It is a fabric which, should it rise, will require no inscription.’

“The plan upon which the Edinburgh Institution has been conducted, is extremely simple; being calculated merely to introduce the young delinquent to the healthful influence of a well-ordered family—where the comfortless and demoralizing scenes to which he has

previously been accustomed, are exchanged for a decent home, and where kind and conciliating measures to promote his welfare, address themselves to any remains of right feeling that may have survived the deadening influence of his former abandonment to a course of crime. The establishment is intended for the reception of eight boys: it consists of a house, together with (what has been found a very material part of the plan) a large garden, in which the boys find employment in their leisure hours, and which, under their culture, supplies the family with vegetables. The trade to which the boys are trained is shoemaking. The superintendent is their master in this art; and his wife, with one female servant, takes the whole domestic management of the house. A respectable teacher attends for two hours every evening to instruct the boys in reading and writing,—acquirements which scarcely any of them are found to have obtained to any extent on their entrance to the institution. Religious instruction, of which an equal deficiency is discovered, forms a prominent feature in their daily intercourse with their worthy superintendent and teacher.

“In reporting the proceedings of the last year, the committee conceive they have solid grounds of encouragement to offer to the supporters of the institution. The commencement of the attempt was marked by many adverse occurrences, and called for all the unwearied attention which was bestowed upon it by two or three of its early friends. Through their exertions, it was brought to a state that has required comparatively little interference from the present committee; and afforded but few subjects for their report, beyond the substantial one, of the quiet and beneficial operation of the plan.

“By the last report, it appeared, that on the 6th of October,

1824, ‘five boys remained in the house, behaving extremely well.’ Since that period, there have been admitted six, making a total of eleven.

“Of these, eight are at present in the institution, giving every promise, by their contented and orderly conduct, that the wishes of their benefactors, on their behalf, will be realized; two have been apprenticed out to masters in the town, neither of whom have returned to their former habits; one has been removed by death.

“The death of the last mentioned boy with many affecting proofs of his gratitude for the kindness which he had experienced in the institution, and which he seemed deeply to feel, as contrasted with the wretched circumstances in which he might have concluded a life that had been apparently cut short by the criminal neglect of his parents. He seemed also in the intervals of acute pain, which marked his last days, to value the instructions of those who attempted to set before him a hope beyond the grave.”

“It may be satisfactory for the public to know, that since the commencement of this institution in May 1823, twenty-nine boys have been admitted in all; twenty are doing well; the remaining nine were but a very short time in the institution before they absconded, or were dismissed as incorrigible. These occurrences took place during the first year; for since January 1824, no boy has either absconded, or been dismissed.”

“In viewing the institution, however, which forms the subject of the present report, as calculated to encourage the promotion of similar attempts, the committee would not deal honestly with the public, were they to conceal the important fact, that the superintendent and his wife who manage this establishment are persons of exemplary piety; and they are

bound in gratitude to the Giver of all good, to acknowledge that the measure of success which has attended the experiment has flowed through the medium of the almost paternal affection which the destitute condition of these poor children has inspired in the breasts of those excellent individuals, and which has led to the most influential mode of inculcating instruction."

I had the gratification of visiting this institution with one of its earliest and most devoted patrons, and of conversing with the boys and their master, soon after the above report was printed, and found the truth of its statements. I could scarcely persuade myself that boys who exhibited so much of that modesty and docility in their eye and countenance, which delights one who is familiar with youth, should have been so recently the perpetrators of infamous crimes, the pests of the city. My surprise and pleasure were increased when I witnessed the solemnity and interest with which they listened to religious exhortation from a gentleman of the party, and the propriety with which they closed our meeting in a hymn. They had been old offenders, and one of them had been eight or ten times in bridewell, but so happy had been the influence of the institution upon them, that they were now sent some distance into the city with messages, parcels, and even money for the payment of bills, and not one had betrayed his trust. All this had been accomplished by moral measures. No bars or bolts had been employed—they are always at liberty to leave the institution when they think proper, and the master has not even the authority produced by indenture of apprenticeship. It is the simple effect of the word of God presented with kindness and enforced by example—an effect far surpassing that of bolts or bars,

of dungeons or of fetters. May the experiment be tried in my own country.
W.

For the Christian Spectator.

LOTTERIES.

I SEE it stated in the papers, that *eleven lotteries* have been drawn in Maryland during the past year, and that a still greater number will probably be drawn in the year to come. According to a scheme which I have before me, one of these lotteries contained forty thousand tickets. Taking this as the average number, which is probably too low, the tickets in the eleven lotteries together amounted to four hundred and forty thousand. A large proportion of these were sold in quarters and eighths; the number of purchasers, therefore, may be estimated at about a million. The price of tickets varied from five to fifty dollars: taking twelve dollars as a medium, the million purchasers adventured five millions of dollars in the Maryland lotteries. To these add the lotteries of other states, and we have a tolerable estimate of the prevalence of the lottery spirit in the American community. This estimate, it is true, is loosely made, but it is not so wide of the truth as materially to affect the purpose for which it is exhibited.

If there is any justness in the facts and reasonings usually adduced to show the pernicious effects of lotteries, it is time they were prohibited. The Massachusetts legislature have lately done something with a view to check the growing evil—enough perhaps to show their sense of its existence—but little, it is apprehended, to remove it. It is not enough to impose restraints upon it: if the system be what it has been represented to be, it should be proscribed altogether.

Nor is it a valid argument for its continuance, that it is made subservient to objects of public interest, and is thus productive of benefits which may be regarded as a set-off to the evils it occasions. Canals, bridges, or other objects for which lotteries are commonly authorized, important as they may be, are obtained too dearly, if obtained by means unfavourable to the rational pursuits of industry, and sober habits, in a considerable portion of the community.*

England long pursued the lottery system as a source of revenue, but at length discovered that it augmented her poor rates faster than it swelled her treasury. Laws successively enacted did not prevent its abuses, and in 1816 a resolution was introduced into the House of Commons with a view to abolish it entirely. The attempt failed; but it has since been renewed with success. An English writer informs us, that during the debate on the resolution referred to, "various instances were related of the mischievous effects of the Lottery, and of the infatuation which had blinded the dupes of this species of gambling. A prize was frequently the ruin of a whole town or village, by exciting among the inhabitants a propensity to engage in this losing game. Mr. Buxton related a curious instance of a village where there was a benefit society for the support of the sick and aged. In a town in the neighbourhood, there was an association of a different kind, formed for speculating in the Lottery; a prize was gained of two or three thousand pounds, which immediately

brought the poor benefit society into contempt, and a *Lottery Club*, at which both old and young subscribed, was substituted in its place. In a few years both the lottery club and the benefit society failed. Mr. Buxton, on inquiring into the cause of the bankruptcy of these establishments, was told by one of the members, that somehow they had been singularly unlucky, that they had gained but few prizes, and unaccountable as it may seem, these prizes were no better than blanks. The fall of the *lottery club* had dragged down with it the ruin of the benefit society."

"One ticket was held by no less than twenty-eight persons, and from an account which had been kept of their employment and circumstances, it appeared that they were all extremely poor, and of that unfortunate class most likely to be led astray by the fraudulent allurements of the Lottery. The infatuation, indeed, of having recourse to this delusive scheme of bettering their condition, extends even to the workhouse. It was proved in evidence before the House, that in the workhouse in the parish of Spitalfields, the poorest spot in London, the paupers actually subscribed together to buy a lottery ticket. The money was raised by these wretched people by instalments of from one half-penny to sixpence each."

The system may not yet have reached the same maturity of evil in our country; yet it is not improbable that a similar discussion might develope similar facts among us. It might not actually appear that the inmates of our alms-houses had formed themselves into joint-stock companies for the purchase of a ticket or a fraction of a ticket, but it would be shown that very many of the adventurers in this sort of enterprise were already fit subjects for the alms-house, and would probably, in spite of their golden expectations, soon to be actual te-

* When a government derives a profit from the licensing of lotteries or gambling houses, what does it else but offer a premium to a vice most fatal to domestic happiness and destructive to national prosperity? How disgraceful is it, to see a government, thus acting as the pander of irregular desires, and irritating the fraudulent conduct it punishes in others, by holding out to want and avarice the bait of hollow and deceitful chance."—*Say's Political Economy*.

nants there. My pursuits daily lead me to an office where lottery tickets are sold, and I constantly see there men whose wretched appearance proclaims the indolence or viciousness of their lives, and the forlorn condition of their families. The sum paid is the fruit, perhaps, of an irregular fit of industry, inspired by the splendid promises of the lottery dealers, and then discontinued till the result of the adventure shall add despair to habitual listlessness, or prompt to fresh attempts to bribe the goddess of Fortune.

But I have not taken up my pen with a design to expose fully the evils incident to lotteries. Their influence is essentially the same, wherever they are tolerated; and if in England it has been found necessary to prohibit them, the same reasons call for their suppression here. These reasons will not, I trust, long be disregarded by our wise legislators. In the mean time, as the removal of popular evils by legislative interference is generally preceded by an intimation of the popular sentiment, I have thrown out these hints from a desire to contribute my unit towards such an intimation.

FRANKLIN.

P. S. One word on the deceptive nature of lotteries. They are proverbially illusive, but are still more so than the unthinking adventurer imagines. To the customary *drawback* of fifteen per cent., add twenty-five per cent., which as I am informed usually goes to the contractors, and we have an amount of forty per cent. against the whole concern. Let us see how the remaining portion is divided into prizes. In the scheme before me there are one hundred and thirteen prizes of sixty dollars and upwards. All the remaining prizes, being of a very low denomination, ought, in fairness, to be reckoned among the blanks. Con-

sidering these as blanks then, there are in this lottery more than *three hundred and fifty blanks* to a prize; though the scheme declares, in capitals, that there is "not one blank to a prize." The chance of a ticket-holder for obtaining a prize of not less than one hundred dollars, is as one to seven hundred and fifty-four; his chance for a thousand dollars is as one to three thousand and seventy-six; but then, finally, there is the bewildering dream of winning the highest prize, the chance being only forty thousand to one against him.

To the Editor of the Christian Spectator.

Your pious readers, while they approve of the sentiment contained in the following lines, will, I hope, allow them sufficient lyric merit to justify their insertion in your miscellany. They are from an old manuscript, written nearly half a century since, by a lady in Massachusetts.

M.

PROOFS OF CHRIST'S DIVINITY.

Such mighty works and miracles,
By him on earth were done,
As saints of old, who were inspired,
Ascribed to *God alone*.

'Tis God alone can pardon sin,
And make the sinner live;
But Jesus also, while on earth,
Did numerous sins forgive.

'Tis God alone can raise the dead,
And save in death's dark hour;
Christ Jesus call'd the dead to life,
By his almighty power.

God calms the storm, rebukes the wind,
And walks upon the waves;
All this did Jesus, and from fears
His trembling people saves.

God through the earth in wonders goes,
And man perceives him not;
Thus Christ unseen went through his
foes,
Who for his life did plot.

The worship due to God alone,
Christ Jesus did receive,
And all his Godhead do confess,
Who did on him believe.

God doth the clouds his chariot make,
Christ did in clouds ascend,—
And in like manner he will come,
In judgment at the end.

Let saints adore, and trust his name,
Nor ever be afraid ;
For at his coming he'll perform
Each promise he has made.

REVIEWS.

Discourses on the Offices and Character of Jesus Christ. By HENRY WARE, Jr. Minister of the Second church in Boston. Boston. 1825.

THE author's object, in these sermons, appears to be, not to discuss metaphysically or controversially the nature and attributes of Christ, but rather so to exhibit his offices and character, as to "aid believers in rightly appreciating their relation to the Saviour, and in cultivating the sentiments and habits which it requires." In this light we shall consider them, and shall endeavour to exhibit the views of the author in respect to the topics which he has selected, and to judge of their adaptation to the end proposed.

But before we proceed we must notice an important defect which presents itself at the outset. An author, we admit, may limit himself as he pleases. If Mr. W. chooses to confine himself to the discussion merely of the official character of Christ, he is at liberty to do so. But his readers may inquire, are his limitations proper, and consistent with the object proposed ; does he in leaving out of view the *nature and attributes* of Christ adopt the best mode of 'aiding believers in rightly appreciating their relation to him, and in cultivating the sentiments and habits which it requires?' For can we determine that relation, or cultivate those sentiments and habits, while we are ignorant whether he is our Creator, our

Preserver, and our God, or a mere created and dependent being? Is it not evident that our most important relations cannot be known until we know the nature of Christ? Mr. W. in his sermon 'on honouring the Son' is of the contrary opinion. After remarking that our whole knowledge of God is comprised in a few facts, and specifying his omnipresence, omniscience, omnipotence, and eternity, he proceeds :

"These facts respecting the Deity, constitute what are called his natural attributes. They enter into the very definition of God ; so that a being, who does not possess these attributes of almighty power, universal presence, infinite knowledge, and spirituality is not God.

"Now the question before us is, whether it be these attributes, which require of us the honours we pay to God? Though without these he would not be God, yet is it these, upon which are built religious homage and allegiance? There is one simple consideration, which, I think, may satisfy us, that it is not, certainly not entirely nor chiefly ; and that is, that if these natural attributes were united with *an evil and malignant character*—supposing such a union possible—we could not be bound to render to that Being the same homage, which we now render to our beneficent Creator. If, for example, Satan, the personified principle of evil,—selfish, perverse, and malicious—were a self-existent, all-knowing, all-powerful, omnipresent, eternal, spirit ; still, we should not for a moment imagine, that the honours, now paid to the infinitely Good, would of right belong to him.

"If then, these attributes do not form the ground of the honours rendered to the Father ; what are the divine per-

fections to which they are rendered? Obviously, those which we call the *moral* perfections—his essential holiness, his perfect rectitude, unerring wisdom, unwavering truth and faithfulness, impartial justice, infinite goodness and mercy. He is clothed with righteousness, purity, and love—the kind Creator, the observing Governor, the gracious Father; earnestly desiring first the perfect virtue, and then the perfect happiness, of every living being. For these attributes he is revered; for these it is that angels and archangels praise him, and hymns of adoration ascend from the lips of glorified spirits; for these it is that his people bend in awe before him, for these that his children love him, and his saints bless him. ‘Who shall not fear thee, O Lord, and magnify thy name? for thou only art HOLY.’ ‘Praise the Lord, for he is GOOD, for his mercy endureth for ever.’”

pp. 184—186.

But there is an essential defect in this argument. It does not follow that, because God's natural attributes would not *alone* render him worthy of divine honour, they are not an essential part of the ground of our obligation to render him such honour. It might be proved, if our author's reasoning is correct, that we do not worship God for his moral qualities; for it is self-evident that a being morally perfect but without infinite power could neither deserve nor claim supreme love and entire devotedness, since he could neither protect his friends, nor execute his benevolent purposes, but must exhibit the miserable spectacle of a good being constantly frustrated in all his undertakings by power beyond his control. Though we might be satisfied with the moral character of such a being, yet who could trust in him and commit to his care the interests of eternity? To place this subject in a stronger light, let us for a moment adopt our author's own mode of reasoning. We concede that a being without holiness, justice, goodness, and truth, is not God. “But the ques-

tion before us is whether it be these attributes which require of us the honours we pay to God. Though without these he would not be God, yet is it these upon which are built religious homage and allegiance? There is one simple consideration which we think may satisfy us that it is not, certainly not entirely nor chiefly, and that is, if these moral attributes were united with a *weak and limited* character—supposing such a union possible—we could not be bound to render to that being the same homage which we now render to our Almighty Creator. If, for example, Christ were a created, limited, dependent, mutable, being, and yet perfectly holy, just, good, and merciful, still we should not for a moment imagine, that the honours now paid to the Almighty would of right belong to him.

If then these attributes do not form the ground of the honours rendered to the Father, what are the divine perfections to which they are rendered? Obviously those which we call the natural perfections—his infinite power and wisdom, his omniscience, omnipresence, and eternity.—For these he is revered and for these he is adored by the heavenly hosts saying, “we give thee thanks, O Lord God ALMIGHTY, which art and wast and art to come, because thou hast taken to thee thy great *power*, and hast reigned.”

We think this argument equally conclusive with that of our author; but as they seem to contradict each other, we can assign no weight to either. The fact is, and we had supposed it too plain to be mistaken, that the character of God claims our homage, as a whole, and that if you take away either his natural or his moral qualities he is no longer perfect. Neither class of qualities is the *exclusive ground* of our obligation to worship him as our God, but the union of both.

Of course the question must again recur, does Christ unite them both? Respecting his moral character there is no dispute, but has he any natural attributes which by their union with his moral qualities will make him an object of worship? We wonder that any one can avoid seeing the question in this light. Can it be said that we have made any progress in "appreciating our relation to the Saviour, and in cultivating the sentiments and habits which it requires," so long as this point is unsettled? It is impossible, we repeat it, to know all our relations to Christ while we are ignorant of his nature. To say that the scriptures are silent on this subject, is simply to assume the point in debate; for we maintain that their testimony is full and explicit. There appears therefore to be no possible way of avoiding the discussion of the nature and attributes of Christ, if we would know fully our relations to him, and our consequent obligations. The case is so plain that we may say nothing is decided while we remain unresolved whether we are to worship Christ as our Lord and our God, or merely to regard him as a holy being who is the medium of communication between God and ourselves. And indeed, Mr. Ware, although he professes to decline the discussion of this question, is nevertheless obliged to decide it, and does in effect decide it most fully. So impossible is it to be neutral on so elementary a point of inquiry.

But we return to the exhibition which the author has made of his sentiments respecting Christ. His theory on this subject is, that he is an authorized messenger of God, but not himself divine; and that most or all of his appellations, in the scripture, have reference to this fact. In his first discourse, entitled "Christ the foundation," Mr. W. attempts to show that Christ

is the foundation of the church, because "the Christian religion rests on his authority;" "because to believe in him as the predicted Messiah is the fundamental article of faith;" "because he is the source of all satisfactory religious knowledge;" because "he is the foundation of true morality; and of the believer's hope."

In his second discourse, on the character of the Messiah, he thus explains his views of that office:

"He was to make the final revelation of God's will; to establish a church which, as a spiritual empire beneath his authority, should perpetuate the knowledge and influence of religious truth; to spread light and happiness and peace by means of his institutions; to free men from the bondage of superstition, the degradation of vice, and the terrors of death; in a word, to set up the dominion of God's holy and parental government, and prepare men for heaven by bringing them on earth to the love and practice of those holy graces which form the bliss of the good hereafter. To this end he was born and to this end he came into the world, that he might bear witness to the truth;—the truth which 'makes free' from corruption and sin, and 'sanctifies' the soul.

"It is evident from what has been said, that the character in which our Lord appears, and in which he claims to be received and honoured, is an *official character* simply. He comes to the world invested with a certain office, whose main duties have been mentioned, and is an object of attention and reverence *as holding that office*. It is *the dignity of the commission*, which is evidently referred to in all these representations. They plainly have no allusion to the nature of his person, or the rank of his being, or his original station of existence. They suggest no subtle discussions concerning his essence and attributes. They are satisfied with pointing him out to us as one ordained to accomplish the most beneficent purposes of heaven, and for this reason demanding the faith and obedience of man." pp. 41, 42.

In his third discourse, he illus-

trates the sufficiency of faith in the Messiah. By this he means a *religious* belief that Christ is indeed the Messiah, that is, a divinely commissioned messenger of God. The consequences of this would be a belief and practice of his instructions.

“Consider then, the natural operation and direct tendency of this principle. One believes, sincerely and religiously, that Jesus is the Christ, the son of God. Now I ask, is it possible for him to stop here, and no consequences to follow? If he do not believe it sincerely and religiously—if he take it only as any other historical truth, but not as having more concern with himself than the fact that Alexander was a conqueror, or Xerxes a king of Persia, then undoubtedly he may stop at the barren assent. But if, as I said, he believe it sincerely and religiously, is it not impossible that he should rest here? For what is implied in such a belief? A belief in God, the Supreme Governor and Father, who had for ages spoken of that Messiah by his prophets, and whose purposes he was sent to fulfil—a belief in his character, authority, purposes, and will as the moral ruler of men—a belief that all the instruction of Jesus rests on the authority of God, and a consequent reception of whatever he teaches, as the true doctrine of religion; a belief that the way of acceptance and life is revealed by him, and that to disregard and disobey him, is to disregard the authority of God, and to subject ourselves to his displeasure to whom we are accountable at last. The mind of him who RELIGIOUSLY believes that Jesus is the Christ, cannot escape these consequences. They are momentous, they are affecting, they are practical consequences. They touch the springs of action, they agitate him with hope and fear, they teach him that he has an infinite interest at stake, they make him anxious for his eternal destiny. He feels that here he is bound by obligations which cannot be broken; that there is but one path left him, that of implicit submission to the instructions of this heavenly messenger, and a life of devotion, repentance, and holiness. Since it were an insane inconsistency, to acknowledge this powerful truth, and yet live disregard-

ful of its authority and uninfluenced by its requisitions.” pp. 54, 55.

But it is clear that faith in the Messiah, as our author understands it, is faith in his doctrines; and it is equally plain that his declarations are not to be received because they are *his*, but because they are God's; that is, we do not trust in him, but in God's assertions communicated to us by him; and all the power ascribed by our author to faith in the Messiah rests solely upon this consideration; as the messenger of God, he has revealed truths which can change the soul and transform the character, and if we receive the messenger and believe his instructions, we shall become Christians, and overcome the world by faith—faith in eternal realities.

Nor does he go beyond this when, in the fourth discourse, he considers his character as Mediator. The amount of what he says, is this:—God in his intercourse with men, does not approach them directly, but uses intervening agents. So in communicating the Christian religion, he spake to us by Christ, who thus became a mediator, that is, a medium of communication between God and man: and in executing this office, he communicates the messages of God to man, and teaches man how to hold intercourse with God; and to pray *in the name* of Christ, or *through Christ*, is thus explained:

“So also in the instance of prayer *through Christ*, we may understand *through his religion*, or doctrine; since it is entirely through the influence of his religion, its instructions, directions, encouragements, and promises, that we are enabled to worship God acceptably. It is these which prepare our minds, and lead us to the mercy seat. We approach because the instructions which Jesus has given, and on which our faith relies, guide us thither. That is to say, as before, we come as *his disciples*, under *his authority*, and by *faith in him*.

It is this coming in the character of his disciples, which gives us hope that we shall be heard." p. 83.

In the fifth discourse, entitled 'Jesus the Saviour,' we are informed, that he saves his people from ignorance, sin, and misery, by the power of the truth which he communicated. He has organized a system of moral influence which reforms, and elevates, and purifies, the character of man.

In the sixth discourse, entitled, 'Jesus the High Priest,' the author supposes that Christ is called high priest because he exerts a moral influence on the characters of men, by his doctrines and sufferings; and that he is said strictly to put away sin, when he reforms a sinner by moral suasion, and in a more popular and figurative sense, when he indicates by the sign or emblem of his own death, that God is willing to forgive transgression. But the language of the Bible on this subject is so strong, that the author could not feel fully satisfied with this view of the subject, and is compelled to make the following remarkable concession:

"That there is no other efficacy in our Lord's sufferings, except in the mode which has now been described, I do not assert. But thus much is clear—that this is the only operation which we can understand, or with which we can perceive that man has any practical concern. In the mind and counsels of God, there may be consequences which we do not discern and cannot penetrate. An importance is plainly attributed to the Messiah's death in the scriptures, which is ascribed to that of no other person. It is spoken of with peculiar emphasis and feeling, and is connected in a peculiar manner with the terms of pardon and life. We may therefore be certain that it holds a most important place in the Christian scheme, that we owe to it, perhaps, much more than we can at present know, far more than we can distinctly apprehend. But what we can apprehend, what we do understand, should be enough to satisfy us. 'The secret

things belong unto the Lord our God;' it is not for us curiously to pry into them, nor should we perhaps be made better if we could discover them. What God has been pleased to reveal, is enough for our gratitude, guidance, and peace. True humility will be content with this, and not ambitiously seek to explain what the scriptures have not explained. If we can discern the powerful moral operation by which our Lord's death convinces men of sin, of righteousness, and of judgment, and sanctifies their souls; it is enough, or more would have been told. Let us be content to rest in humble ignorance of whatever mysterious purposes may be otherwise effected, and fear lest our solicitude to know more should destroy the practical and saving influence of what is already certain." pp. 120—122.

The author does not deny that the atoning sacrifice of Christ *may* be a measure, tending to sustain law whilst God pardons transgression, but he is content to remain ignorant, whether this be the fact or not; nay, more, he asserts that the moral influence of the death of Christ on the character of the sinner, is the only thing worthy of attention, and that nothing more is revealed. Of course he does limit the agency of Christ as a priest to the exertion of moral influence on the character of men, while at the same time, he acknowledges that the language of the Bible on the death of Christ is very peculiar.

The amount therefore of all his discourses thus far, is, *that Christ, as the messenger of God, reveals truth, by which, and by his own example, he sanctifies men.* In the seventh discourse, on the Atonement, corresponding views are exhibited.—To atone, is to reconcile. And since men have alienated themselves from God, they must be reconciled and restored to holiness and obedience; and as Christ restores them by the moral influence of the truth, he is said to make atonement for them; especially has his death a powerful moral influence in producing repentance and

faith, and "therefore to this portion of his ministration the work of reconciliation is frequently attributed."

In the eighth discourse, he illustrates the agency of Christ as intercessor, which consists briefly in this. He remembers and loves his disciples, and prays for them as he did on earth, and as any good man prays for the Church; only as he is more intimately connected with the Church than any other man, and is more holy and more highly exalted, so we may suppose that his intercessions are peculiarly ardent, and powerful.

In his discourse on the agency of Christ as Judge of the world, he alludes to the probability of his being so called because he has disclosed those principles and doctrines in accordance with which men will be judged. But he rather inclines to the opinion that Christ will act as judge by delegated authority and knowledge, and affirms that we are not competent to assert that the delegation of such authority and knowledge to a finite mind as shall qualify him to judge the world, is impossible.

In his tenth discourse, on honouring the Son, he asserts that the honour due to Christ, arises from his official relation to us, and from his moral character, but not from his nature. If we dishonour him, we dishonour God's ambassador, and of course, God himself. If we receive and honour him because he is God's ambassador, if we believe and obey his communications, if we admire his holiness, are grateful for his efforts in our behalf, and imitate his example, then we honour the Son even as we honour the Father. And all curious inquiries as to his nature and essential attributes are needless and useless. Yet according to our author, he is not to be worshipped, in the highest sense of the word; and the plain inference from this is, that he is not God, that he has

not a divine nature, or at least, that the existence of such a nature has not been revealed. This, as we have before remarked, is in fact a decision of the question which he professes to avoid.

The eleventh and last discourse, on the example of our Lord, is well written, and well illustrated. The author alludes to the power of example, and following the usual course, specifies the moral qualities of our Saviour; such as his love, meekness, patience, resignation, &c.; and applies them to the formation of our own moral character, and to the direction of our conduct. But he of course omits that most wonderful act of Christ, the tendency of which, St. Paul delighted to illustrate. 'Ye know,' says that ardent apostle, 'the grace of our Lord Jesus Christ, how that although he was rich, yet for our sakes he became poor, that we through his poverty might become rich:' and again, 'let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, yet humbled himself,' &c.

Such is an outline of Mr. W. on this subject; the tendency of his views next demands our attention. We remark in the first place that they tend to produce erroneous views in regard to the inspiration of the scriptures. Though this may not at first be obvious, yet a little reflection will convince us that such is the fact. For according to these views, almost the entire dignity and honour of Christ arise from his being the medium of communicating divine truth to man. Yet one would naturally inquire, wherein does this distinguish him from other inspired men? Has no other man ever declared the will of God? It must be shown that Christ is the only inspired source of truth, or that the truths which he communicated were peculiarly important and certain, or else his pre-eminence as a teacher, must be

given up: he has no superiority over other divinely authorized teachers, and all the declamation which is so frequent on this subject is groundless. There is a propensity among Unitarians to elevate the teaching of Christ and to depreciate that of the apostles and prophets. Yet what can be more inconsistent, even on their own principles, for do not they acknowledge that the teaching of Christ is valuable only because it is in fact the teaching of God by him? And cannot God, if he please, teach us by other men, and that infallibly? And if so, how shall we dare to place one part of God's communications above another? Has not God in fact taught us by other men; did not Christ declare, that he had many things to say which his disciples were not yet prepared to receive, and which the Holy Spirit should afterwards reveal to them; and did he not say that the Holy Spirit should guide them *into all truth*? And did not the apostles claim that they spake the words of God; and did not God by miracles sanction their claim? Especially, did not St. Paul, in repeated instances, and in the most unequivocal manner, declare that he spake under the influences of the Holy Spirit; that his doctrines were not the doctrines of men, but of God; and that he who despised him despised God?

And what stronger evidence have we that Christ was inspired? His own assertions, sanctioned by miracles, rendered him worthy of credit, and shall we doubt the full and ample inspiration of his apostles, founded on the same evidence? As to the Old Testament, we are willing to receive as the word of God which cannot be broken, that which was thus received by our Saviour and his apostles, and which is supported by the combined evidence of miracles, prophecy, and its own internal excellence. Yet we should infer from the lan-

guage of Mr. W. that he believed Christ to be the only inspired messenger of God whom the world has ever seen. What less is implied by such passages as these?

“Jesus called himself, ‘the Light of the world;’ and he is truly the fountain and depository of whatever light we possess on the great subject of religion. There is to us, strictly and properly speaking, no other. We know nothing on the subject, clearly and certainly, but what we learn from him, or have been enabled to attain in consequence of what he has taught us. It is true that we gather something of the existence, attributes, and providence of God from the works of nature; but how little should we be able to do it, without the aid of revelation? We find the great principles of morality and accountableness in ‘the law written on our hearts;’ but it is our previous acquaintance with the Christian revelation, which enables us to see them so distinctly there, and they have been very obscurely discerned by those who have not the benefit of this aid. We might learn something also from the great human lights, which have adorned and instructed the world in all ages; but not enough, amidst their own vague and contradictory notions, to be a sure and satisfactory guide. For it is certain, that however great the wisdom of the world may have been, still ‘the world by wisdom knew not God.’

“What man might be capable of learning under any circumstances, from his own unassisted inquiry, it were unprofitable to discuss. All history declares the plain and incontrovertible fact, that by his own unassisted inquiry he has learned comparatively nothing. The certainty and definiteness of the very first principles, he owes to the instruction of Jesus; and if he have added any thing by his own efforts, it is because he has built upon this foundation, and been guided by this light. Who knows any thing of God, ‘but the Son, and he to whom the Son has revealed him?’ Who understands any thing of the purposes of the divine will, but they who have received it from Jesus? Look over the history of the world, Brethren; in former and in present times, in Christian and in pagan lands:—where do you find religious knowledge, and from what fountains does it flow?

Do you not trace all its streams to Nazareth? Do you not find every beam emanating from the Star of Bethlehem? And is not every region dark and unwatered, which these do not visit? Look also to your own minds, and consider whether you possess any valuable knowledge concerning God, any certain and satisfactory truth, any sustaining and peace-giving acquaintance with things invisible and future, which is not derived from the Christian doctrine. And will you not say, then, with earnest faith, 'Lord to whom should we go? Thou hast the words of eternal life.' " pp. 19—21.

What now shall we say of the Old Testament;—that it is a part of the revelation made by Christ? This would be confounding language for no purpose. Or shall we say that we can learn nothing clearly and certainly from that portion of the word of God; that no ray of light flows from its pages to illuminate the darkness of man? Let us remember that the Old Testament is that volume in reference to which St. Paul has said, all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect, thoroughly furnished unto all good works*. Let us remember that Jesus himself constantly referred his disciples and his enemies to this volume as to the voice of God; let us remember the delight of ancient saints in meditating on its pages; let us read the glowing language of the 19th and 119th Psalms respecting the excellency and power of the scriptures, and remember that but a small part even of the Old Testament was then in existence, and we shall be convinced that they who depreciate those sacred writings, differ no less from Christ, his apostles, and ancient saints, than from reason and incontestible evidence.

But perhaps our author will say that he meant only that we have no light except from revelation. If so, he is unhappy in his language; for that asserts that we know no-

thing on the subject clearly and certainly, but what we learn from Christ, or have been enabled to attain in consequence of what he has taught us. Now if this is so, either the Old Testament is a part of Christ's teaching, or it is of no value.

But Mr. Ware intimates that the instructions of all other inspired writers are imperfect—partaking more or less of the defects of the writers; or to use his own language:

"The teaching of Jesus must be regarded as the fountain of Christian truth. The instructions of others, are but streams flowing from it; some nearer the source, and some more distant from it; but all likely to be more or less affected by the character of the channel which conveys them, and the soil through which they pass. Even the words of the apostles are not to be taken before those of Christ. For to them the spirit was given by measure, to him 'without measure.' The treasure in them was in 'earthen vessels,' and they 'knew but in part' The spirit preserved them from injurious errors in communicating and recording the truth; but still they are not to be put on a level with their infallible master, nor their epistles to be esteemed and admired beyond his discourses." p. 14.

Here it is natural to ask, *cannot* God enable an inspired writer, even though imperfect and sinful, to speak perfect and unmixed truth? And has he not done it? If not, then all hope is at an end; for be it remembered, we have nothing on record which Jesus himself wrote. Every book in the Bible was written *by sinful men*. It will perhaps be said that the evangelists heard the discourses of our Lord and derived their knowledge from the fountain head. But we ask, can this be asserted of them all? And if it could, who can tell how much they misunderstood or misremembered? Were they not, as Unitarians are wont to remark, ignorant, and clouded with prejudice, and unable to comprehend all the

instructions of our Lord, even during his life? Whence all their wisdom after his death? Did the Holy Spirit teach them and call to their remembrance the words of Christ? We believe that he did. And did he enable them to write truth, pure and unmixed as it flowed from its divine source, truth which they would neither have remembered nor understood but for his inspiration? We believe that he did. And do not Unitarians believe it? If not, what infallible truth have we? If they do, why do they not concede to the apostles what they concede to the evangelists, and admit that the Holy Spirit taught them infallibly; and why, when they assert themselves to have been so taught, and prove the assertion by miracles, should we doubt their word? Or why are we to doubt the inspiration of the writers of the Old Testament, of whom St. Peter asserts that they spake as they were moved by the Holy Ghost. We do not hesitate to say that there is not the shadow of a reason for making this distinction between one part of the Bible and another. It is like exalting the authority of God above the authority of God; for one and the self same Spirit spake by all, and with equal truth at all times.

Nor is it true, as our author asserts, that the mercy and clemency of God were revealed by Christ alone. He makes this one reason why Christ is called "the foundation."

"We may say once more, Christ is the only foundation of the *believer's hope*. It is from him and his gospel, that we learn those truths concerning the mercy and placability of God, which give hope of pardon on repentance, and of acceptance in our imperfect attempts to please him;—from him alone, also, that we derive sufficient assurance of a future life, and an existence of eternal purity and peace." pp. 24, 25.

"It is the message of Jesus Christ, which has taught the grace of Almighty God; which has proclaimed his long suffering and compassion; which has encouraged sinners to repent and return by invitations of forgiving love; which has declared the kind allowance of our Father for unavoidable imperfection, and thus given courage to human weakness. It is this only, which proclaims to a world lying in wickedness, that 'God hath not appointed it to wrath, but to obtain salvation through the Lord Jesus Christ:' and 'hath sent his Son into the world, not to condemn the world, but that the world through him might be saved.'" p. 25.

Has the author never read the Old Testament; or does he really and wholly deny its inspiration? Who does not know that God's mercy is as fully revealed in the Old Testament as in the New? And if glow of language, frequency of repetition, and variety of illustration can add to the fulness of revelation, it is even more fully revealed in the Old Testament than in the New. If any one doubts it, let him read the Psalms and Isaiah, and in short all the Old Testament. One thing Christ did, as we believe, which threw a flood of light on this subject. He showed *how* God could be merciful and yet just, by his atoning death. But the *fact* that God would pardon he could not reveal: it had been known for ages and generations before.

Mr. W. also asserts that the epistles are of more limited application than the instructions of Christ; and that Jesus had in general a wider reference to all who should, in any age, believe in him.

"Even the words of the apostles are not to be taken before those of Christ. For to them the spirit was given by measure, to him 'without measure.' The treasure in them was in 'earthen vessels,' and they 'knew but in part.' The spirit preserved them from injuri-

ous errors in communicating and recording the truth; but still they are not to be put on a level with their infallible master, nor their epistles to be esteemed and admired beyond his discourses. They wrote for particular churches, on special occasions, oftentimes on subjects of temporary interest and questions of controversy, now settled and forgotten: and this it is, which makes some passages in their writings so hard to be understood. Jesus, on the other hand, though adapting himself to present circumstances, yet had in general a wider reference to all who should in any age believe on him. He was laying the foundation of a temple for all people, while the disciples were building upon it for particular communities. Hence he is more easily and generally understood, and his teaching is more universally applicable. Not that the epistles are to be in any degree undervalued—for there are large portions of them still of universal and most important application. I only mean, we are to bear it in mind that he is the master of the apostles, no less than of ourselves; and that we are safest in deriving the first principles of our faith from his own lips and life, and then interpreting the apostles accordingly. And this is our duty—not only because, as I said, he is our master and not they—but because, also, a great part of the perplexing and unhappy consequences arising from unintelligible and superstitious doctrine, and from misapprehension of scripture, have sprung from this very source—the leaning on the apostles instead of on Jesus—the learning Christianity from their obscure discussions of particular questions at Rome or Corinth, or Galatia, instead of taking it from the plain exposition of their master, who spoke for the edification of all men, in all ages, and under all circumstances. We shall avoid a great evil by going directly to him, first of all.” pp. 14—16.

All this, we think, requires proof. No one, to our knowledge, ever maintained that the words of the apostles are to be taken *before* those of Christ; but we have yet to learn that the communications of the self same Spirit vary in authority in different parts of the Bible. For our author seems con-

stantly to forget that *men* are not our authority in any part of the Bible. In regard to the epistles, we believe that in extent of application they have a superiority over the gospels, rather than the reverse; and that even where local questions arose, they were always settled on principles of universal application. And the circumstances are so far from obscuring these principles, that they tend rather to render them more definite. No principles are of more universal application than those of Christian expediency illustrated in St. Paul's first epistle to the Corinthians; where the propriety of eating meat in an idol's temple is discussed. True, that question was of “temporary interest,” and is now “settled and forgotten; yet so far is it from obscuring the principles of the subject, that it gives them a definiteness and a clearness which nothing can evade. We always understand principles better by seeing them actually applied to existing cases, than by any abstract statement. The same remarks are applicable to other questions of local interest, discussed by the apostles, the principles of which are unlimited and universal. But on the whole, the epistles have as little that is local, as any part of the Bible, and they are the only part of the Bible where we have connected and systematic views of Christian doctrine prepared for all mankind, and unembarrassed by the peculiar nature of the Jewish economy. The Old Testament clearly revealed all the attributes of God, and either by types, prophecies, or direct declaration, most of the peculiarities of the Christian system, as well as all the grand principles of religion and morality. The Saviour came *principally*, as we believe, to fulfil what was predicted of him as an atoning sacrifice. He taught more clearly all the doctrines of Christianity as far as the statement of facts is concerned, not

explaining fully the mode, or the connexion of all which he revealed; but he stated that the whole subject would be more fully made known at the advent of the Holy Spirit. Accordingly we have in the Epistles not only the same doctrinal facts which we have in the Old Testament and the Gospels, but we have more of the *theory* of the subject. We see how the proceedings of God can be referred to general and sublime principles of moral government; how they are connected with each other, and in union tend to one grand result. And this, we apprehend, is one reason why they are so unpopular with many. It is much easier to explain away insulated statements, than a connected chain of reasoning. We think it impossible for any man to pervert or wrest St. Paul's Epistle to the Romans with any decent degree of plausibility. So clear are his statements, so closely connected are his arguments, that the shortest way of evading the difficulty is to dismiss him as "hard to be understood," or else to diminish his authority as an inspired writer; and many bitter complaints are uttered because men will derive their doctrinal ideas from St. Paul. But who shall dictate to the Sovereign of the universe by whom and when he shall most fully reveal doctrines? And who can complain if we derive our doctrines from that part of the Bible which *professes to be doctrinal*. Would it not be ridiculous to censure a man because he consulted the Book of Proverbs to obtain prudential maxims, instead of going to the Apocalypse? If we wish to know the system of doctrines in all its connexions, and the philosophy of the whole subject, we must go where they are to be found, and not where we imagine they *ought* to be found. Besides; it is reasonable, and in accordance with analogy, that the last revelation should be the most clear.

Christ spoke to the Jews, under their peculiar economy, and before the distinction between Jew and Gentile was abolished. The apostles, and particularly Paul, spoke to the Gentiles, explained the abolition of the old dispensation, the union of Jews and Gentiles in one church, and the universal principles of that dispensation which was to include the whole world. In fact the Epistles are composed with express reference to the Christian dispensation, and are in this respect peculiar and more *immediately* applicable to us than any other part of the Bible. But so long as all scripture is given by inspiration of God, we are not inclined to elevate the authority of one part of the Bible above that of another: but rather to interpret the whole fairly, and to receive with faith whatever we find, in what part soever it may be revealed.

All this unsoundness with regard to inspiration is a natural consequence of endeavouring to make the dignity of Christ rest upon his official relation to us as a teacher. For if it is once conceded that the communications of others are as authoritative and ample as those of the man Christ Jesus, this ground of distinction fails, and we must explain the lofty language of the Bible on another hypothesis.

The views of Mr. W. tend in the second place, to destroy all faith in Christ, in any proper sense of the word. We cannot confide in him for his own sake, as God; and merely to believe his communications is not faith in him; for on this ground we might with equal propriety speak of faith in St. Paul, or St. John. The only alternative here, as before, is to maintain that Jesus Christ is the only inspired teacher, and that we are to believe him alone; whereas, according to what has been shown, we have nothing which has come to us directly by Christ, but all our knowledge has been communicated by other in-

spired writers. Of course, on this scheme, there is no such thing as faith in Christ, in the proper sense of the word, or in any peculiar sense whatever.

Thirdly : According to these views, we have as many mediators as there are inspired writers. For there is nothing in the character of a mediator, as described by Mr. Ware, peculiar to Christ ; since other men have been the organs of communication between God and us, and have taught us how to approach God. We may therefore speak of the mediation of St. Paul with as much propriety as of that of Christ. The only alternative is still therefore, as before, to maintain that Christ is the only infallible teacher whom God has sent ; that is, to deny or limit the inspiration of the other sacred writers. And if merely the moral influence of Jesus as a teacher make him our Saviour and high priest, then we have other Saviours and high priests besides him ; and if the moral influence of his death in "affecting the souls of men and restoring them to the love of duty and of God," renders it an atoning sacrifice, then we have had more than one atoning sacrifice ; for the sufferings and death of other inspired writers have without doubt had similar effects. And if the death of Christ had power to sanction and establish his doctrines, so had that of other sacred writers ; for many of them sealed their doctrines with their blood.

It is this which draws from our author the unwilling confession that the death of Christ may operate in some way unknown to us,—which he immediately neutralizes by saying that on this subject nothing is revealed, and that it is the reforming influence only, of the death of Christ, with which we have any concern. Much easier would it have been to say with Paul, that the death of Christ enables God to be just, and the justifi-

fier of him who believeth in Jesus. Then there would have been a broad and obvious distinction between the death of Christ and that of any other man : but as our author limits the subject, no such distinction is apparent.

Again, fourthly : Our obligations of love and gratitude to Christ are weakened by this view of his character. It is right that we should be grateful to all our benefactors, and not to concentrate all our gratitude on him, as though we had received the messages of God through him alone ; or as though he alone had suffered in the cause of truth. And besides, if he was a mere man, and was never in a more exalted state, his efforts in our behalf, to say the least, are not in any degree more striking than those of other men. For he had before him a glorious reward, an exaltation above that of any other man who has laboured and suffered in the same cause. If we say with Paul that, though equal with God, he humbled himself and took the form of a servant, that he might atone for sin, the scene at once changes, and language becomes powerless to express the height and depth and length and breadth of the love of Christ, which passeth knowledge. But what does this language mean on the Unitarian hypothesis ?

Fifthly : According to these views, we see not how Christ can find any place in our prayers. For we cannot pray to him, nor ask any thing for his sake, since according to Mr. W. this is unscriptural ; and to pray in his name, is only to pray according to his directions, and by his authority. Now can we not in this sense assign to St. Paul, in our prayers, the same place which we do to Christ, and pray in his name, that is, according to his instructions and by his authority ? Or shall we say, as before, that he is not an inspired writer ?

But who that has any just views

of the nature of prayer can think of finite beings like these, in his supplications before the infinite and eternal God. On this subject, many Unitarians are, to say the least, consistent, for in their prayers no conspicuous place is found even for the name of the Saviour of men. And this is what we should expect; for let any one who is accustomed to worship Christ, for a moment entertain the thought that he is not God, and how does his mind instantaneously recoil from his worship, and lose sight of him in the presence of the eternal God. There is no compromise; we must either pray to Christ, or he is at once a created being like ourselves, and utterly insignificant, when compared with the God of all power and might.

But how do these views and their tendency correspond with the glowing language of the Bible? On one hand we are told that Christ is a messenger of God, whom we must believe and imitate, who has done much for us, and who therefore deserves much gratitude. But when Paul enters upon this theme, what ardour, what vehemence, does he manifest. No hesitation, no ambiguity, no lukewarm admiration, characterizes him. His mind and his style kindle together, and the mighty flood of emotion bears him onward, regardless of the barriers of rhetoric or of rule. Do Unitarians ever, by chance, fall into this current? are they heard exclaiming with him, I count all things but loss for the excellency of the knowledge of my Lord Jesus Christ; For me to live is Christ; I have a desire to depart and be with Christ; God forbid that I should glory save in the cross of Christ? If we had a moral thermometer, we doubt not that the ardour of language used by the advocates of different systems would in most cases be found to correspond with their views of the native and original dignity of Christ.

When he is degraded to the rank of a mere creature, there is a philosophical gratitude, and a distant and calm admiration, which seem to cause but little agitation of soul or fervency of language. Never is the soul overwhelmed with unspeakable emotion; never is it lost in the ocean of love, as it gazes on his humiliation, who left his throne on high, and the glory which he had with the Father before the world was, to make atonement for the sins of his revolted creatures,—creatures not merely ignorant, or unfortunate, but deeply plunged in guilt and voluntary ruin. If we look at the sermon on ‘honouring the Son as we honour the Father,’ we shall find that, in principle, it amounts to no more than this: render unto Jesus the things which are his, and unto God the things which are God’s—and if we are to honour him only as the anointed messenger of God, and to love him only as a holy being, and according to his excellence, and if we are to be grateful only for his official communications and acts, we see not why other inspired messengers are not also to be honoured in the same way. If they bring the messages of God, they must be received as his ambassadors; if they are our benefactors, we ought to be grateful to them; if they are morally excellent, we ought to love and imitate them according to their excellence; in the words of St. Paul, we should be followers of them who through faith and patience inherit the promises; and we should believe and obey their instructions. Unless, therefore, Mr. W. takes the ground, that there are no inspired men besides Christ, we see not how he can avoid the conclusion that we are to honour them also even as we honour the Father. Not indeed in the same degree, nor are we to honour Christ in the same degree: but we are to honour them according to their moral character, and their relation to

us, just as in the case of our Lord Jesus.

The light in which these sermons exhibit Christ as Judge, gives him comparatively little pre-eminence. Mr. Ware supposes it not improbable that he will judge the world by delegated knowledge. We think that there is but one conceivable mode in which a finite being can be enabled to judge the world. God can form his own decisions, communicate them to the nominal judge, and by him make them known to the world. At the same time, he who pronounces the sentence must be ignorant of the grounds on which it rests, and can be certain of its rectitude only by implicit faith in God, the real Judge. But to exercise judgment of this secondary kind requires no peculiar wisdom, for any one can pronounce a just sentence, if he is required merely to repeat the decisions of another. If Mr. Ware is disposed to maintain that a finite being can be qualified to exercise judgment in a higher sense, so as to form independent decisions, in the exercise of his own powers; we must reply that it seems to us impossible, that the acts, words, and thoughts, of all mankind, together with all the attending circumstances of palliation or aggravation, and their connexions with the interests of the government of God, in all past and future ages, should be viewed by a finite mind as they are by the infinite God. And yet can an impartial and independent sentence be pronounced by one whose views are limited in any of these respects.

The whole tendency of the views exhibited in these sermons, is to enervate the Bible, to diminish the force of language, limit its extent, and quench its ardour. If any one should attempt to accommodate a splendid description of the sun, to a taper, he would seem to us to labour much as those who attempt to accommodate the elevated language of the Bible respecting Christ to

any mere finite being. Particular passages may be evaded or neutralized by criticism but the glory of Christ shines with too much splendour from the pages of the Bible, to suffer dim eclipse by efforts like these.

As a literary production, the work is creditable to the author. The spirit manifested is generally candid and fair: we would believe that the author designed to be so, in all cases. Yet either ignorantly or unconsciously, he has occasionally introduced passages too much characterized by insinuation and innuendo. He exhibits marks of an amiable, serious, and grateful temper of mind, but is deficient in that deep, ardent, and energetic feeling, which the theme of his discourses would seem fitted to inspire.

Wicked men ensnared by themselves. A Sermon preached, Dec. 16, 1825, in the Second Parish of West Springfield, at the interment of Samuel Leonard, and Mrs. Harriet Leonard, his wife; the former of whom murdered the latter, and then committed Suicide. With an appendix, &c. By WILLIAM B. SPRAGUE, Pastor of the first Church in West Springfield.

THE occasion of this sermon was one of the most awfully impressive upon record. A man who had been distinguished for his malignant opposition to religion, and for the profession of a belief in the doctrine of universal salvation, had deliberately, and with every appearance of sanity which the case could admit, murdered his wife, and then himself, in the presence of their children. The sermon was well adapted to the occasion. It is not an effort at a popular oration. It shows nothing which looks like an attempt to move the human passions of the vast multitude in whose hearing it was uttered. The circumstances of horror were left to produce their own effect, while the preacher availed himself of that effect to impress upon the minds of his hearers, first "some of the means by which a pre-eminently depraved character is formed;" and secondly, the fact that "wicked-

ed men, in their efforts to injure others and oppose religion, actually ensnare themselves."

We have room for only a single extract.

"I observe, once more, that there is nothing, which is more likely to constitute the foundation, or to accelerate the progress of a grossly depraved habit, than a belief in the doctrine of universal salvation.

"There is no idea so terrible, as that of a punishment, such as the Bible describes, to be the portion of the wicked, in a future world. It is this, which, in a great degree, prevents depraved man from acting out the native madness of the heart. No doubt, it has a powerful influence even upon Christians; but in respect to those, who are destitute of a principle of holy love, it imposes one of the chief restraints against a life of open transgression. We find this principle operating, with no small efficacy, even upon the minds of heathen; but where it has been quickened and directed by revelation, it exerts a proportionably greater energy.

"If it be true, then, that the dread of a future retribution is one of the most efficient principles, in the prevention of crime, it is manifest that they, who would root out this sentiment from the mind, level a deadly blow at the best interests of society. Only let a wicked man believe, that all distinctions of character will be overlooked, in a future world, and that the good and the bad will share alike, in the rewards of eternity, and no exhibition of depravity whatever, from such a man, furnishes any reasonable ground of surprise. The highest principle, by which you can expect that he will be governed, is expediency. His only inquiry will be, what, on the whole, will most promote his present gratification; and even the answer to this inquiry will be suggested by passion and appetite, rather than by sober reason. Suppose, then, that he cast his eye covetously upon your property; if he really believe that an act of theft will no more be punished, in a future world, than an act of charity, what is there, provided he can evade the vigilance of human law, to keep him from his purpose. The truth is, that the creed of the atheist does not so effectually undermine the foundations of morality, as this; for while the atheist hopes and professes to believe, that man will not exist in a future state, he is obliged upon his own principles, to admit the possibility, not only of a future existence, but of an interminable existence in misery. He knows no other god than chance; and to this he ascribes every thing. How then can he know, that the same chance, which has begun his existence here, may not continue it for ever; that the same chance, which dooms him, in the present life, to a degree of suffering, may not, hereafter, place him in circumstances, in which he will experience nothing but suffering. But the creed of the universalist, though it avoids the fundamental article of atheism—a probable non-existence, does not, like atheism, admit even the possibility of an eternal and just retribution. It not only

makes provision to save the most hardened wretch, but it lays him under the necessity of being saved; it does not even give him the privilege of choice. Better, I verily believe, for society, that the wicked man should read over the door of the tomb, DEATH, AN ETERNAL SLEEP, than UNIVERSAL and UNCONDITIONAL SALVATION.

"Why is it that the doctrine, of which I am speaking, makes so conspicuous a figure, in the annals of suicide? It is because the universalist reasons, in the manner which might be expected, from his own principles. Why not suffer a little pain, in order to stop the vital current, when, the moment the work is done, the glories of heaven are bursting upon the soul? If it were possible that such an act should awaken the displeasure of Him, who gave life, it is not possible, on this principle, that that displeasure should ever be expressed; for that would be inconsistent with the idea, that all beyond the grave is happiness. But surely, a God, who desires so much the happiness of his creatures, that he can save the most abandoned of them, in their sins, will not be offended, if, by a self-destroying act, they shorten a little the path to heaven; especially, if they are destined here to a heavy burden of affliction. And this doctrine, I venture to say, furnishes as fair a warrant, and opens as bright a path, to the murderer, as the suicide; for if death be the gate of glory to all, the man who sheds your blood, be your character what it may, confers upon you the highest favour; and the shedding of his blood, by the hand of justice, instead of being a punishment, is a premium upon murder. If you will punish a criminal, on this principle, try to detain him in this world as long as you can; but do not make him a thousand fold happier than yourselves, by sending him instantly to glory."

pp. 16—18.

The Value of the Soul. A Sermon, preached, December 28th, 1825, at the Ordination of Mr. James D. Knowles, as Pastor of the Second Baptist Church in Boston. By IRAH CHASE, Professor of Biblical Theology in the Newton Theological Institution. Boston.

THE text is Matthew xvi. 26.; *What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* The value of the soul is argued from its capacity of knowledge,—from its capacity of enjoyment,—from its immortality,—and from the price of its redemption.

The discourse is, on the whole, unpretending, and yet impressive. It leaves upon the mind, not so much an impression of the author's intellectual

power, as a conviction that the soul of man is precious.

The style is for the most part simple and correct. If we were disposed to be critical, we might say that the poetical quotation on page 9th reads as if it were brought in on purpose; that the story of Archimedes, however he may plead Robert Hall's authority for introducing it in a sermon, is too trite to interest a scholar, and bears too much the aspect of college learning to produce an impression on a common audience; and that the eulogy on Commodore Macdonough—though he makes a good use of it, is so abruptly introduced as to make the reader stare. But the reader who finds in a sermon such paragraphs as the following, will say with us,—“*Non paucis offender maculis.*”

“The immense value of the soul appears thus from its capacity of enjoyment, as well as from its capacity of knowledge. But it will appear in a still more striking manner when we consider, thirdly,

● “ITS IMMORTALITY.

“You have just been reflecting on its capacities of knowing and enjoying. Consider now the impediments which exist in the present world, removed, and these capacities filled, and expanding, and filled FOR EVER. What inoconceivable value do you stamp upon the soul! . . . FOR EVER, FOR EVER AND EVER.

“You have just heard of some of the joys of which she was capable on earth, and of the song which she commenced. She enters the regions of a blissful immortality. ‘The righteous shall enter into life eternal.’ She strikes her harp anew. She sings her victory through Jesus Christ, over death and the world of despair. She associates with kindred spirits. She joins the throng of the redeemed ‘before the throne, and before the Lamb.’ She sees constantly more and more of the wisdom and glory of Jehovah; and she unites in the general ascription of ‘Salvation unto our God which sitteth upon the throne, and unto the Lamb.’—‘Alleluia, for the Lord God omnipotent reigneth. Ten thousand ages roll away, and still all heaven resounds, ‘Alleluia, for the Lord God omnipotent reigneth.’ Ten thousand times ten thousand ages roll away, unfolding new glories as they roll, and still the song is raised with increasing rapture, ‘Alleluia, for the Lord God omnipotent reigneth.’”

pp. 12, 13.

Our Baptist brethren have been very silent in the work of building their “Newton Theological Institution.” We were very happy to learn—and it was the first distinct intelligence which we had on the subject—that it has been opened for students, and is under the care of two such men as Mr.

Chase and Mr. Wayland. We bid them God-speed; and we pray that all the Baptist churches in our land, under the liberalizing influence of a well instructed ministry, may soon be delivered from the bondage of sectarian feelings, and turning from disputations about *divers washings*, may gird themselves to sustain their part in the great conflict for the faith once delivered to the saints.

Evangelical Preaching is rational Preaching. A Sermon, delivered Nov. 2, 1825, at the Ordination of the Rev. William K. Talbot, as Pastor of the Presbyterian Church in Nottingham-west. By DANIEL DANA, D. D. Pastor of a Church in Londonderry. Concord, N. H.

THE object which the preacher had principally in view, on this occasion, was to show that the doctrines of the Bible perfectly accord with the dictates of sound reason. Discussions of this kind, he remarks, are never useless; but they are peculiarly demanded at a period “when unwearied efforts are employed to persuade us that doctrines undeniably found in the scriptures are at war with common sense.”

“While some claim for a system which rejects all that is most essential and characteristic in the gospel, the imposing character of *rational* Christianity, let us, occasionally at least, meet them on their own ground, and with their own weapons. While we have the honour to share with the great and good apostle in the charge of enthusiasm and madness, let us humbly plead his privilege, of showing that we are not mad, but speak the words of soberness, as well as of truth.” p. 7.

The time would allow the preacher to notice only a few of the doctrines referred to, and he selected those which were most obnoxious to the charge in view. He begins with the doctrine of *human depravity*; and shows that this doctrine is every where conspicuous on the face of the Bible: it pervades the whole volume. It is so intimately blended with the whole plan of the gospel, that, “if you take it away, the whole system is marred, its beautiful features are distorted, and all its magnificent provisions appear a useless and empty parade.” And this doc-

trine is supported by human testimony. If you deny it, you also deny facts which the whole world admits.

"Is this doctrine contrary to fact and to common sense? Let it then be proved, that histories deemed the most authentic, are mere libels on an innocent and injured race. Let it be proved, that in our daily observations on passing events, our senses egregiously deceive us. Let it be proved, that legislators and magistrates have, for some thousands of years, been gravely employed in removing evils which did not exist. Let it be proved, that thousands of wicked men have, on their dying beds, grossly traduced their own characters; and that thousands of the best and wisest of men have, in their daily confessions, uttered the language of fanaticism, or hypocrisy. Let it likewise be proved, that mankind at large have ever been much disposed to love God with all their hearts, to serve him in spirit and in truth, to love their fellow-creatures as themselves, to subdue their sensual appetites, to prefer a heavenly to an earthly treasure; and to spend this transient life in a constant and solicitous preparation for the world to come. When this object is accomplished, then, and not till then, will the doctrine of human depravity be effectually exploded." pp. 7, 8.

Dr. D. next considers the doctrine of *regeneration* and the necessity of a *divine influence* to effect it. If man is thus wholly and universally depraved, he must be renewed; his whole character must be radically changed. But that this change will never be effected by himself, independently of a divine interposition, is as evident from human observation, as from the declarations of the Bible.

"Let the appeal be made to facts. For how many thousands of years have the powers of moral suasion, of human reason and eloquence, been employed to subdue the vices, and banish the crimes of man. And with what effect? Human depravity has laughed at these puny and powerless weapons. Conscience, indeed, may often have been gained to the side of virtue and duty; but the *heart* has continued the slave of sin. The wisest of the heathen philosophers have felt and acknowledged this. They have confessed that the crimes of men, spurning all earthly restraints, assailed the very heavens. They have confessed that such was the strength of human depravity, that nothing but omnipotence could subdue it. They have confessed that no human being ever attained to virtue, but by a divine influence. Shall these truths which forced themselves on the minds of benighted pagans, be denied or questioned by Christians, under the full blaze of gospel day?" p. 9.

"The doctrine of Regeneration, then, is not the creature of a deluded fancy. It is not a dream of enthusiasm, nor a relic of blind superstition. It is a doctrine most rational and consistent. It commends itself to the enlightened and reflecting mind, as the dictate of sober, undeniable truth." p. 10.

We come next to the divine *sovereignty*, which is nearly allied to the doctrine last considered. On this point, and on others subsequently treated of, the author is equally clear and convincing. But we must take leave of him here, since his arguments will hardly admit of being abridged sufficiently to bring them within the limits which it is necessary we should prescribe to ourselves ordinarily in these notices of single sermons.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNITED STATES.—The number which completes the tenth volume of the American Journal of Science and Arts is just published in this city, and is characterized by its usual richness and variety of matter. In this number will be found a notice of twenty-nine Scientific Societies in the U. States. Historical, Literary, Antiquarian, and other Societies, not cultivating natural knowledge, and also academies for the fine arts, are not included in this enumeration.

Walker's system of pronunciation

has lately been obtruded on the public by being affixed to various school-books, or other works designed for the purposes of elementary instruction. Whatever reputation Walker may have obtained in this country, has been owing partly, perhaps chiefly, to his supposed reputation in England. Mr. Webster, however, who has for many years been an attentive observer of the progress of orthoepy, having devoted his life to philological pursuits, states, as the result of his own observation and inquiry in England, that

Walker is by no means generally received as a standard in that country.

"There is no standard in England, except that pronunciation which prevails among respectable people, and this though tolerably uniform, is not precisely the same. Walker's scheme does not give this usage—it deviates from it as much as Sheridan's, and even more. There are whole classes of words, whose pronunciation, as marked by Walker, is not warranted by any respectable practice in England. I presume, I can select a thousand words, if not double the number, from Walker's Dictionary, marked for a pronunciation which no man would venture to use, in any decent society in that country."

The Conference of the Methodist Episcopal Church, for the district of Virginia, have resolved to establish a University within the bounds of the Conference.

The Bishop of Ohio proposes to honour the transatlantic benefactors of the new Seminary established under his auspices, in the following manner; the town to be laid out on the ground belonging to the Seminary will be called after Lord *Gambier*; the College, after Lord *Kenyon*; the Chapel, after the Countess Dowager of *Rosse*; the names of the streets, neighbouring streams, &c. will perpetuate the memory of other benefactors. The Legislature of the State has authorized the Faculty of the Seminary to confer degrees.

President Holly, of the Transylvania University, has given notice to the Trustees that he shall resign his office at the end of the present session.

The Editors of the New York Observer state that the expense of an education at the University of Virginia, is greater than at any other in the the Union.

"There are eight professors, and the students are required to attend the lectures of at least one. They may, if they choose, attend the lectures of two, or more, or of all, at the same time. If they study with one, they pay an annual tuition fee of \$50; if with two, they must pay \$60; if with three, \$75; if with four, \$90; if with all,

\$150. Each professor is furnished with an elegant house, styled a pavilion, and receives a salary of \$1500 from a permanent fund provided by the State, together with his share of all the tuition fees paid by the students. Were a professor to have fifty pupils exclusively under his care, he would receive, besides his salary, an annual income of \$2000. The number of students in December last was 144. Each student pays an annual rent to the University of \$15. There are six stewards or keepers of hotels, who board the students, and who pay for the use of the buildings a considerable rent, which of course comes ultimately out of the pockets of the students. The State of Virginia has already expended above half a million of dollars upon this institution, besides making provision for the payment of the salaries of the professors."

The number of cadets in the American Literary, Scientific, and Military Academy, at Middletown, Connecticut, is 297. Six have been dismissed for profaneness, intoxication, or other disorderly conduct. The 'police' of the Academy is formed with reference to the character and conduct of 'gentlemen and soldiers.' Provision is made for public worship. Prayers are attended daily in the morning by the Chaplain. Every cadet is strictly required to attend Church on the Sabbath, and to remain at his own room on that day except during the hours of divine service. There are eighteen Professors and Teachers in the various departments of instruction.

FRANCE.—The following statement shows the number of the French clergy, on the first January, 1825. Archbishops and Bishops, 75; Vicars-general, 287; Titular Canons, 725; Honorary Canons, 1255; Rectors, 2828; Curates, 22,225; Vicars, 5396; Priests of Parishes, authorized to preach and receive confessions, 1850; Priests employed as governors or professors in seminaries, 876. The number of ecclesiastical pupils in the seminaries amounts to 4044; and the nuns to 19,271. Total. 57,832. The candidates for the priesthood, if this number be taken as an average, being sufficient, according to the ordinary duration of human life to maintain a complement of more than 150,000 priests.

In our number for February we mentioned the revenue arising from licensed gaming-houses in Paris. The effects of these houses are thus exhibited in the *Revue Encyclopedique*.

"According to a statement, made by authority, there were 371 suicides in this city during the year 1824; namely, 239 men and 132 women. This is 19 less than in the preceding year; but the number of these melancholy events is a heavy charge against our civilization, of which we are so proud, and which still preserves so many traces of barbarity. Gambling-houses, lotteries, brothels, openly authorized, are so many perfidious snares laid for cupidity, misery, weakness, and all the corrupt passions; and these schools of immorality pay a tribute to enjoy a shameful privilege, and obtain a legal existence in the bosom of a social order which they dishonour."

HINDOSTAN.—The great dictionary by the Sultan of Oude, of the existence of which the world was some time since apprised is thus noticed in the *Revue Encyclopedique*:

"**ROYAL LEARNING.***—*The Seven Seas; or Dictionary and Grammar of the Persian Language. By his majesty the king of Oude. Lucknow. 1822. In 7 volumes folio, 15 inches in height by 11 in breadth. Printed at his majesty's press.* This magnificent work is the fruit of the labours and researches of the sultan of Oude, *Ubul-masaffir Muiseddin Schahi Seman Ghiatiddin Haider Padischah*; that is to say, the father of the brave, the adorer of the faith, the Schah of the age, the conqueror of the faith, the lion, and the padischah. His majesty has sent several copies to the *East India Company*, to be distributed in Europe. The first six volumes contain the dictionary; the seventh is devoted to the grammar. Upon each leaf, and above the page, are engraved the arms of the sultan: two lions, holding each a standard, two fishes, a throne, a crown, a star, and the waves of the sea. Since the time of Abulfeda, the learned prince of Hamah, of the dynasty Ejub, who died in 1332, and is

well known in Europe as a historian and geographer, no Asiatic prince has done such an essential service to science as that to which it will be indebted to the sultan of Oude, by the composition and publication of this dictionary, the most complete of all that have hitherto appeared."

We are indebted to the *Missionary Herald* for an interesting article which originally appeared in the "*Friend of India*," at Serampore, on the state of the native press in India. Newspapers are first noticed. "These have in seven years increased in number from one to six; of which four are in the Bengalee; and two in the Persian language. The first paper in point of age, is the *Sumachar Durpan*, published at the Serampore Press; of which the first number appeared on the 23d of May, 1818. It was immediately honoured with the notice of that enlightened statesman the Marquis of Hastings, who was pleased in various ways to express his approbation of the attempt. Of this paper it may be sufficient to remark, that its quantity of matter, to use a technical expression, is at present four times that of its first number, that it gives a translation of the political intelligence of the week, brief notices concerning the most remarkable events and discoveries in Europe, and two and sometimes three columns of articles, amusing and instructive, calculated to whet the edge of curiosity in the subscribers and to ensure the continuance of their support. Its political character is neither whig nor tory, ministerial nor antiministerial; but it steadily supports the interests of the British Government, the best which India has ever enjoyed, and the only security for the progressive improvement of the country.

"The two next papers are the *Sumbad Koumoodi* and the *Sumbad Chandrika*, the editors of which, not having easy access to the English papers, borrow their political intelligence from the *Durpan*. They give a weekly summary of 'moving accidents' in town and country, and sometimes engage in controversy, occasionally virulent, with each other, the one advocating Hindooism, the other maintaining more liberal sentiments. The youngest of the papers is the *Teemer Nausuck*, 'the destroyer of darkness;' and

* This article and a part of the preceding we take from the *American Journal of Science and Arts*; they were translated for that work by Prof. Griscom.

it brings to light most wonderful and portentous prodigies. From the perusal of its columns one might almost fancy the golden age of Hindooism returned, and the gods so far reconciled to men as to renew their personal visits for the succour of the faithful. It would be gratifying were the character of the paper more in harmony with its title; for instead of holding up these pretended miracles to derision, it is ever attempting to create a belief of their authenticity.

"With the two Persian papers, we are not so well acquainted; they are, we believe, chiefly occupied with pithless Ukbara, or papers issuing from the native courts, and detailing with minuteness the daily uninteresting and unimportant actions of the native princes, in comparison with which, even the old Cape Gazette or Advertiser is not devoid of interest.

"The number of subscribers to the six native papers, may be estimated at from eight hundred to a thousand; and we may perhaps allot five readers to each paper. The number of readers as well as of subscribers is still small, though gradually on the increase. The scheme is indeed so novel, and so opposite to the great Indian rule of right, (immemorial usage,) that even the degree of success it has obtained, appears marvellous."

The article, to which we are indebted for these notices, contains only the titles and subjects of such works, as have issued from the native press since 1820. As the *subjects* will give some idea of the state of the Hindoo mind, and of the native literature, we shall copy them.

1. A work on Astrology.
2. On the observation of particular days.
3. A work respecting Bhuguvatee.
4. A treatise on the physical nature of men and women.
5. On funeral obsequies.
8. The fruits of obedience to Brahmuns.
7. On the attribute of the goddess Radhika.
8. A treatise concerning faith in the Ganges.
9. A work respecting the impression of Krishna's feet.
10. A translation of one division of

the Mitakshura, a standard legal authority in India.

11. The thirty-two imaged throne, a series of tales.

12. A work intended to facilitate the acquisition of English.

13. Moral instruction, translated from the Sungakrit.

14. Conversation between Naadur and Krishna.

15. The tails of a Parrot.

16. The thousand names of Radha.

17. The thousand names of Bhuguvatee.

18. The thousand names of Vishnoo.

19. A work with various circles to enable any one to discover his fortune.

20. Bidya Soondur, an amatory poem.

21. Concerning king Nula, translated from the Sungskrit.

22. Concerning Krishna.

23. Prubodhu Chundrodya, a dramatic work.

24. Gyanu Chudrika.

25. Compilation of the opinions and rites of the Vyragees, in Sungskrit, distributed gratis.

26. The annual Almanac.

27. A work on Bengal music.

28. Translation of a part of the Nya-yu system of philosophy.

29. Translation of the Umura-koo-sha, or Sungskrit dictionary.

30. A torment to the irreligious.

31. A work on law.*

The number of copies which have been printed of each, is not so easily ascertained. Of some more, of others less than a thousand, have been sold, but if we take that number as the general average, we shall be near the truth. It is a general remark among the printers and publishers of the native press, that no work remains long on hand; and we have reason to believe that they have in no instance suffered a loss by the printing of any of the works above named. Nearly thirty thousand volumes have thus been sent into circulation within the last four years.

* It will be perceived that this list does not embrace a complete catalogue of the works, in the native language of Rammohun Roy. Such a catalogue was not at the command of the Editor of the Friend of India, at the time he prepared his article on the native press.

Ed. Miss. Her.

NEW PUBLICATIONS.**RELIGIOUS.**

Evangelical preaching is rational preaching. A Sermon, delivered, Nov. 2, 1825, at the Ordination of the Rev. William K. Talbot, as Pastor of the Presbyterian Church in Nottingham-west. By Daniel Dana, D. D. Pastor of a church in Londonderry. Concord, N. H.

The Value of the Soul. A Sermon, preached December 28th, 1825, at the Ordination of Mr. James D. Knowles, as Pastor of the Second Baptist Church in Boston. By Ira Chase, Professor of Biblical Theology, in the Newton Theological Institution. Boston: Lincoln & Edmands.

Sixth Annual Report of the Board of Managers of the Missionary Society of the Synod of South Carolina and Georgia. Charleston.

An Address to the Christian Public, and especially to the Ministers and Members of Presbyterian, Reformed Dutch, and Congregational Churches, throughout the United States, on the subject of the Proposed Union between the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

A Plea for Seamen. A Sermon, preached on the occasion of a collection in aid of the funds of the Seamen's

Union Bethel Society, in St. Peter's Church, Baltimore, on the evening of the 19th February, 1826; by J. P. K. Henshaw, A. M. Rector of said Church. Baltimore: Published by request of the Managers of the Society. 8vo. pp. 32.

A Letter to a Friend in Baltimore, on Creeds and Confessions; by Dr. Miller, Princeton, N. J.

MISCELLANEOUS.

The American Journal of Science and Arts. Vol. X. No. 2.—February. Conducted by Benjamin Silliman, Professor of Chemistry, Mineralogy, &c. in Yale College. New Haven: S. Converse.

Ninth Annual Report of the American Society for colonizing the free People of Colour of the United States. With an Appendix. Washington. pp. 66.

Catalogue of the Officers and Cadets, together with the Prospectus and Internal Regulations, of the American Literary, Scientific, and Military Academy, at Middletown, Connecticut.

An Oration, delivered before the Literary and Philosophical Society of New Jersey; by Dr. Miller.

A Lecture upon Classical Literature, delivered before the same Society; by Professor Patten.

RELIGIOUS INTELLIGENCE.

DEATH OF MR. FISK.—The American Mission to Palestine has sustained an affecting loss in the death of the Rev. Pliny Fisk. The only particulars of this event which have yet reached us are contained in a letter from Mrs. Goodell, dated Beyroot, Nov. 8, and published in the New York Observer.

"One of our number has already bid adieu to earthly scenes and entered, we believe, on an eternity of never ceasing joys. Yes, our dear brother Fisk is no longer a partaker of our joys or our sorrows. It is a reality, but I can hardly persuade myself that he is to be here no more. So healthy, so cheerful, so diligent in his work. But he is gone. We in our weakness see not as He does, who is the Disposer

of all events. And it is often the case, that those who to human view are the most needed are earliest taken home to glory. So it is with our lamented brother Fisk. He had been in this country so long, that he was well acquainted with the manners, customs, and necessities of the people; and he had acquired such a knowledge of the various languages spoken here, that he could converse readily with them upon almost any subject. The last five months of his life I am happy to say were spent in our family, during which period he had been diligently occupied in making an English and Arabic Dictionary for the use of other missionaries. We had regularly every sabbath a few Arabs in our house, who joined us in reading the Holy Scriptures, and

before whom Mr. Fisk expounded and prayed in their own tongue. How much good he may have effected by these exercises will be known in the great day of accounts.

"The sickness of Mr. Fisk commenced the 11th and ended the 23d of October. During the whole time he suffered much pain. After the fourth day, he was occasionally deprived of his reason, though to our great comfort, he was in lucid intervals able to converse, to pray, and to advise us, also to dictate letters to his father and to his brethren, King and Temple. We often read to him the Scriptures, and also at his request, portions of Mrs. Graham's "Provisions for passing over Jordan." His speech and apparently his senses left him several hours before he died." He died precisely at 3 o'clock, A. M. on sabbath morning, while his brethren were praying and commending his departing spirit to Christ."

NATIONAL DOMESTIC MISSIONARY SOCIETY.

At page 101 of the present volume, we mentioned a meeting in Boston, held for the purpose of considering the expediency of forming a National Domestic Missionary Society. At that meeting the Executive Committee of the United Domestic Missionary Society of New York were desired to invite a general meeting of the friends of domestic missions to be holden at the anniversary of that Society in May next, in the city of New York. The Executive Committee have accordingly issued a Circular with reference to the proposed object. After noticing with approbation the labours of existing domestic Missionary Societies, the Committee proceed:

"But the more the undersigned have been called, in the discharge of their appropriate duties, to acquaint themselves with the spiritual wants of the rising communities of the West and South, and the destitute condition of considerable portions of the older states, the more decided is their conviction that mere local efforts must be, for ever, inadequate to accomplish the wishes of the benevolent. The field which is now waiting for the cultivating hand of the churches of these United States, and which is widening with every wave of emigration that beats back the western wilderness, requires a concentration of the nation's strength to

supply it with labourers sufficient to gather in its harvest.

"This Committee has therefore noticed, of late, with no ordinary pleasure, the progress of sentiment friendly to the formation of a National Society for Home Missions. With solicitous interest, also, have they watched every movement which has been made towards the accomplishment of this immensely important and highly patriotic design. With the same interest, they now cheerfully assume the trust reposed in them by the documents recorded on the opposite page of this sheet, and proceed to invite the attention of the Christian public to further measures. Having also held correspondence with distinguished individuals at the South and West, and received from all a uniform and cordial expression of deep interest in the object, we cannot entertain a doubt that, in the good providence of God, American Christians of the Congregational, Presbyterian, and Dutch Reformed denominations are prepared to sanction the measure which we now propose, and to unite in one concentrated and intense effort to build up the wastes of our common country, and supply all her destitute with the means of salvation.

"The Executive Committee have accordingly resolved to invite a meeting of the Directors of the United Domestic Missionary Society, together with other friends of missions in the United States, to convene at the session room of the Brick Presbyterian Church in this city, on Wednesday, the tenth day of May next, at eight o'clock A. M., for the purpose of forming an AMERICAN HOME MISSIONARY SOCIETY."

The Circular is accompanied with extracts from the minutes of the above mentioned meeting in Boston, and other documents, of which we can give our readers but a part.

"On the 29th of September, 1825, four candidates for the gospel ministry were ordained as Evangelists at Boston, in compliance with a request from "the Executive Committee of the United Domestic Missionary Society" of New York, under whose patronage three of the persons ordained were soon to go forth as missionaries to the western states and territories of the United States. The other individual ordained was expected to labour in the same field, under the patronage of the "Connecticut Missionary Society." This

ordination, taking place the day after the anniversary in the Theological Institution at Andover, was attended by persons interested in the prosperity of Zion, from various parts of the United States. Several of these persons, from Massachusetts, Connecticut, New York, and South Carolina, providentially met the day after the ordination, at the house of the Rev. Mr. Wisner, and had their attention called to the desirableness and expediency of forming a national Domestic Missionary Society.

"After discussion, it was their unanimous opinion that the formation of such a Society is both desirable and practicable. A committee was accordingly appointed, consisting of the Rev. Dr. Porter and the Rev. Mr. Edwards, of Andover, Mass. and the Rev. Dr. Taylor, of New Haven, Conn. to make inquiries in relation to the subject, and if they should deem it advisable, invite a meeting of gentlemen, friendly to the object, in Boston, sometime in the month of January ensuing. This committee consulted and held correspondence with gentlemen in different parts of the country; and so general and cordial was the approbation of the design expressed by the persons consulted, that the committee determined to invite a meeting for the purpose of consultation with regard to further measures. They addressed to several individuals a letter, inviting them to attend a meeting to be holden in Boston, on the second Wednesday of January, 1826.

"At the time designated by the above named committee, the proposed meeting was held at the house of Mr. Henry Homes, in Boston."

We have not room for the list of very respectable names which composed this meeting.

"The committee, appointed in September last, then reported, in part, in relation to the expediency of forming such an institution as is proposed, and the principles which should regulate the proceedings had for the accomplishment of the object.

"The considerations named by the committee as evincing the expediency of the measure proposed were the following:—The influence such a society will be likely to have on the more favoured portions of our country, in perpetuating their religious institutions and character; its favourable bearing upon the Southern and Western States

and Territories, in extending to them the blessings of pure and undefiled religion; its effect on the destitute, in exciting and encouraging *them* to make exertions for the support of religious institutions; the influence it may be expected to have on local domestic missionary societies already existing, in diffusing information among them, and increasing their efforts; and the tendency it will have to produce, among the friends of evangelical religion in the United States, greater union of feeling and exertion.

"The principles named as proper to be considered as fundamental in all proceedings in relation to this subject, were the following:—1. A union of all denominations not to be attempted as a formal thing. 2. Local societies now existing, not to be superseded, except in accordance with their own desire, and not to be impeded in their operations, but to be strengthened and stimulated.

"Several gentlemen, present, then expressed their views in relation to the points presented in this part of the Committee's report, and the meeting unanimously voted their concurrence.

"It was then, on motion, unanimously resolved that it is, in the opinion of this meeting, expedient to attempt the formation of a *National Domestic Missionary Society*.

"After consultation, it was unanimously voted that it is highly desirable that a more general meeting should be requested by the Executive Committee of the United Domestic Missionary Society of New York, and that that Society should become the American Domestic Missionary Society, should no special reasons occur to render such a measure inexpedient."

NEW MISSIONARY TO PERSIA.—The following extract of a letter from a gentleman in Paris to a friend in this city, furnishes a gratifying indication that the Great Head of the Church does not design to suffer the twilight which was shed on the people of Persia by the labours of Henry Martyn to be again lost in the surrounding darkness.

"Dr. Foot is a young man of devoted piety, who has spent nine years in India as surgeon in the army, and two years in Persia. He has visited our missionary settlements at Ceylon, and mentioned to me, of his own accord, that they were conducted with admira-

ble judgment and effect, and that in his view, as the result of long observation, our missionaries, in making large establishments among the nation in the interior, and in giving instruction to them in science, in connexion with religion, were pursuing the only course that can ever succeed. The people, he says, have the highest respect for those who possess superior knowledge, and who use and communicate it for the benefit of the nation. Such men they are willing to hear on religious subjects; to such men they will confide their children, and while they sought only the blessing of earth, God in many instances has made them wise unto eternal life. Dr. Foot is studying Persian with the celebrated De Sacy, and means to establish himself as a physician and surgeon in the heart of Persia for the sole purpose of gaining that influence which

may enable him gradually to insinuate the gospel among them. He hopes to form a large scientific establishment for this purpose; and to this object he has devoted his life and what property he possesses."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In the month of February.

To the American Board of Commissioners for Foreign Missions, \$3913.22, exclusive of legacies.

To the American Bible Society, \$5901.63.

To the American Education Society, \$280.74.

To the United Foreign Missionary Society, in January, \$3303.04.

ORDINATIONS AND INSTALLATIONS.

Jan. 18.—The Rev. OVA P. HOUGH was installed Pastor of the First Presbyterian church at Pottsdam, N. Y. Sermon by the Rev. Asabel Parmelee, of Malone.

Feb. 5.—The Rev. JOHN BERRY MEACHAM, a coloured man of the Baptist denomination, was ordained to the work of the ministry at St. Louis, Mississippi. Sermon by the Rev. Mr. Halbert.

Feb. 8.—The Rev. MOSES INGALLS over the Congregational church at Barnard. Sermon by the Rev. Ammi Nicols, of Braintree. The Rev. PRESTON TAYLOR was at the same time ordained as an Evangelist.

Feb. 12.—The Rev. GEORGE H. FISHER was ordained Pastor of a Dutch Reformed Church recently established near Somerville, N. J.

Feb. 12.—The Rev. H. M. MASON was admitted to the order of Priests, at Fayetteville, N. C. by Bishop Ravenscroft.

Feb. 14.—The Rev. JARVIS GILBERT was ordained as an Evangelist at Fairhaven, Vt. Sermon by the Rev. Mr. Drewry.

Feb. 15.—The Rev. CHARLES BENT-

LEY was ordained Pastor of the church at Middle Haddam, Conn.

Feb. 16.—The Rev. H. NORTON was ordained at Utica as an Evangelist. Sermon by the Rev. Mr. Finney.

Feb. 19.—The Rev. RICHARD D. VAN KLEEK was ordained Pastor of the church at Somerville, N. J. Sermon by the Rev. Mr. Zabriskie, of Millstone.

Feb. 22.—The Rev. LUKE A. SPORFORD (installed) over the Congregational church and society in Brentwood, N. H. Sermon by the Rev. Abraham Burnham.

Feb. 25.—The Rev. MOSES CHASE was installed Pastor of the First Presbyterian church in Plattsburgh, N. Y. Sermon by the Rev. Mr. Smith, of Burlington.

March 1.—The Rev. REUBEN MASON was installed Pastor of the church at Glover, Vt. Sermon by the Rev. Drury Fairbank, of Littleton.

March 2.—The Rev. BENJAMIN DEAN, at Swanzey, N. H. as an Evangelist. Sermon by the Rev. Elijah Willard, of Dublin.

March 8.—The Rev. OREN BROWN was installed Pastor of the second con-

gregational church in Hardwick, Vt. Sermon by the Rev. Leonard Worcester, of Peacham.

March 22.—The Rev. LYMAN BEECH-

ER, D. D. was installed Pastor of the new church in Hanover-street, Boston. Sermon by the Rev. Dr. Humphrey, President of Amherst College.

PUBLIC AFFAIRS.

FOREIGN.

RUSSIA.—We mentioned in our last number, that there had been numerous contradictory statements respecting the succession to the throne, but that the latest accounts seemed to have settled the question in favour of Constantine. It is however now clear that the crown is placed upon the head of Nicholas. The right of Constantine had been renounced during the life of Alexander, and according to a mutual understanding among the members of the imperial family. The new emperor accordingly, on the 26th of December, published at St. Petersburg his manifesto, giving a full account of the renunciation of his brother, with the acts which set it forth. This manifesto, upon the publication of which the troops were to have taken the oath of allegiance, occasioned serious disturbances in the capital. Some of the troops hesitated, and two companies of 'the Moscow regiment' marched out of their barracks with their colours, and proclaimed Constantine I. In this they were joined by some of the populace. General Miloradovitch, in an attempt to harangue the rebels, was shot. The Emperor himself, appearing unarmed, endeavoured to quell the mutiny; but his efforts proving ineffectual, troops and cannon were brought forward, and the refractory companies were quickly dispersed. About 200 were said to have been killed. The disaffection was confined chiefly to the Moscow regiment, and the conduct of this regiment is attributed to the circumstance of their being a part of Constantine's own troops.

The documents made public by the abovementioned manifesto, were, 1. The letter of Constantine to Alexander, dated January 14th, 1822, in which he proposes to renounce his right to the succession. The motive by which he professes to be actuated in this measure, is, that "he does not lay claim to the spirit, the abilities, or the strength, which would be required, if he

should ever exercise the high dignity to which he may be entitled by birth."

2. The reply of Alexander, who, having laid the matter before the Empress Mother, says, "From the reasons which you state, we have both of us only to leave you at full liberty to follow your firm resolution, and to pray the Almighty to grant the most benign consequences to such pure sentiments."

3. The manifesto of Alexander, dated August 1823, by which he confirms the renunciation of Constantine, and provides for the succession of Nicholas. This act was deposited in the grand cathedral church of Ascension, and with his majesty's "three highest authorities, the Holy Synod, the Senate, and the Directing Senate." 4. A letter from Constantine to the Empress Mother, expressing his grief for the death of his imperial brother, and declaring his faithful adherence to his former act of renunciation. 5. His letter to Nicholas of the same date and to the same effect as that to the Empress Mother.

Such briefly is the history of this extraordinary affair thus far. Respecting its future results, French editors, profess still to entertain disquieting apprehensions. At the latest dates from that country it was said that Petersburg was the only place where an attempt had yet been made to proclaim Nicholas; and there an insurrection was the consequence. Every where else Constantine was proclaimed on the first intelligence of the death of Alexander; and the oath was generally taken. Gen. Sacken had it administered to his army, which amounts 100,000 men.

AFRICA.—The chiefs of the Sherbro Bulloms have voluntarily placed their country under the protection of the British government. By a formal treaty, dated September 24, they grant to his Britannic Majesty, "The full, entire, free, and unlimited, right, title, possession, and entire sovereignty, of all

the territories and dominions to them belonging." They were, it seems, driven to this measure by a fierce warfare brought against them by the Kussos, a tribe of the interior, who having successively trodden down their neighbours, had at length reached the Sherbro Bulloms, in their devastating progress, and threatened them with destruction or slavery.

The country thus unexpectedly ceded to the British, lies directly south-east of Sierra Leone and comprises a line of sea coast of 120 miles in length, and upwards of 5000 square miles of the most fertile land in this part of Africa, being watered with seven rivers of considerable extent and importance. The produce of these rivers has always been very great; and will rapidly increase in quantity, as the property of the natives is now rendered secure from plunder and devastation. The principal articles of lawful export have hitherto been ivory, palm-oil, camwood, and rice: of the latter, the Bagroo river alone furnished 600 tons in one season.

However the good people of England may be disposed to congratulate themselves on account of the commercial advantages which they will derive from this acquisition, there is another point of view in which they will deem it still more important, and on account of which the philanthropic of all countries will make them welcome to their new possession. The traffic in human flesh can no longer exist in the ceded territory. "The slave trade of the coast between Sierra Leone and the Gallinas" says the editor of the *London Missionary Register*. "is for ever annihilated. We may fairly compute, that from 15,000 to 20,000 wretched beings were annually exported from the territory lately acquired: it was to support this horrible trade that the surrounding nations were constantly engaged in sanguinary wars; which have nearly depopulated the once rich and fertile countries of the Sherbro."

DOMESTIC.

CONGRESSIONAL.—If the comparative importance of the subjects which have occupied Congress for the last six or eight weeks, is to be estimated by the length and number of speeches they have called forth, the mission to Panama, and various resolutions, to amend the constitution must have the

precedence. The Panama question was discussed in the Senate chiefly with closed doors. With what political logic and foresight, therefore, our southern statesmen, so long withstood the measure, we have not been permitted to see, nor have we room, or time, to digest what we have seen. Mr. Randolph, in a very discursive speech, endeavoured to embarrass the subject by connecting it with negro emancipation: it would affect, ultimately, the condition of slavery in the United States. By what process his erratic mind reached this conclusion, we cannot tell; except that the sable skin of those who will compose the congress at Panama, the emancipation acts of the South American governments, the character of Bolivar, Cuba, Hayti, and the Colonization Society, were links in the chain. The question was finally settled by a small majority in favour of the mission. The vote was taken at two o'clock in the morning, the majority having resolved not to adjourn without a decision.

The subject is now before the House, with whom it remains to provide for the expense of the mission.

Of the multitude, we had almost said, of proposed amendments to the constitution, some have had the merit of requiring little discussion, and most have furnished evidence of the ambition, retrospective or prospective, in which they had their birth. Some may have been dictated by honest, perhaps enlightened patriotism. Those introduced by Mr. McDuffie, have been zealously supported and ably opposed. We are sorry to find Mr. Everett, in his eloquent speech on this subject, straying from the principles in which, as a citizen of a free state, he had been educated, broadly to avow his approbation of negro slavery, and justifying this avowal by arguments which would go equally to support the Holy Alliance or whatever other form of political despotism, the orator may have declaimed against on other occasions.

A project for the colonization of the aborigines has been submitted by the Secretary of War, to the Committee on Indian affairs. In its general features it resembles the plan proposed last year by Mr. Calhoun. But we have no room, we find, for this or other topics on which we intended to remark.

THE
CHRISTIAN SPECTATOR.

No. 5.]

MAY.

[1826.

RELIGIOUS.

LAY PRESBYTERS, NO. XVIII.

JEROM was born in the upper confines of Dalmatia, before A. D. 345. After preparatory instructions at Stridon, and great progress in philology at Rome, he went into Gaul in quest of higher proficiency. Having returned from Rome, where he had been baptized, he proceeded to Antioch and Jerusalem. In Syria he devoted four years to the prosecution of oriental languages.

At Antioch he sided with Paulinus, by advice from Damasus, bishop of Rome, and A. D. 375 consented to be ordained presbyter, but not to serve as such. Thus at liberty, he chose Bethlehem as his residence, whence he visited Gregory Nazianzen at Constantinople. In 382, coming to Rome, he was detained by Damasus, to whom his knowledge of languages, the scriptures, and the world, seemed indispensable.

Upon the demise of the bishop of Rome, he retired to his beloved Bethlehem with a number of recluses. After visiting Egypt, he spent the residue of a long life in retirement at Bethlehem with his chosen friends, and died about 420.

Devoted to study,* and unrivalled in learning,† he shared the esteem of

* "Totus semper in lectione, totus in libris est." *Sulp. Sev. p. 506.*

† "In omni scientia nemo audeat comparari." *Id. 504.*

the greatest and best;‡ but as he needed no emolument, he coveted no preferment in the church. He acquiesced in the aggrandizement and influence of the ecclesiastical establishment, because he thought the exercise of power necessary to the government of the church; but he would have the superior clergy to remember, that by the word of God they were only presbyters, and that all higher authority was founded only on custom.

In writing a translation and a commentary upon the scriptures, which were to continue to remote generations, we naturally expect his most matured judgment; and therefore begin with his observations on Titus i. 5., &c. "Let us carefully consider the words of the apostle; *'that you may appoint presbyters through the cities as I directed you;'* who describing afterwards the character to be ordained a presbyter, and having observed, *'If any be blameless, not a polygamist,'* &c., then subjoined, *'for it becomes a bishop to be blameless, as a steward of God.'*§ A presbyter

‡ "Plane cum boni omnes admirantur et diligunt." *Id. 506.*

§ "Idem est ergo presbyter, qui et episcopus, et antequam diaboli instinctu, studia in religione fierent, et diceretur in populis; *Ego sum Pauli, ego Apollo, ego autem Cepha*: communi presbyterorum concilio, ecclesie gubernabantur. Postquam vero unusquisque eos, quos baptizaverat, suos putabat, non esse Christi: in toto orbe decretum est,

is the same, therefore, as a bishop; and before there arose by the temptation of the devil, preferences in religion, and it was said among the people, '*I am of Paul, I of Apollos, I of Cephas,*' the churches were governed by a common council of presbyters. But afterwards every one esteeming those whom he had baptized as his own, not Christ's; it was decreed throughout the world, that one chosen from the presbyters should be placed above the rest, to whom the care of the whole church should belong, and the source of all discord be removed. If it be supposed this is not the sense of the scriptures, but my own opinion, that bishop and presbyter are one, and that one is the name of age, the other of office; read again the words of the apostle to the Philippians—'*Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons, grace to you, and peace,*' &c. Philippi is a single city of Macedonia, and certainly there could not be in the one city many bishops, in the present meaning of the term. But because at that time they called the same persons bishops whom they called presbyters, on that account he spoke of bishops indifferently as of presbyters. This may still seem doubtful to some, unless it be proved by another testimony. It is written in the Acts of the Apostles, that when he had come to Miletus, he sent to Ephesus and called the presbyters of that church, to whom he afterwards said, among other things, '*attend to yourselves, and to all the flock over which the Holy Spirit hath placed you bishops, to feed the Church of the Lord, which he has gained by his blood.*' And here observe more particularly, that in-

ut unus de presbyteris electus superponeretur cæteris, ad quem omnis ecclesiæ cura pestineret, et schismatum semina tollerentur. *Hierom. Oper. tom. VI. p. 198.*

viting the presbyters of the one city, Ephesus, he afterwards calls the same bishops. If that epistle which is written to the Hebrews under the name of Paul, be received, there also the care of a church is equally divided among many; forasmuch as he writes to the people, '*Obey your leaders, and be in subjection, for they watch for your souls, as rendering an account, lest they may do this with sorrow; since this is to your advantage.*' And Peter, who derived his name from the firmness of his faith, speaks in his epistle, saying, '*Wherefore the presbyters among you I entreat, who am a co-presbyter, and witness of the sufferings of Christ, who am also an associate in the glory which is hereafter to be revealed; feed the Lord's flock, which is among you, not from necessity but choice.*'*

"† These things are recorded that we may show, that the ancient presbyters were the same as the bishops, but by little and little, that the roots of dissensions might be torn up, the whole trouble was devolved on one. Wherefore, as presbyters know that they are subjected to him who shall have been placed over them by the custom of the church, so the bishops may know that they are greater than presbyters, rather by custom than by the verity of the Lord's appointment; and that they ought to govern the church in common, imitating Moses, who, when he

* Jerom has omitted *ἐκωνόμως* in 1 Pet. v. 2., but given it elsewhere.

† Hæc propterea, ut ostenderemus apud veteres eodem fuisse presbyteros quos et episcopos, paulatim vero ut dissensionum plantaria evellerentur, ad unum omnem solitudinem esse delatam. Sicut ergo presbyteri sciunt, se ex ecclesiæ consuetudine ei, qui sibi præpositus fuerit, esse subjectos; ita episcopi noverint, se magis consuetudine quam dispositionis dominicæ veritate, presbyteris esse majores, et in commune debere ecclesiam regere imitantes Moysen: qui cum haberet in potestate solus præesse populo Israel, septuaginta elegit cum quibus populum judicaret. *Tom. VI. p. 199.*

had it in his power to preside over the people of Israel alone, selected seventy, with whom he might judge the people.”*

Jerom imputes the origin of episcopacy, not to the preference of one *apostle* to another, in the church of Corinth; *I am of Paul*, &c.; for no one of them became superior in office to the rest; but to the capricious favouritism of the people for particular *presbyters*, and to the ambitious efforts of those officers, who aimed to promote themselves rather than to advance the cause of Christ, which he asserts produced the general consent, by little and little, to transfer the responsibility of superintendence from the council of presbyters to a single presbyter in each church, for the prevention of divisions. From his expressions, “Before—it was said among the people, *I am of Paul, and I of Apollos, &c.*” which obtained at Corinth many years before the death of Paul, it has been inferred that the authority of the presbyteries was devolved on bishops before the deaths of the apostles. But this quotation was a mere accommodation of scripture language to the evils of after times, for he speaks not of the transfer of authority from many apostles to one, but of that of the presbyters of a church to one of their number. When Clement wrote his first letter to the Corinthians, which all acknowledge genuine, they had no bishop, and this was a little before the death of the last apostle. It has been also justly answered to the strange inference, that the date of the letter to the Corinthians, which has thus been assigned as the time of the introduction of episcopacy, was prior to the call of Miletus, to the letter to the Philippians, to the epistle to the Hebrews, and to the first epistle of Peter; and that Jerom would not have placed the introduction of

episcopacy at the period of the schism at Corinth, and then proceeded to the argument for original presbyterial parity from four different facts, all of which must have occurred subsequently to the time which he had just before assigned as the termination of such equality among presbyters. Had Jerom said, that because of this schism at Corinth, it was decreed in all the world to devolve the power on one, the four instances which immediately follow of the identity of the presbyterial and episcopal office, would have been palpable contradictions of himself. Equally futile is the position that since there were neither synods nor councils to pass the decree which he mentions, Jerom must have supposed it was ordained by the apostles. His language fairly implies, that the decree was the general adoption of the expedient, of the responsibility of one presbyter, *by the churches* throughout the world; which agrees with his representation of this change as a *custom*, which came on gradually till it universally prevailed. Jerom’s legitimate inference of original parity, from the identity of the commission, qualifications, and duties, and the promiscuous use of the names of presbyter and bishop, in the apostolic times, excludes also the idea of an inferior order of presbyters in his day; for otherwise his terms should have been restricted. The sameness of order in the apostolic age, which Titus was to establish in all the cities of Crete, is clearly evinced to have then existed at Philippi, Ephesus, Pontus, and at the place of the destination of the letter to the Hebrews; and it may be presumed, until an exception can be shown, in all other Christian churches. The opposition of the terms bishop and deacon is obvious, but none exists between the words bishop and presbyter, which may well signify the same officer. And the omission

* Tom. VI. p. 198.

of presbyters in Phil. i. 1., and of their qualifications in other letters, where those of bishops are given; the promiscuous use of the terms, as well as the historical fact of the accumulation of the power of the *ἐπισκοπος*, or ruling elder by general consent, all show that they were at first identically the same. The inference of Jerom that since this preference of one was by the custom of the church, and not by the appointment of the Lord, that therefore the bishops ought to govern in common with the presbyters, was not only an appeal to their consciences, but the clear expression of the opinion of this learned man, that episcopal pre-eminence was destitute of apostolical and scriptural foundation. From the words, "imitating Moses, who, when he had it in his power to preside over the people alone, selected seventy with whom he might judge the people," an inconclusive argument has been elicited for a divine right in bishops, because Moses had such right. But that bishops, otherwise than as presbyters, are destitute of such right, is the very thing which Jerom has proved from their scriptural identity, and confirmed by fact; founding modern episcopacy on custom and general consent. He can, consistently with himself, have meant no more by the example of Moses, than that if the Jewish lawgiver, whose commission was immediately from God, so condescended in dividing his power, *a fortiori* bishops should remember the original administration, and that their pre-eminence was merely established by custom.

That Jerom was favourable to the three orders of clergy existing in his day, often appears in his works: so when he speaks of deacons as in the third degree, he alludes to their condition when he wrote; and so far was he from desiring a change, that he affirmed, "The safety of the church depend-

ed upon the dignity of the high priest." But that its original condition when left by the apostles was otherwise, he knew and has shown. Against this, his catalogue of illustrious writers is cited, where James the author of the epistle is said to have been *ordained (ordinatus) bishop of Jerusalem by the apostles*. The genuineness of this passage has been often disputed, and standing among numerous interpolations, it is probably a corruption. But if received, it concludes nothing, because *bishop* may be taken in its appellative sense, *overseer*, and there may have been an understanding among the apostles that he should remain there, having, with the presbyters, the oversight of that important station. But if the apostle James was ordained a bishop by the other apostles, it was a mere nullity, if the offices be the same; if diverse, the apostles either exalted him to a higher office, for which they had no power; or they degraded him to an inferior, without a fault, and for no purpose which he might not effect as an apostle.* Also, if Jerom said this, he contradicted himself.

His letter to Evagrius, treating of the same subject, may be thus rendered: "We read in Isaiah, '*A fool will utter foolish things.*' I hear that a certain person has broken out into such a frenzy, as that he would honour deacons more than presbyters, that is, than bishops. For since the apostle explicitly teaches that presbyters and bishops were the same, what calamity† has this servitor of tables and widows

* That James the son of Zebodee, and James the son of Alphaeus, were the two apostles, and that James the less here intended was not such, is an opinion without credible proof, and opposed at much length by Jerom. But that there were two only, and that James the less, the Lord's brother, was an apostle and the same that is called the son of Alphaeus, and James the just, has been the general opinion, and received by the church in every age. *Δύο δὲ γέγοναν Ἰακώβοι οὗς ἰδμεν, — ὁ ἑστὸς δὲ ὁ καλεσθεὶς.* — Clem. Alexand. Vide Gal. i. 19.

† Quid, al. *quis* patiatur, &c.

fallen under, that swollen with self-importance, he may exalt himself above those, at whose prayers the body is dispensed and the blood of Christ. Do you ask proof? Hear the testimony: '*Paul and Timothy, servants of Jesus Christ, to all saints in Christ Jesus who are at Philippi, with the bishops and deacons.*' Do you wish also another sample? Paul thus speaks in the Acts of the Apostles to the priests of a single church; '*Be attentive to yourselves and to the whole flock, over which the Holy Spirit has placed (you) bishops, that you might govern the church of the Lord, which he has acquired by his blood.*' And lest any one may contentiously urge, that many bishops were in the same church, hear also another testimony, in which it is most clearly evinced that the bishop and the presbyter were the same: '*For this object I left you in Crete, that you might redress what was defective, that you might appoint presbyters through the cities, as I also gave you in charge. If any one is without blame, the husband of one wife, having faithful children, not accused of or not subject to excess; for it becomes a bishop, as a steward of God, to be above censure.*' And to Timothy: '*Neglect not the grace that is in you, which was given by prophecy, by the imposition of the hands of a presbytery.*' And Peter also in his first epistle says, '*The presbyters among you I beseech, who am a co-presbyter, and witness of the sufferings of Christ, and a partaker of the future glory which is to be revealed, to govern the flock of Christ, and to oversee it, not from necessity, but willingly before God.*' Which is more plainly called in the Greek, *ἐπισκοπῶντες*, *superintending*; whence the name bishop is derived. Do the testimonies of such men appear to you small? Let the evangelical trumpet sound, the son of thunder, whom Jesus greatly loved, who drank from the breast of the Saviour, streams of doctrines: '*The*

presbyter to the elect lady and her children, whom I love in the truth.' And in another letter, '*The presbyter to the most kind Gaius, whom I love in the truth.*' *But that afterwards one was selected who might be set over the rest, was done in prevention of schisms, lest every one, drawing to himself, should rend the church. For also at Alexandria, from the evangelist Mark even to the bishops Heraclas and Dionysius, the presbyters always named one, chosen from themselves, and placed in a higher grade, bishop. In the same manner as if an army should make a commander, or deacons choose from themselves one whom they may have known to be industrious, and call him the archdeacon. For what does a bishop accomplish, ordination excepted, that a presbyter may not do? The church of the city of Rome, and that of the whole world, are not to be esteemed different. Gaul and Britain, and Africa and Persia, and the East and India, and all the Barbarians, worship the same Christ, and observe the same rule of faith. If the reason be sought, the world is greater than a city. Wherever there shall be a bishop, whether at Rome, or Gubio, or Constantinople, or Reggio, or Alexandria, or Tanes, he is of the same importance and of the same priesthood. †Neither the influence of riches, nor the humility of poverty, renders him a greater or an inferior bishop. Moreover, they are all successors of the

* Quod autem postea unus electus est, qui cæteris proponeretur, in schismatis remedium factum est: ne unusquisque ad se trahens Christi ecclesiam rumperet. Nam et Alexandria a Marco evangelista usque ad Heraclam et Dionysium episcopos, presbyteri semper unum ex se electum, in excelsiori gradu collocatum, episcopum nominabant: quomodo si exercitus imperatorem faciat aut diaconi eligant de se, quem industrium noverint et archidiaconum vocent. Quid enim facit, excepta ordinatione, episcopus, quod presbyter non faciat? *Tom. I. p. 264.*

† Potentia divitiarum, et paupertatis humilitas, vel sublimiorem vel inferiorem episcopum non facit. Cæterum omnes apostolorum successores sunt. *Ibid.*

apostles. But you ask, How is it that at Rome a presbyter is ordained upon the recommendation of a deacon? Why do you propose to me the custom of a single city? Why do you defend a rare occurrence, from which disrespect has arisen unto the laws of the church? The value of every thing is enhanced by scarcity. Pennyroyal is more precious in India than pepper. Their fewness has rendered the deacons honourable; their multitude has depreciated the importance of presbyters. Nevertheless, even in the church at Rome presbyters sit, whilst deacons are standing; yet mischief increasing by degrees, I have seen, in the absence of the bishop, a deacon sit among the presbyters, and in domestic entertainments pronounce benedictions on the presbyters. Let them learn, who do this, that they act incorrectly, and let them hear the apostles: *'It is unfit that, leaving the word of God, we should serve tables.'* They should know for what purpose deacons were constituted. They may read the Acts of the Apostles, and remember their first condition. Presbyter is a name of age, bishop of dignity. Accordingly Titus and Timothy received directions concerning the ordination of a bishop and of a deacon; concerning presbyters total silence is observed, because the presbyter is comprehended in the bishop. He that is promoted is advanced from the less to the greater. Either therefore out of a presbyter let the deacon be ordained, that the presbyter may be shown to be inferior to the deacon, unto whose grade he is advanced from that which is small; or if out of a deacon a presbyter be ordained, he should know, that though he be inferior in salary, he is greater in priesthood. *And seeing we know

* Et ut sciamus traditiones apostolicas sumptas de Veteri Testamento, quod Aaron et filii ejus, atque Levitæ in templo fuerunt, hoc sibi episcopi et presbyteri, et diaconi vindicent in ecclesia. *Ibid.*

that the apostolical traditions were taken from the Old Testament, what Aaron and his sons and the Levites were in the temple, this let bishops and presbyters and deacons claim to themselves in the church."

In no city was planted by the apostles more than one church; this the scriptural and subsequent history of the church demonstrates. A presbytery existed in every organized church, and no more in a city: consequently one presiding presbyter, who afterwards, by custom, for prevention of schisms, became the bishop, belonged to each church, and consequently to every city in the age of Jerom. At the period of the forgeries, which bear the name of the pious Ignatius, parochial episcopacy prevailed; but they betray wilful ignorance, who affirm that presbyters were then laymen. or that such a grade is an essential characteristic of the presbyterian church. Seven deacons were appointed at Jerusalem; no more were ordained at Rome. This paucity and the nature of their duties created popularity, whilst the number of presbyters diminished their importance. Dissensions arose between these orders, and Augustine has recorded an appeal to the bishop of that metropolis, to decide between them. Probably this letter was sought and given on that occasion; or it may have been in defence of the bishop of Rome, who was persecuted by a deacon of high rank. Though a presbyter, Jerom never officiated as such, except in private lectures on parts of the scriptures, but even these were scarcely delivered by him as an officer, either at Rome or Bethlehem.

This letter could not have been the offspring of jealousy, but of regard to the truth. His language is temperate, his arguments rational, and his authorities the scriptures; to these custom and expediency are subordinated—canons he does not

even name. From the practice here mentioned of the church at Alexandria, after the death of Mark the evangelist, the existence of episcopacy from that period, which was apostolic, has been inferred. There could have been little difference between the state of things in apostolic times, and at the death of Mark. In both, the presbyteries had their ruling elders or presidents; upon them custom, founded on consent, devolved the responsibility and superintendency of the presbytery, of which the church at Alexandria furnished a proof. Jerom shows this was a human innovation; because that presbyter and bishop were originally the same office, and so regarded by Paul, Peter, and John; also by the churches of Philippi, Ephesus, those of Crete, and other places; each of which had been governed by the common council of its own presbytery. The election of such a presiding presbyter at Alexandria, he does not refer either to antecedent apostolic precept or example, but expressly to the presbyters themselves, whose election constituted the only disparity. Mark held the high office of evangelist, and as such might preside in any church, especially of his own planting. If he supplied the place of a president, in advanced age, after his death the presbytery of Alexandria, acting as others, must have chosen one permanently, the growth of whose power afterwards kept pace with the customs of other churches. The assertion of Eutychius, A. D. 950, that the presbyters in Alexandria from the first ordained such bishop is incredible. Re-ordination began in the Cyprianic age, and in Jerom's day was performed only by bishops; so also was the ordination of presbyters. "What does a bishop, ordination excepted, that a presbyter may not do?" The first of these verbs denoted a present and continuous acting; the second is of the same sort,

but potential, and consequently expressing a future. To imagine this spoken by Jerom of early times, is therefore obviously incorrect. When he wrote, every one knew that for presbyters to ordain was contrary to the laws and canons of the church; his proof of their original identity, from the fact that presbyters might now perform all other duties of bishops, required the exception. But every mind perceives that the establishment of the identity destroyed the originality and authority of the exception. Any other interpretation would unnerve his argument, produce self-contradiction, and conflict with the fact that Timothy was ordained by a presbytery. The sameness of the office could therefore never be reconciled with episcopal ordination as in his day. The confession of such an exception, if it referred to apostolical times, immediately after showing that presbyters of themselves chose, and placed in his seat, and denominated the person the bishop of Alexandria, would betray weakness in the extreme. Although the presbyters of Alexandria officiated in their respective places in the city, they were rather a parish than a diocese, being one church, whereof they, with their bishop, who was one of themselves, constituted the presbytery,—not a church session of mute elders,—every presbyter had his place of preaching in Alexandria. Had the presbyters, so chosen to preside, been ordained by presiding presbyters of cities in Palestine or Syria, instead of being an example of the introduction of the custom of devolving the responsibility and oversight which had belonged to the presbytery on one of their number, it would have proved the reverse, and contradicted the position that presbyter and bishop denoted at first the same office.

It has been strangely alleged, that in the last sentence of the let-

ter to Evagrius, it is plainly asserted, not only "that the hierarchy of the church is founded on apostolic tradition, but also that the apostles had the model of the temple in their view, and raised their plan of church government according to the Jewish economy." The object of this letter was to show that presbyters were superior to deacons; and one ground of the argument was, that presbyters were originally bishops, and that the difference between them in Jerom's days had arisen by degrees, being founded merely on the custom of the church, and having for its object the prevention of divisions. He must therefore have designed no contrast in these words, between bishops and presbyters, but between them as one order and deacons as the other. In like manner, Aaron and his sons were the same priesthood, and superior to the Levites, who served under them. No argument can be fairly drawn from the terms "*apostolical tradition*," to make him inconsistent with his own position, that the change arose from the *custom of the church*. For writing of Lent, he calls it, an "*apostolical tradition*," in a letter to Marcella.* And against the Luciferians, he calls it the *custom of the church*.† He has also shown, in so many words, that *apostolic* was synonymously used for that which was anciently adopted by the church.‡

When Jerom speaks of *bishops as successors of the apostles*, he cannot mean, as some imagine, that they in the modern sense immediately succeeded them, because he has argued at much length and conclusively, that the office was the same with that of presbyters in the days

of the apostles, and that the superiority they possessed in his day had arisen by the custom of the church, by little and little, to prevent schism. Also the word *successor* is not comparative; it measures not the extent of power, but merely points out those ordinary officers who followed the apostles in the government and instruction of the churches. The fanciful idea of *episcopal successorship* by divine right was repugnant to the views of Jerom, who has unanswerably refuted it by numerous scriptural testimonies, and demonstrated his meaning and consistency by asserting equally of presbyters, that they were successors to the degree of the apostles.§ Iræneus had set him examples of each long before.

As numbers increased, the presbyters served different assemblies in the same city or parish, but still belonged to one bench, over which there was in each church a *ἐπισκοπος* or *presiding presbyter*. These presidents were afterwards enumerated as successors from the first planting of the churches. Thus not only were heretics excluded, but their innovations rejected, by demanding an uninterrupted succession of teachers of their tenets. But that these successors of the apostles inherited their gifts, authority, or influence, or had any other ordination than that of their co-presbyters, prior to the Cyprianic age, has never been shown to us by credible testimony. His defence of presbyters against deacons, his use of the word presbyter without the imaginary distinction of preaching and lay elders, and his universal silence with regard to the latter, evince that Jerom had no idea of lay presbyters. He is therefore another witness against that novel order, of which not a vestige has been found in the first four centuries.

J. P. W.

* Secundum traditionem apostolorum—jejunamus. *Tom. II. p. 414.*

† Ex quo animadvertis nos ecclesie consuetudinem sequi. *Tom. II. p. 424.*

‡ Unaquæque provincia præceptu majorum, leges apostolicas arbitretur. *Tom. I. p. 194.*

§ Qui apostolico gradui succedentes. *Jerom, ad Heliodor. Tom. I. p. 1.*

A SERMON.

Matthew xi. 21.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

In these cities Christ had given the most signal displays of his character. He had fully attested his divine mission, by "mighty works;"—the blind saw; the deaf heard; the lame walked; the sick were healed; the dead were raised. But the inhabitants of Chorazin and Bethsaida still remained in unbelief. They were therefore rejected of Christ, and given over to the final consequences of their wickedness. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Such is the denunciation that fell from the lips of the Saviour, upon these hopeless cities. Alas for thee, Chorazin! alas for thee, Bethsaida! there is more hope of idolatrous Gentiles than of you!

The principal design of this passage is to reprove the cities of Chorazin and Bethsaida for their impenitence and hardness of heart.

And this is done by comparing their wickedness with that of Gentile cities. "If the mighty works which had been done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." These words do not imply that mighty works, or any means, independent of the Holy Spirit, are of themselves sufficient for the conversion of sinners: they are an expression in strong language, of the comparative wickedness of those to whom they were addressed, and must be understood in accordance with the general tenor of the scriptures.

We shall direct our attention to the obvious import of the passage; from which we derive the following truths;—that some remain impenitent under the same means by which others are brought to repentance;—that they who become hardened by misimproving great privileges, will receive at the day of judgment, a severer condemnation than those who have not been so highly distinguished;—that those who remain impenitent after having long witnessed great exhibitions of the power and goodness of God, are left in a hopeless condition.

I. *The fact that some remain impenitent under the same means by which others are brought to repentance.* "If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." The truth here stated, may be illustrated and established, by facts of common observation. It is well known, that such is the constitution of the human mind, that the same things, when exhibited for the first time, produce deeper and more lasting impressions, than they do after they have been frequently observed. The young soldier pursues his first march to the field of battle with trembling steps; but when he has become familiar with scenes of blood, he rushes fearlessly forward over the dying and the

dead. The inexperienced adventurer in the practice of open impiety furnishes an illustration of the same truth. With hesitating progress he advances to the extreme boundary of correct deportment, then crosses the line, becomes familiar with vice, and no longer shudders at the commission of gross crimes. The same is true with respect to the means of awakening and conversion. The heathen, when they understand the truths of the gospel, are more susceptible of religious impressions than the inhabitants of Christian lands who have long been familiar with these truths. The same preacher of the gospel, after having laboured almost in vain in a long established religious society, may retire to some new settlement in the wilderness, and there, with the same means of instruction and awakening, may collect together from the distant cottages, a group of listening, weeping, repenting hearers. It is a fact also, that the same exhibition of divine truth, and the same striking displays of an over-ruling Providence, produce a deeper impression upon the *young*, than upon the aged. When "the pestilence that walketh in darkness" commences its desolating progress, we often see children and youth become alarmed and penitent, while the hardened, *aged* sinner goes on his chosen way unmoved. We often see the tear stealing down the youthful cheek, under the powerful exhibition of divine truth, while the aged are carelessly nodding away the precious hours of devotion. We observe the same difference between the aged and the young in revivals of religion. Were an audience collected together, composed entirely of aged sinners, who had from infancy been to the house of God, and should they be, as they probably would be, but little affected by the clear exhibition of divine truth, with what a solemn

weight of meaning might they be addressed, in the language of Christ, Alas, for you, assembly of hardened sinners!—had the heathen, had the inhabitants of the wilderness—had the young known what you have known, they would have repented long ago. It shall be more tolerable in the day of judgment for them than for you. The truth brought to view in the words of the text, therefore, is established, as a matter of fact. It teaches us that those who have long enjoyed great privileges, and still remain impenitent, become so insensible, as to be little affected by the common means of salvation, and are given over to hopeless unbelief and hardness of heart. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate." "And when he was come near, he beheld the city and wept over it, saying, if thou hadst known, even thou, in this thy day, the things that belong to thy peace! but now they are hid from thine eyes. Let the young give a listening ear. "To-day if ye will hear his voice, harden not your hearts!—Now is the accepted time, now is the day of salvation!"

II. *They who become hardened by misimproving great privileges, will receive, at the day of judgment, a severer condemnation, than those who have not been so highly distinguished.* "But I say unto you, that it shall be more tolerable for Tyre and Sidon at the day of judgment than for you." This truth is so obvious that it does not need to be supported by arguments. It results as a necessary consequence from the justice of God, and the accountability of men, that those who have misimproved the greatest blessings, if found at the judgment-seat im-

penitent, must receive a greater condemnation, than those who were not so highly distinguished. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with *many* stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few* stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." To the Jews, much more was given than to the benighted Gentiles, and far greater must be their condemnation. When the graves shall give up their dead at the sound of the last trumpet, the pagans of Tyre and Sidon will be shaken with less consternation than the enlightened sinners of Chorazin and Bethsaida. It cannot be otherwise. If, in a *Christian* land, the widow, abandoning her little orphans to an unfeeling world, should consign herself to the funeral pile of her husband,—if the helpless aged should be left by their relations to perish upon the margin of some consecrated river,—if the car of idolatry were substituted for the Christian temple, would not these crimes exhibit a deeper crimson in the clear beams of the "Sun of Righteousness," than they would in the faint glimmerings of pagan darkness? Will not conscience more severely condemn the *Christian* idolater than the *pagan*? This truth should be deeply impressed on the mind of every impenitent hearer. From the cradle you have been carried to the house of God! From childhood, you have been taught the way of duty and eternal life. You have not received your birth in a land, where you might have vainly endeavoured to wash away your guilt in rivers of water: you have been directed to the all-sufficient fountain of atoning blood. You have not been left to the fruitless hope of purchasing the for-

givenness of sins, by self-inflicted cruelties, and wearisome pilgrimages: you have known that there is One, who bare the sins of men in his own body on the tree. You have not been left to the delusion of bowing the knee to "gods of wood and stone:" you have been taught the spiritual worship of Him who is "God over all, blessed for ever:" you have been "exalted to heaven" by the blessings of light and knowledge: you have experienced the greatest variety of judgments and mercies. And are you still in the ranks of those who reject the Saviour? If you shall at last "die in your sins," what shall be your sentence at the day of judgment? Tyre and Sidon shall rise up to your condemnation—the crimes of the greatest *Gentile* sinner shall be forgotten in comparison with yours.

III. *Those who remain impenitent after having long witnessed great exhibitions of the power and goodness of God, are left in a hopeless condition.* The cities of Chorazin and Bethsaida were highly distinguished by the personal instructions of Christ. There he explained his doctrines and confirmed the truth of them by mighty works. But he prevailed not against their obdurate unbelief. They had become familiar with miracles and the truths of divine revelation; they were hardened beyond the impressions of religious instruction, even in its most convincing forms. They were therefore rejected by the compassionate Saviour, and doomed to the just consequences of their wickedness. "Woe unto thee, Chorazin! woe unto thee, Bethsaida!" And this unhappy condition is not peculiar to the inhabitants of these cities: multitudes in every age of the Christian religion have shared the same doom. The danger and the probability of perishing at last in unbelief, after having passed through a long course of religious instructions, and a long series of

great judgments and mercies, is confirmed by facts, and we are led to infer this from several considerations.

And first; In the plan of salvation, means are inseparably connected with the end, and means long used without success gradually lose their effect. The experience of every hearer of the gospel confirms this fact. He can look back upon the time, when he was deeply affected by the clear and solemn exhibition of divine truth; he can remember the period, when the striking instances of Divine Providence filled him with alarm, and when the conversation of a pious friend affected him to tears and produced solemn purposes of reformation. But now it is far otherwise. The most alarming truths of the gospel fall upon his ear like echo of distant thunder. And this results, as a necessary consequence, from the constitution of the human mind. Things that are new, produce a deeper impression than when they have been frequently repeated. The first impression may be powerful, but the succeeding impressions are fainter and fainter, till scarcely a trace is made by the same object that once produced so powerful an effect. In human probability, the hope of salvation becomes less, as men cease to be interested or alarmed by the truths of the gospel.

Secondly: Not only do the appointed means of salvation lose their effect, but the heart becomes hardened by the misimprovement of them. Serious impressions have been so often worn away, and the convictions of duty so frequently resisted, that conscience scarcely performs its office. The sinner begins to close his ears against the truths of the gospel; for he wishes to avoid the painful feelings that may arise from a true knowledge of his condition. By degrees also he deprives himself of every means which might tend to

arouse him from his desired insensibility. He closes his Bible—forsakes the house of God—passes by the bed of sickness and death—looks not into the grave—avoids every thing that would remind him of eternity. What hope remains of his salvation?

A long course of disobedience, finally, is followed by judicial blindness and hardness of heart. There are many within the circle of our acquaintance, who appear to be given over to their own chosen way. They are neither allured by the “glad tidings” of the gospel, nor alarmed by its fearful truths. They stand unmoved amid the descending judgments of heaven. Nothing can soften, nothing can alarm them. They resemble in character the impenitent Israelites, and like them may send up, too late, the despairing cry for mercy. “They refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear: yea they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Therefore it is come to pass that as he cried and they would not hear; so they cried and I would not hear, saith the Lord of hosts.” The compassionate Saviour stood and wept over a city of hopeless sinners, saying, “if thou hadst known, even thou in this thy day, the things that belong to thy peace; but now they are hid from thine eyes.” Wisdom also, wearied by long neglect, has turned her soft and plaintive voice of entreaty, into the bitterness of reproof; “Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh: when your fear cometh as desolation, and

your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

All these facts considered collectively—that the means of conversion after being repeatedly used, produce little, or no effect—that the heart becomes insensible to serious impressions under the misimprovement of great light and knowledge—that a long series of disregarded judgments and mercies are succeeded by judicial blindness and hardness of heart,—render it sufficiently evident that those who remain impenitent, after receiving such great blessings must be left in a hopeless condition. For what hope remains of the conversion of those, who can be neither allured nor alarmed by the momentous truths of the gospel? We may speak of "everlasting burnings," but no fears are excited; we may describe the blessings of redeeming grace, but the angel-voice of mercy no longer penetrates the ear; judgments and mercies may be poured down like the showers of heaven, but the callous heart remains unmoved. Alas for thee, hardened sinner! what hope—if the solemn appeal can reach thy conscience "seared as with a hot iron,"—what hope remains of thy salvation?—The inexplorable riches of grace may be magnified in your redemption—a sovereign arm may descend from heaven to pluck you at the "eleventh hour," like a "brand from the burning;" but how small is the probability!—How few of your unhappy number become subjects of the kingdom of grace. So far as

the human eye can discover, an impenetrable gloom rests upon your prospects. Few and faint are the rays of hope that fall upon the dark cloud. Already you seem to be numbered with the inhabitants of Chorazin and Bethsaida; it shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

To the *young* our subject applies with peculiar interest. You are not yet hardened beyond hope. Your ears still listen to the glad tidings of salvation. Your eyes still moisten at the relation of a Saviour's sufferings for guilty man. You have not yet ceased to be alarmed by the opening grave, or the signal exhibitions of an over-ruling Providence. You have not yet closed your ears against the voice of pious counsel, nor forsaken the sanctuary of God. But if you remain impenitent under the great variety of blessings with which indulgent heaven has distinguished you, if you resist the clear convictions of duty, and the admonitions of conscience, and disregard the attractive voice of wisdom, uttering her cry in the streets; your hearts may become hard like the "adamant stone;" your feet may turn aside from the paths of rectitude, to the labyrinth of infidelity; you may forsake "the house of God, and the gate of heaven;" your pious friends may leave you in the bitterness of despair; angels, who have long waited to sing a new song at the tidings of your repentance, may drop the tear of pity from heaven, the compassionate Saviour looking down from the throne of mercy, may say: "If thou hadst known, even thou, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes." Beware then how you remain impenitent under the blessings of light and knowledge. If you delay the work of repentance till a more convenient opportunity, your hopes may be lost in the un-

timely grave; or if life be spared, till your heads are whitened by the frost of many years, God may say of

you as of Ephraim, "He is joined to his idols, let him alone!"

MISCELLANEOUS.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

THERE is a family at Winson Green, just in the vicinity of B——m, which I have occasionally seen; and as I consider them, in their manners and style of living, a very good specimen of those in the middle walks of life, I will give you an account of a late visit there, and will mingle character and description with incident. At the close of a fine day, a young Bostonian and myself, conducted by a son of the family, called at their cottage. By cottage, you will not understand me to mean a one-story, straw-thatched building, half hid in woodbine, but a neat two story brick mansion, covered with slate. We paused a few moments, in the front garden, to look at its arrangement. I have often had occasion to admire the taste, which Englishmen of this class exhibit in laying out and decorating their gardens and pleasure grounds. Whenever they fix upon a spot, and call it "home," they collect about it every little comfort and elegance that their means will admit. A garden seems to be a primary object in their rural economy; and even when their means are scanty, and they are necessarily confined to a narrow spot of ground, they contrive to throw over that spot, a thousand beauties. This taste, I conceive, cannot be too highly commended. It is not less elegant in itself, than it is favourable to purity of manners. The

same fondness for a garden and flowers may be traced in the lowest artisans and cottagers; and when they are denied the luxury of a garden, they will make a garden of their houses, and fill every window with flowers, and plants. The garden which we were now surveying, was enclosed with a well-trimmed hawthorn hedge, and two gravelled walks led up each side of a close-shaven, oval grass plat, to the front door. Trees of various kinds mingled with shrubbery skirted the edges, and gave to the centre a charming aspect of pensive retirement, and rural quietness. The lawn, by the use of a cast iron roller, and frequent shaving, had become extremely smooth, and was not only cheering to the eye, from its vivid green, but pleasant and soft as down to the foot. From the front garden we were conducted through a gate at one corner of the house, into the fruit and flower garden. This was somewhat larger than the other. Like that, it was enclosed with a hawthorn hedge, which, by constant trimming and good management had become so closely interwoven and matted together, as to form as effectual a barrier against the intrusion of cattle or the prying curiosity of man, as a stone or brick wall itself. The hedge, under the hand of a skilful gardener, can be made to assume the most fantastic shapes. This was so close, that neither the hand nor the eye could penetrate it; and clothed as it then was, in the brightest green, it far surpassed in beauty, any fence or railing, and

was more in harmony with the scene around. As might be expected, we found ourselves very pleasantly entertained, in strolling over this enclosure. Flowers of all hues, and every fragrance, spread their charms before us, and together with the fine fruits which abounded in it, our senses were variously regaled. At the termination of the walks was some object to call and divert the attention—a summer-house, an arbour, or a rustic seat. In the centre a sun-dial marked the wane of time; and at the foot of the garden, flowed a small stream, which formed several cascades, and finally passed off with a rippling sound, and was lost to the eye under an arbour. There was here nothing extravagant, and nothing more than what most of our farmers and tradesmen might command, with a very little attention and trifling cost. The fruit-trees and plants would afford them amusement in their leisure hours, as well as reward them with their products; and the cultivation of flowers would give their daughters a refined and healthy employment.

From this little Elysium we were called to the tea-table. We now first passed compliments with Mrs. M——, the mother of the family, and having found seats, tea was brought in. Tea in this country is taken *sans* ceremony, and is soon over. Since we are in the house, allow me to say something of the interior. This is more exclusively the female department, and I am happy to remark, that the same neatness and taste which characterized the gardens and grounds, were seen here. The houses of this class of Englishmen are small, but convenient. This had four rooms on the lower floor, with an entry leading between them from the front to the rear. They are handsomely fitted up, and made to appear well at a small expense. The looms of Manchester and Kidderminster,

the forges of Sheffield, and the foundries of Birmingham, each yield their articles to grace an English cottage of this stamp. We have the same articles with us, but they are generally of an inferior quality, and seldom arranged with so much reference to effect. The windows, with the aid of curtains and blinds, become the most ornamental part of the house. Though they are “few and far between” on account of the heavy taxes to which they are subject, they appear elegant, whether seen from within or without. The fire-places also, which with us are apt to be black and sooty, exhibit here a very different aspect. They are made of cast iron, with polished grates. The fenders, and fire irons are usually of polished steel. The mantel-piece is always stored with a choice collection of shells, crystallizations, spar beautifully modelled into urns, vases, and the like. Here were shown several elegant paper baskets covered with rice, which were wrought by the daughters. These things, trifling in themselves, yet set off a room, and speak much in praise of the female inmates.

From the tea-table we were led to a summer-house in a corner of the garden. While we were here enjoying a fine evening, a declining sun which added new beauties to fields and trees, and a cool breeze which was loaded with the fragrance of many flowers, Mr. M—— and a son-in-law of his, joined us. Mr. M—— is an extensive button-maker. He rides into town every morning in his pony-gig, pursues his business all day with industry, economy, and system; and at night returns to the bosom and enjoyment of his family. He has an increasing trade to America, and is partial to Americans, but amidst his eulogies of the daughter, it is easy to discover that he secretly thinks better of the mother. He gave us a hearty welcome. At nine o'clock we were

summoned to the supper table. Here, the interesting daughters of the family who had returned from abroad, joined us. The refreshments were liberal. An English supper, you must know, though not exactly Roman, is yet rather luxurious. After the usual accompaniment of music, both vocal and instrumental, we took leave of our courteous and hospitable hosts. Such is a specimen of English taste and manners in the middling ranks of society. Families of this description are noted for neatness, hospitality, order, and economy; and when adorned and recommended by probity and religion, few spots on earth can be compared with an English fireside, and household circle.

In the course of my journeyings, I have observed that the English ladies are much in the habit of riding on horseback. The usual dress is a blue cloth great coat, fitting close about the neck, and falling nearly to the ground. On the head they wear a man's black beaver, and a black veil. Around the neck, they have a plain starched collar that comes up to the ears, and nearly meets at the chin, and over this a fancy cravat with a stiffener, tied in true dandy style. Thus equipped, they mount a horse, take the reins in one hand, and a whip in the other, and entirely undaunted, prance off with much grace. This exercise contributes greatly to their health, nor is it unfavourable to their beauty. A ride of a few miles tinges their full round cheeks with a fine colour, and their locks, which at starting are partially obscured, become loosened by the motion of the horse, and fall in graceful ringlets that wave as they bound through the air.

The summers here are unquestionably more congenial to the general health of man than our own. They are also more pleasant; but

the autumn and winter, if I may judge from the specimen we have already had, cannot be compared with ours, at least in pleasantness. The dull weather which now prevails, (Nov. 2d,) I am told, continues nearly the same through the winter—either dripping rain, or a heavy, damp, disagreeable atmosphere, with not much frost, snow, or ice. The softness of an American autumn is unknown here; and though the English winter is less cold than our own, I would not for this, exchange our clear atmosphere, unclouded sky and sharp frosty mornings. I know not that the weather of this season here is particularly prejudicial to health. In general, Englishmen look more healthy and robust than Americans. They are often corpulent even to deformity—have broad shoulders, large features, full cheeks, and if I may here anticipate an item in their character, bear marks of high living, and excess in wine.

It would scarcely fail of being serviceable to some of our American farmers to visit this country, as well with a view to take lessons in agriculture, as to learn the important virtue of contentment. Living in a perfectly free country, almost exempted from taxes, in which every thing is cheap, and being lords of the soil that they cultivate, they are too insensible of their enviable condition. Here, you know, the land is owned principally by the nobility, who let it out in small lots to the farmers, at enormous rents. What these pay annually would entitle them to the fee simple with us. After discharging their heavy rents and king's taxes, and living poorly, they have nothing left. Tea, sugar, coffee, spirits, &c. are luxuries beyond their reach. Their children, in too many instances, grow up without a competent education, and destitute of the means with which to commence life. Thus the cultivators of the soil

drag on year after year, till old age overtakes them, and puts a stop to their labours, and at the same time increases their wants. They must then depend upon their children for support, or become paupers. Good farmers they become from necessity. Unless they make the most from their land, it will not yield enough to pay the rents. As, however, they are liable at any moment to be dismissed from the soil, they have not the same motives with our farmers to attempt extensive and permanent improvements. Their necessities create a peculiar personal diligence and skill, and they are, on the whole, a people remarkably well fitted for the condition in which they are placed. Notwithstanding the precarious tenure with which they hold their lands, if they are punctual in paying their rents, or have kind landlords, it is not uncommon for father and son to fill the same place successively.

The English are barbarous in their amusements; at least this is the fact with certain descriptions of that people. Yesterday a *boxing match* took place eighteen or twenty miles from this town. (Birmingham.) As I did not go, and probably shall never see any thing of the kind, I have received the following account from an acquaintance who was present. Though you are not unapprised of this disgraceful practice, I may be able to state several particulars that may give you a more impressive idea of it, than perhaps you have yet had. The day was cold, rainy and blustering; but notwithstanding this circumstance, about 20,000 persons were present to witness the wicked sport. A stage about twenty-four feet square, six feet high, and surrounded with a railing, was erected on the race ground for the convenience of the combatants; near this was a lower stage on which sat the umpires.

About one o'clock the prize fighters made their appearance on the stage, and were hailed with loud cheers by the assembled crowd. They stripped to the naked skin, with the exception of drawers, shook hands in token of friendship, and then fell to beating each other with all their might. The excitement of the *refined* spectators was extremely great, and bets ran high. When either combatant gained the advantage of the other, by a dexterous movement or knock-down blow, he was cheered by his friends, and the other was encouraged by the opposite party to fight on. Their well aimed blows were not without effect. In a few minutes the left eye of one was closed, and the blood, or *claret* as they term it, flowed from the faces of both. The stake in contest was 1,000 guineas; both were strong, athletic men, and had been training for the occasion for many months; their honour too was committed, and neither felt disposed to yield to the other. In a short time, their faces were beat out of human shape, and blood poured profusely from their mouths and nostrils. A tremendous blow from one or the other would now and then stretch his opponent at full length on the stage. The rules of the game are such that when one is down, the other is not allowed to strike him, but must give him time to recover his feet. They had fought nineteen minutes and were both nearly exhausted, and began to reel about the stage, when a *lucky* blow (so called) decided the battle. Both fell;—one was able to rise and claim the victory—the other lay senseless at his feet, and was finally carried off by his friends. The news of the victory was carried to Windsor, 86 miles, in five hours and five minutes! Horse-racing, bull-baiting, cock-fighting, shooting, and fishing, are amusements of which the English are very fond, and to indulge in them, they spare

neither time nor money. In some instances, sports which New Englanders call vulgar and immoral, are here made a science, and studied by those who would be thought both moral and refined.

December 11th. At 4 o'clock Mr. S. and myself mounted a coach, and rode to York, about 27 miles from Leeds. After breakfast we sallied out to see the wonders of the town. Our first movement was to York Castle, where we spent an hour in running over the ruins. Our principal object in visiting York was to see the far famed cathedral. After groping our way through a dark narrow street, the mighty pile, as if by magic, appeared at once in all its grandeur. The suddenness of the view, and its imposing magnificence produced an exclamation from me of the most unaffected surprise and awe. We walked busily around the building, feasting our eyes on this scene of splendour and beauty. Our next wish was to see the interior. I walked up the stone steps, pushed open the massy oak door and entered. It was the hour of prayers. The deep tones of the organ sounded through the extended aisles and lofty arches. The wardens were pacing the floor with slow and measured step. I felt unusually solemn, and in my own estimation was no bigger than a grasshopper. Adequately to describe this building is totally out of my power, or the power of any one. To say that it is five hundred and twenty-four feet long from east to west, and two hundred twenty-two feet from north to south, and that the lantern tower is two hundred and thirty-five feet high, and supported by four columns, measuring thirty paces in circumference, hardly gives you a conception of the structure. It must be seen before you can form a proper estimate of it. I will break in upon my narrative for the sake of the fol-

lowing description of a few particulars, from an authentic English account. After mentioning that there were several structures in succession built on the spot where the minster (so called at York) now stands, from 627, in the reign of Edwin the Great, king of Northumberland, to the year 1227, and specifying the periods in which the several parts of the present building were constructed during a space of nearly 200 years, the writer observes :

"This minster which was thus gradually erected, is a most superb building, being highly enriched both within and without. On viewing the west front, the immensity of the pile is what first strikes the imagination; and when the eye has leisure to settle on the ornamental parts, the mind becomes equally surprised at their profusion. This front is composed of two uniform towers, diminishing regularly upwards by ten several contractions and being crowned with pinnacles: the buttresses at the angles are highly decorated; and in some of the ornamental niches still remain statues. These towers flank and support the centre part of the building, in which is a highly enriched door-way, and above it a magnificent window full of tracery-work; the whole front presents an image of grandeur highly interesting. . . . The south entrance presents an equally noble display of architectural beauty, it being highly enriched with niches and figures. The north and South sides of the nave are each divided into eight equal parts, each part containing a window between two buttresses, which support the lateral aisles. From these again spring flying buttresses, sustaining the more elevated walls, or cleristery of the nave; and between every two is a window, corresponding with the one below. The east end is a fine piece of uniform workmanship, highly characteris-

tic of the good taste of the builder, and presenting among other excellencies, one of the most noble windows in the world."

To proceed with my narrative—I walked on till I arrived under the lantern tower. Here I had an opportunity to observe the form of the building, which you know, resembles a cross. The east part is appropriated as the chapel, and repository for monuments. In this end is the magnificent window above mentioned. It is seventy-five feet high and thirty-two feet wide, set with elegantly stained glass, the pictures of which illustrate the chronology of the Bible. Immense as the labour must have been, this window was completed by one man, in the short space of three years. The other parts of the building are not occupied, and have no obstructions except the pillars that support the roof. The windows are all set with stained glass representing scripture history.* Two Roman stone coffins, and many other curiosities were shown me. It is now nearly 600 years since the building was commenced, and 400 since it was completed. To calculate the cost of such a structure would be impossible. One hundred of the most expensive American churches put into one, would not make another such pile. Indeed I question whether there are any architects at the present day who could design and carry into execution such a work. Time will sooner or later make this a mighty ruin. It has already effected considerable ravages. The grotesque figures projecting from the corners and edges of the roofs are much defaced, and many of the niches are emptied of the figures that once filled them. The cathe-

* "Many ignorantly suppose that the art of painting on glass is lost; but the fine window of New College Chapel at Oxford, is in itself sufficient to convince the world that it was never found till now."

dral is surrounded by buildings appertaining to it, which in any other situation would be objects of curiosity, but here they must pass unheeded.

York is famous in history for being the residence of the Roman emperors. Here Constantine the Great was born, and here his brow was encircled with the Roman tiara. The old Roman walls that enclosed the city, still partially remain, though much defaced by the hand of time.

To the Editor of the Christian Spectator.

I HAVE lately seen it stated, in some publication, that the Dissenters in England are *one-fifth* of the whole population.† This estimate is supposed to be much too low. A gentleman of my acquaintance who has lately spent some time in that country, informs, that he made repeated inquiries on that subject, in England, and uniformly received for answer that the Dissenters of all denominations constitute *one-half* of the population. They are oppressed with tithes, taxes, and contributions to support the clergy of the establishment, and with the most unreasonable disabilities. No Dissenter can receive a degree at either university, without making and subscribing declarations which his conscience forbids; of course, gentlemen send their sons to Scotland for education, or what is more common, to the seminaries which Dissenters have established in all parts of the kingdom; in some of

† The statement of which our very respectable correspondent speaks, he may have met with in our late notice of Bishop Hobart's sermon on the United States and England. We adopted the estimate of the only English writer we had at hand, doubting, at the same time, its correctness. Benedict, in his History of all Religions, states the Dissenting population of England at *one-fifth* or more: *one-half* is without doubt nearer the truth.

which the course of instruction is nearly the same as in our colleges. One great cause of the multiplication of Dissenters, is the profligacy of many of the Episcopal clergy. But the vast wealth of the church creates an extent of patronage, which it is not easy to limit or destroy.

It is a fact generally agreed in England that there is an increase of the numbers of Roman Catholics in that country; particularly in the western or manufacturing counties; the Irish migrating to those counties for employment. Indeed, the efforts of the Roman See to extend its power, and its principles, have never been greater than at this time, and it is generally believed that the Holy Alliance have favoured this extension, as they have considered the popish religion as best suited to prevent any renovation of government, that might endanger their power.

To the Editor of the Christian Spectator.

IMPROPER USE OF THE WORD 'VERSE.'

I HAVE observed, for many years past, that our clergy, in directing the psalms to be sung in our churches, have entirely laid aside the use of *stanza*, which they call a *verse*. Surely the gentlemen all know that a *verse* in poetry is a single line, and that a number of lines in connexion constitutes a stanza or set. I see no use, but some impropriety, in this innovation. It seems to be far better to let different things have different names.

A.

To the Editor of the Christian Spectator.

PARAGRAPHS FROM A FAMILY ALBUM.

To read without reflection is to read without profit. An intelligent and well-disciplined mind is

formed by much thinking, rather than by much reading. And it is because some people read every thing and digest nothing, that their reading often makes them ridiculous. Their heads are full of erudition, but they are likewise full of disorder. I have known a learned doctor compound his discourses of such miscellaneous assemblages of things, and with such ludicrous effect, as to hold his wondering hearers in suspense whether he were a wise man or a fool. Nay, I have known a congress-man, and that lately, starting a thousand topics, and discussing none, quoting in a single speech all the authors he had ever seen, sacred or profane, till he raised a question whether he were in his wits, or out.

With a view to prevent this habit of merely *passive* reading, in my own family, I have lately adopted the following plan. We have a large blank book, in a convenient place for writing, which we call the Family Repertory. Each member, whenever he meets with any thing, in his reading, which strikes him as interesting or important, is expected to write down the passage in this book, with his reflections upon it; or, if he please, his reflections without the passage. Our friends who visit us are usually desired to do the same. The two youngest of the family (whose ages are nine and eleven) are allowed to transcribe, without comment, such passages, in prose and poetry, as strike their fancy, provided they be not too long, and so do not take too much time,—by which means their judgment is exercised, and an opportunity is given me to correct and improve their taste. As to method, we begin on the first leaf, and each one, leaving a suitable blank, writes where the last left off, putting the number and subject of what he writes in an irregular index at the end.

Besides the advantage already

mentioned,—that this plan promotes thinking, it may be added that thinking promotes conversation, and conversation makes each one's knowledge common property. We elicit, too, some of the best thoughts of our friends,—who thus leave behind them something to remind us of their visit, and renew the pleasure which we derived from their society.

In the famous Club which Franklin formed at Philadelphia, in 1727, the first of a long string of questions which were put to each member at each meeting, was, "*Whether he had met with any thing in the author he last read remarkable, or suitable to be communicated to the junto?*" Why may not the members of a family be as useful to each other in this way, as the members of a *junto*?

Having said thus much about my plan—which is more than I intended—I shall add an extract or two which are taken at random from our repertory. PARENS.

POSTHUMOUS INFLUENCE.

It is an affecting consideration that our follies speak when we are dead, no less than our virtues. We die, but our example lives. It continues to exert its influence, while we have no longer power to undo the evil we have done, or in any measure to cancel or recall the mischiefs we have bequeathed to our survivors. "Being dead, he yet speaketh." These words struck me with melancholy force, when, a few days since, as I was sitting in a reading-room, the silence of the place was broken by the sudden laughter of one reading a witty but profane author. Being dead, he yet speaketh—he still utters his sarcasms, and the immoral still answer with mirth. But how sad, I could not help reflecting—how sad to one in eternity must be the consideration that he is still a mirth-maker for the unthinking living. How mournfully, if they

might reach him there, must these sounds of laughter—excited by his own ungodly wit—strike him, amidst the unutterable things of eternity.

Love of literary fame is the strong passion of the age. The world is full of writers, too many of whom are less anxious for the moral tendency of their productions than for their reception with the ravenous public. But let such writers pause. Byron wrote for fame. 'Verily, he had his reward.' But who would dare to be the inheritor of Byron's fame, if along with it he must take upon him Byron's responsibilities.

Cowper had an almost painful sense of his accountability for every word he wrote. "An author," he remarked to his friend, "had need narrowly to watch his pen, lest a line should escape it which by possibility may do mischief, when he has long been dead and buried. What we have done when we have written a book, will never be known till the day of judgment: then the account will be liquidated, and all the good that it has occasioned, and all the evil, will witness either for or against us." H.

RURAL TASTE.

In reading the books of our travellers in England, nothing delights me more than their descriptions of an English cottage. Similar specimens, it is true, are to be met with in our own country: they are many, and multiplying, it is hoped, yet there is much reason to regret that they bear so small a proportion to the habitations of a different aspect. An American farmer is generally more intent on *acquiring* land, than desirous of cultivating what he already possesses. Let him be adding field to field and he is satisfied; give him the privilege of calling them his own, and he is content to pay taxes on some hundreds of lean acres, which yield him no profit.

I regard the man who surrounds his dwelling with objects of rural

taste, or who even plants a single shade-tree by the road-side, as a *public benefactor*; not merely because he adds something to the general beauty of the country, and to the pleasure of those who travel through it, but because, also, he contributes something to the refinement of the general mind;—he improves the taste, especially of his own family and neighbourhood. There is a power in scenes of rural beauty, to affect our social and moral feelings. A fondness for these scenes is seldom found with coarseness of sentiment and rudeness of manners. One may judge, with confidence, of the taste and intelligence of a family by the external air of their dwelling. In my excursions in the country, if I pass a habitation, however spacious, standing naked to the sun, with nothing ornamental, nothing inviting, around it, I cannot help saying to myself, however abundant may be the slovenly possessions of its owner, there is no refinement in that house; there is no delicate and kindly interchange of sentiment among its inmates, and if ever they are sociable, their sociableness consists in rude and fitful loquacity. Their *books* are few, and those ill-chosen and unread. But if I notice a dwelling, however humble, which is apparently as snug as its owner has means to make it, displaying neatness and taste in its fences, and shades, and shrubbery, with perhaps a tasteful summer-house in a luxuriant garden, and flower-pots at the windows,—I feel assured that this is the abode of refinement; this is the home of quiet and rational enjoyment, of intelligent and kindly intercourse;—the wayfaring man as he passes by, at the close of the day, weary with his journey, might cast his eye wistfully towards it, and fain make it his lodging-place for the night.

Let the sons and daughters of a family join their hands thus to adorn their paternal dwelling, and they

shall find themselves not less agreeably than usefully employed. A blooming Eden shall rise up around them and repay their toil with its fragrance and its beauty. And I cannot help remarking, if all our young people would spend a portion of their leisure hours in these employments, how soon and how easily would a charm be spread over our whole country, the charm of groves and waters, of green foliage and greener herbage, filling the mind of the beholder with sensations, how different from the effect of that barren aspect which now too often meets the eye. MARIA.
[By a guest.]

LUTHER'S CELL.

The people of Glasgow have built a tall monument in honour of John Knox. More impressive to my mind is the manner in which the memory of Luther is preserved at Erfurth. In Russel's tour in Germany, I find the following notice of his cell.

"The Augustine monastery, in which the young Luther first put on the cowl of the hierarchy which he was to shake to its foundations, and strove to lull with his flute the impatient longings of a spirit that was to set Europe in flames, has been converted to the purposes of an orphan asylum; but the cell of the Reformer has been religiously preserved, as the earliest memorial of the greatest man of modern times. The gallery on which it opens, is adorned with a Dance of Death,*

* "The reader probably knows, that such a Dance of Death is a series of paintings, representing Death leading off to the other world all ranks of men, from the monarch to the beggar and of all professions, and characters, priests and coquettes, soldiers and philosophers, musicians and doctors, &c. &c. They were generally painted, either in churchyards, as in the cemetery of Newstadt, in Dresden, to teach the general doctrine of human mortality, or in churches and convents, to commemorate the ravages of a pestilence. Of the latter kind was the celebrated Dance of Death at Basle, painted on the occasion of the plague which raged while the council was sitting."

and over the door is the inscription,

Cellula, divino magnoque habitata Luthero,
Salve, vix tanto cellula digna viro !
Dignus erat qui regum splendida tecta subiret,
Te dedignatus non tamen ille fuit.

The cell is small and simple, and must have been a freezing study. Beside his portrait is hung a German exposition of the text, "Death is swallowed up in victory," in his own handwriting, and written in the form in which old books often terminate, an inverted pyramid. There is a copy of his Bible so full

of very good illuminations, that it might be called a Bible with plates. The wooden boards are covered with ingenious carving and gilding, and studded with pieces of coloured glass to imitate the precious stones which so frequently adorn the manuscripts of the church. It is said to have been the work of a hermit of the sixteenth century, who thus employed his leisure hours to do honour to Luther ; yet Protestant hermits are seldom to be met with."

G.

REVIEWS.

Christian Researches in Syria and the Holy Land, in 1823 and 1824, in furtherance of the objects of the Church Missionary Society. By the Rev. WILLIAM JOWETT, M. A. With an Appendix containing the *Journal of Mr. JOSEPH GREAVES, on a visit to the Regency of Tunis.* From the London edition. Boston, 1826. pp. 364.

THE literature of every people is national and local. The mind of a writer is moulded and fashioned by the circumstances in which he is placed, and his genius necessarily receives the impress of all those features of society and manners, and of physical nature, by which he is surrounded, and with which his earliest and fondest recollections are intimately associated. Hence, when he embodies his warm emotions or vivid conceptions in language, and sends them forth to enlighten or to move his fellow-men, who are placed in similar circumstances, and surrounded by the same external objects, his works will exhibit the same characteristics as those with which his own genius is enstamped, and will spontaneously

present frequent allusions to those peculiar traits of national character and feeling, and to those distinct and permanent outlines of natural scenery, to which his heart and eyes have ever been accustomed. To his countrymen, whose eyes look abroad upon the same scenes, and whose hearts are attuned to the same social sympathies and habits, such allusions serve to heighten the charm which his works exert over them, by awakening in their minds the same bland associations which dwelt in his own bosom. Or if his work be simply historical narration, still the actors are men of their own country, and traverse the scenes, and are conversant with all the circumstances, with which they are habitually familiar.

But to the men of a different age and country, who have been trained in the midst of society of a different character, and among scenery of another description, works of this national cast must be deprived of that peculiar charm which gives them such hold on the affections of those to whom they were originally addressed. There is at first no kindred sympathy or fond associa-

tion to be awakened in their bosoms; and the only way in which such feelings may be implanted there, ready to respond to the touch of genius from a foreign land, is to transport one's self as far as possible into the situation and feelings of the inhabitants of that land, to read as they read; to see as they see; to feel as they feel; and to surround one's self in vivid imagination by all those scenes in the midst of which they dwell.

To do this fully in respect to the literature of ancient nations is now impossible. We may rove among the scenes of their departed greatness, and behold with admiration the monuments which they left behind; we may gaze with rapture on the same beautiful or sublime features of nature on which they were wont to look; but the spirit of life and manners which once dwelt there can never be recalled. Yet even this is much. Who does not feel with a keener relish the power of the Greek and Roman writers, after having gazed on the fading glories of the Parthenon, or wandered among the desolations of the eternal city?

But there is a land, whose literature and whose scenery awaken in the heart of the Christian, a still deeper sympathy. We refer to Palestine, the land of patriarchs and prophets, of heroic warriors and patriotic statesman; a land favoured of Jehovah, and among whose scenes God himself was manifest in the flesh. There is the spot which bore the impress of a Saviour's footsteps. There the city still remains where he was cradled in a manger, and where on the adjacent plains a heavenly host proclaimed, "Peace and good will to men." There is yet the humble village and the vale of Nazareth where he spent his youth; and there the holy city, 'beautiful for situation,' where at last he gave his life 'to take away the sin of the world!' This is the region, to which above all others,

the eyes of the church universal are directed; here the warm affections of all hearts centre, which have known the love of Christ; and for this country in its present degraded, polluted, and most unhappy state, we doubt not the keenest sympathies both of Christians on earth, and saints and angels in heaven, are strongly enlisted.

Whatever tends to render us more intimately acquainted with the geography of Palestine, whether civil or physical, goes directly to increase our power of comprehending the Bible, and of entering more fully into the spirit and force of all its beautiful allusions and descriptions. It tends, of course, to place us more completely in the situation of the Jews, to whom the scriptures were first addressed. It enables us, in a measure to gaze with them on the "glory of Lebanon" and on the "excellency of Carmel;" to delight in the rich vales and fertile pastures of Sharon, and in the lake and the valleys of Galilee; to roam among the mountains and romantic dells in the vicinity of Jerusalem, the queen of nations, the joy of the whole earth. But the thousands and ten thousands who once came up from all the land to worship in her courts, those courts themselves, where the glory of the Lord was wont to be manifested, and where the Saviour of men dispensed light and life and salvation to a lost world—all have crumbled into dust! the towers of Zion, so beautiful on the sides of the north, are gone; and the haughty and ferocious Turk now lords it over the heritage of God, and offers his unhallowed worship on the very spot where of old Jehovah dwelt between the cherubim! Hence, also, whatever gives us information on the present state of the unhappy people of that land, enables us to form a juster estimate of the obligations we are under to strive to rouse them from the slumber of ages, and to restore the light of divine truth to that horizon,

whence first it broke upon the world.

It is under the influence of such impressions, that we welcome the appearance of the work, the title of which stands at the head of this article. The author is well known as the able and intelligent representative of the Church Missionary Society of England; and is stationed at Malta as a central point, from which he may prosecute his researches into the moral and religious state of the countries adjacent to the Mediterranean, preparatory to direct missionary efforts. In a preceding volume he has given to the world a digested statement of the results of his inquiries from 1815 to 1820, which presents a general view of the situation of those countries. The present work is intended to afford more particular information respecting Palestine, and thus fill up, in respect to that country, the outline sketched in the former volume. Exclusive of the appendix, it consists of four parts, viz. a sketch of the various religious denominations in Syria and the Holy Land; a journal of the author's tour in Palestine, to which are appended notes containing among other things several fine illustrations of passages of scripture; a view of the natural, civil, and religious state of the country; and finally, notices, remarks, and suggestions, connected with the general subject of missionary enterprises in that region.

The sketch of religious denominations presents a mass of information, drawn from various sources, and exhibited in a more condensed and luminous form than is probably elsewhere to be found. To the missionary who is preparing for that field, or to the general reader who wishes to know the state of religious feeling there, it is invaluable; because many of the works from which the author quotes, are not accessible in this country. We cannot here enter into the melan-

choly detail. Suffice it to say that the Mohammedans are masters; while the great body of the people are nominally Christians. There are few Protestants, and these are mostly sojourners, either consuls or merchants. But of other Christians, there is hardly a name under heaven, which has not its representatives in this devoted land. They have, alas! a name to live, but they themselves are dead. So far as we can judge from the accounts of Dr. Jowett, and of our own faithful missionaries, not one breath of spiritual life is felt throughout all that great multitude. Separated into numerous sects and communities which are at constant and open variance; zealous for rites and forms of worship which differ only in name from those of pagan nations; they exhibit no trace of the power of religion on the soul, nor of its all-pervading influence upon the duties and the courtesies of social or private life. The heart sickens over this appalling picture; and it is impossible not to feel, that so far as human efforts are concerned, the obstacles to a renovation of pure and vital Christianity in this country are far greater than those which exist to its introduction into pagan lands. But we will not despair. The hearts of men are in the hands of Jehovah, who turneth them whithersoever he will, even as the rivers of water are turned.

We do not here specify the different sects of Christians and others which are to be found in Palestine; because we cannot but hope that all our readers will become acquainted with them through the pages of Dr. Jowett. We have no room to detail their distinctive tenets and rites, and a bare catalogue of names would be of little value.

The journey of the author in Palestine, the journal of which forms the largest part of the present volume, was made in the latter

months of 1823, and the beginning of 1824. He travelled from Beyroot to Jerusalem and back, making an excursion on the way to the lake of Tiberias. He was accompanied to Jerusalem by the lamented Mr. Fisk; who is now gone a happier journey to a more splendid city, even the New Jerusalem, followed by the tears of thousands, who yet congratulate him on his emancipation from this world of sin, and sorrow, and death. A journal of the tour was also kept by Mr. Fisk, extracts from which were given to the public in the *Missionary Herald* for October 1824. The notices of Dr. Jowett are more full, and dwell more on the natural scenery of the country, and the characteristics of the present inhabitants. From Beyroot they travelled along the shore through Saide and Sour, the ancient Sidon and Tyre, and took up their lodgings for a night in a small khan between Tyre and Acre. From this place they set off early, in order to reach Acre before noon. The following is a description of the first view of Acre and its beautiful bay and environs.

"The first hour of our journey we spent nearly in darkness—wanderers, as it seemed to me, among the mountains; both guides and animals, however, with instinctive sagacity keeping the track. At length the pleasant light covered the sky; and, not long after, we arrived at the height which commands the ample plain of Acre. The elegant and lofty Minaret of the city appeared at a distance of seven or eight miles, directly before us: in the back ground, far off, twice as distant as the city, was a noble scene—Mount Carmel dipping its feet in the western sea; and to the east, running considerably inland; entirely locking up from our view the vale of Sharon, which lies to the south of it. In the horizon on the left, the sun was rising over the milder mountain scenery, which lies on the road to Nazareth.

"Here, though already three days within the confines of Palestine, I first felt myself on holy ground. We were

leaving *the glory of Lebanon*; and, before us, was *the excellency of Carmel*. As I descended the mountain and entered on the plain, I was often constrained to give utterance to my feelings, in singing a favourite air, of which the words are *Emitte Spiritum tuum—et creabuntur—et renovabis faciem terræ!* It was the anniversary of my first landing in Malta: eight years have I now been on the Mediterranean Mission; and I can truly say, *Hitherto the Lord hath helped me, and preserved my going out and my coming in.*" pp. 113, 114.

The following paragraph affords a very graphic view of the appearance of an oriental khan or inn, and gives also a lively idea of the general character of the people. The scene is still at Acre.

"Looking out of our window upon the large open quadrangular court of the khan, we behold very much such a scene as would illustrate the 'Arabian Nights' Entertainments.' In the centre, is a spacious fountain, or reservoir—the first care of every builder of great houses or cities in the East. On one side, is a row of camels, each tied by the slenderest cord to a long string; to which a small bell is appended, so that by the slightest motion they keep up one another's attention, and the attention also of all the inmates of the khan, that of weary travellers especially, by a constant jingle. On another side, horses and mules are waiting for orders; while asses breaking loose, biting one another, and throwing up their heels, give variety to the scene. Goats, geese, poultry, &c. are on free quarters. In the midst of all these sights and sounds, the groom, the muleteer, the merchant, the pedler, the passers-by, and the by-standers, most of them wretchedly dressed, though in coats of many colours, all looking like idlers whatever they may have to do, contrive to make themselves audible; generally lifting up their voices to the pitch of high debate, and very often much higher.

"Noise, indeed, at all times seems to be the proper element of the people of these countries: their throats are formed for it—their ears are used to it—neither the men nor the females, grown-up persons nor children, the rich nor the poor, seem to have any exclusive privilege in making it—and, what

is very annoying to a Frank traveller, the party with whom he is treating, and who wishes most probably to impose on him, will turn round to make an appeal to all the by-standers, who are no less ready with one voice to strike in with their opinion on all matters that come before them." p. 115.

From Acre the travellers made an excursion to Nazareth and the lake of Tiberias. The scenery around the former place is finely depicted in the subsequent extract.

"Nazareth is situated on the side, and extends nearly to the foot of a hill, which, though not very high, is rather steep and overhanging. The eye naturally wanders over its summit, in quest of some point from which it might probably be that the men of this place endeavoured to cast our Saviour down (Luke iv. 29); but in vain: no rock adapted to such an object appears. At the foot of the hill is a modest simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards; but, further on, about four hundred yards. On this plain there are a few olive-trees, and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower; till, after walking about another mile, you find yourself in an immense chasm with steep rocks on either side, from whence you behold, as it were beneath your feet, and before you, the noble plain of Esdraelon. Nothing can be finer than the apparently immeasurable prospect of this plain, bounded to the south by the mountains of Samaria. The elevation of the hills on which the spectator stands in this ravine is very great; and the whole scene, when we saw it, was clothed in the most rich mountain-blue colour that can be conceived. At this spot, on the right hand of the ravine, is shown the rock to which the men of Nazareth are supposed to have conducted our Lord, for the purpose of throwing him down. With the Testament in our hands, we endeavoured to examine the probabilities of the spot; and I confess there is nothing in it which excites a scruple of incredulity in my mind. The rock here is perpen-

dicular for about fifty feet, down which space it would be easy to hurl a person who should be unawares brought to the summit; and his perishing would be a very certain consequence. That the spot might be at a considerable distance from the city, is an idea not inconsistent with St. Luke's account; for the expression, *thrusting Jesus out of the city, and leading him to the brow of the hill on which their city was built*, gives fair scope for imagining, that, in their rage and debate, the Nazarenes might, without originally intending his murder, press upon him for a considerable distance after they had quitted the synagogue. The distance, as already noticed, from modern Nazareth to this spot is scarcely two miles—a space, which, in the fury of persecution, might soon be passed over. Or should this appear too considerable, it is by no means certain but that Nazareth may at that time have extended through the principal part of the plain, which I have described as lying before the modern town: in this case, the distance passed over might not exceed a mile." pp. 128, 129.

At Tiberias they visited the warm baths to the southward of the city. Dr. Jowett, being indisposed, remained at the baths while Mr. Fisk visited the southern extremity of the lake, where the Jordan issues from it. On a spot like this, so often hallowed by the Saviour's presence, we can well imagine the feelings which must be excited in the Christian's bosom, and can well join with the author in the reflections which he utters.

"After spending some time in writing till my mind was weary, I left the bath, and sauntered two or three hundred paces to seek a little shade by the side of a small fragment of ruins. The other guide, knowing that I was indisposed, seemed to think it his duty to follow me step by step: he then sat down, much more quietly and respectfully than people of this country are often apt to do. I must, however, say, that although noise and rudeness are their general characteristics; yet there is, occasionally, in their way of treating

strangers, a considerateness which almost amounts to politeness.

The composure which came over my feverish spirits at this hour was inexpressibly refreshing. I laid myself down upon the ground: and resting my head upon a stone near me, drew a little coolness from the soil: while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle: it is not improbably supposed that our Saviour had this spot in his eye, and directed the attention of his disciples to it, when he said, *A city, that is set on a hill, cannot be hid*: for it is full in view from the Mount of the Beatitudes, as well as from this place; and, indeed, seems to command all the country round to a great extent. Tracing, at a glance, the margin of this simple lake, on the opposite or eastern side, the eye rests on the inhospitable country of the Gadarenes—inhabitable to this day, for my guide, after long silence, perceiving my attention directed that way, begins a long tale about the dangers of that part, the untamed and savage character of the mountaineers, and the extreme hazard of attempts to visit them: few travellers, in fact, venture there: but, seeing that his account is not very congenial to my feelings at this moment, he has dropped his story. Close above my head, an Arab is come to spread upon the ruins his tattered clothes, which he has just washed in the lake, that they may dry in the sun: and, at a distance just perceivable, is another indolent peasant, sauntering by the water's edge, and singing at intervals a poor Arab song; which, though not "most musical," has nevertheless the charm of being "most melancholy." But that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of ONE, who formerly so often passed this way; and never passed without leaving, by his words and actions, some memorial of his divine wisdom and love. Here, or in this neighbourhood, most of his mighty works were done: and, in our daily religious services, we have read, with the most intense interest, those passages of the gospel which refer to these regions. However uncertain

other traditional geographical notices may be, here no doubt interrupts our enjoyment, in tracing the Redeemer's footsteps. This, and no other, is the sea of Galilee—in its dimensions, as I should judge, resembling exactly the size of the isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee, from mending their nets, to become *fishers of men*. Here he preached to the multitudes crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder, on the right, must have been the very spot, where, in the middle of their passage from this side toward Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water—where he gently upbraided the sinking faith of Peter—where he said to the winds and waves, *Peace! be still*: and the sweet serenity which now rests upon the surface is the very same stillness, which then succeeded. Here, finally, it was that Jesus appeared, the third time after his resurrection, to his disciples, as is related by St. John (chap. xxi); and put that question to the zealous, backslidden, but repentant Peter—*Simon, son of Jonas, lovest thou me?*—one question, thrice repeated; plainly denoting what the Saviour requires of all, who profess to be his: and followed up by that solemn charge, *Feed my lambs—Feed my sheep!* While I gaze on the scene, and muse on the affecting records connected with it, faith in the gospel-history seems almost realized to sight; and, though I cannot comprehend that *great mystery of godliness—God manifest in the flesh*; yet, believing it, all my feelings of wonder and adoration are called into a more intimate exercise.

"I was thus indulging in holy recollections, and expecting to prolong them fully another hour, my spirits being greatly relieved by the stillness and coolness of this short retirement; when the guide, who reclined near me all the time, signified, by the motion of his hand, that our companions were in view. I turned to look, and was pleased to find it so. They presently joined us, having ridden quick to their destination, and immediately returned. Though my meditations had been sweet, yet the sight of a friend and a

brother, even after so short an absence, was to my weak spirits very animating ; and we immediately talked over, with much vivacity and cheerfulness, all that we had seen and felt." pp. 134—136

They returned through Cana and Nazareth, and journeyed southward from the latter, over the plain of Esdraelon, which is thus described.

"Our road, for the first three quarters of an hour, lay among the hills which lead to the plain of Esdraelon ; upon which, when we were once descended, we had no more inconvenience, but rode for the most part on level ground, interrupted by only gentle ascents and descents. This is that "mighty plain"—*μὴν ἰσχυρὴν*, as it is called by ancient writers—which, in every age, has been celebrated for so many battles. It was across this plain, that the hosts of Barak chased Sisera and his nine hundred chariots of iron : from Mount Tabor to *that ancient river, the river Kishon*, would be directly through the middle of it. At present, there is peace ; but not that most visible evidence of enduring peace and civil protection, a thriving population. We counted, in our road across the plain, only five very small villages, consisting of wretched mud-hovels, chiefly in ruins ; and very few persons moving on the road. We might again truly apply to this scene the words of Deborah (Judges v. 6, 7.)—*The highways were unoccupied : the inhabitants of the villages ceased—they ceased in Israel*. The soil is extremely rich ; and, in every direction, are the most picturesque views—the hills of Nazareth to the north—those of Samaria, to the south—to the east, the mountains of Tabor and Hermon—and Carmel, to the south-west." p. 146.

Two days ride from Nazareth brought them to Nablous, the ancient Sychem, and the present abode of the remnant of the Samaritans.

"It was about an hour after mid-day that we had our first view of the city of Nablous, romantically situated in a deep valley, between the mountains of Elbal on our left and Gerizim on the

right. There is a kind of sublime horror in the lofty, craggy, and barren aspect of these two mountains, which seem to face each other with an air of defiance ; especially as they stand contrasted with the rich valley beneath, where the city appears to be embedded on either side in green gardens and extensive olive-grounds—rendered more verdant, by the lengthened periods of shade which they enjoy from the mountains on each side. Of the two, Gerizim is not wholly without cultivation." p. 147.

At length Dr. Jowett approached Jerusalem. Mr. Fisk had already gone forward to obtain lodgings and make the necessary preparations. The impatience which must naturally arise in the mind on a near approach to a spot connected with so many associations, was felt by the author ; who thus describes his emotions on the first view of the city, and those which thronged upon him afterwards.

"At length, while the sun was yet two hours high, my long and intensely interesting suspense was relieved. The view of the city burst upon me as in a moment ; and the truly graphic language of the Psalmist was verified, in a degree of which I could have formed no previous conception. Continually, the expressions were bursting from my lips—*Beautiful for situation, the joy of the whole earth, is Mount Zion !—They, that trust in the Lord, shall be as Mount Zion ; which cannot be removed, but abideth for ever !—As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever !*

"Amongst the vast assemblage of domes, which adorn the roofs of the convents, churches, and houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the place of Solomon's Temple. Not having my companion with me, I surveyed all in silence and rapture ; and the elegant proportions, the glittering gilded crescent, and the beautiful green blue colour of the mosque of Omar were peculiarly attractive. A more soothing part of the scenery was the lovely slope of the Mount of Olives on the left. As we drew nearer and nearer to

the city of the great King, more and more manifest were the proofs of the displeasure of that great King resting upon his city.

"JERUSALEM.—Like many other cities of the east, the distant view of Jerusalem is inexpressibly beautiful: but the distant view is all. On entering at the Damascus gate, meanness, and filth, and misery, not exceeded, if equalled, by any thing which I had before seen, soon told the tale of degradation. *How is the fine gold become dim!*

"Thus I went onward, pitying every thing and every body that I saw—till, turning off to the right, and having passed up what is called the "Via Dolorosa," from its being the supposed path of our Lord when he bore his cross on the way to his crucifixion, we, at length, alighted at the Greek convent of Mar Michael.

"FIRST FEELINGS AND REFLECTIONS IN JERUSALEM.—During the first few hours after our arrival in the holy city, there was little to stir up the heart to a lively feeling, that this is really that venerable and beloved place, renowned above all others in scripture. Hunger, fatigue, and the cheerlessness of an eight hours' ride over a peculiarly desolate tract of country, with no other refreshment than a small jar of boiled rice and some bread, would have been agreeably relieved by the welcome of pleasant countenances, sufficient food, and a warm room: but our apartments, which had not been occupied for six months, were floored and vaulted with stone—fire-places are unknown in this land—our provisions were all to seek; and, at this late hour of the day, scarcely to be found—Hedjee Demetrius, the servant of the convent, in a sort of broken Turco-Grecian dialect, proffered his tedious and awkward services—the baggage was to be looked after—the mercenary and clamorous guides were to be (not satisfied: that was an impossibility; but) settled with and dismissed—and, lastly, as if to diffuse a perfect sadness over our arrival, the storm, which had threatened and slightly touched us during the latter part of our stage, now began to fall in torrents, similar to those which had buffeted us on the preceding evening near Sangyl. Every thing combined to inspire a feeling of melancholy—congenial enough to those emotions with which the actual civil and religious condition of Jerusalem

deserves now to be contemplated; but, in no degree harmonizing with those sublimer and more glorious thoughts, which the very name of this city generally awakens in the bosom of the Christian.

When the evening had closed, however, and the hour for retirement, devotion, and repose, arrived, all that I had ever anticipated as likely to be felt on reaching this place, gradually came into my mind, and filled me with the most lively consciousness of delight at being in Jerusalem. "This"—I thought—"is no other than the city of David. Hither, the queen of the south came to hear the wisdom of Solomon. Isaiah here poured forth strains of evangelic rapture, which will glow with unspent warmth till the end of time. Here, the building of the second temple drew from the beholders mingled shouts and tears; and, here, was that very temple, made more glorious than the first, by the entrance of *the Desire of all nations, the Messenger of the covenant!* Here, after he had rebuilt the temple of his own body, he began the wondrous work of raising a spiritual temple to his Father—shedding abundantly upon his disciples the gift of the Holy Ghost, for which they waited in this very city; and then sending them forth as his *witnesses to the uttermost parts of the earth.*

"Such were the principal thoughts, with which I had for some months associated this visit; and, now, all were gradually presented to my mind." pp. 157—159.

The author spent his time in Jerusalem principally in investigating the moral and religious state of the Jews and Christians; and bearing in mind the remarks we have already made on the absence of all piety, and the nothingness of their Christianity, we may well believe him, when near the close of his residence there, he says,

"On reaching home, I unburdened my heart; and could not help exclaiming, "I have not spent one happy day in Jerusalem!" My missionary brother readily sympathized with me." p. 181.

Leaving Jerusalem, Dr. Jowett

returned alone to Beyroot, where he was detained fifty days by sickness, in the families of the American missionaries.

From the notes appended to the Journal, we extract the following illustration of Matt. xxvi. 23. and John xiii. 25—27.

“To witness the daily family-habits, in the house in which I lived at Deir el Kamr, forcibly reminded me of scripture scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to a European; to which, however, that I might not seem unfriendly, I would have willingly endeavoured to submit, but it was impossible to learn it in the short compass of a twenty days' visit. There are set on the table, in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me, the privilege of a knife and spoon and plate was granted: but the rest all helped themselves immediately from the dish; in which it was no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this: when the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was true Syrian courtesy and hospitality; and, had I been sufficiently well-bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the Last Supper. St. Matthew relates that the traitor was described by our Lord in these terms—*He that dippeth his hand with me in the dish, the same shall betray me*: xxvi. 23. From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. St. John, who was leaning on Jesus's bosom, describes the fact with an additional circumstance. Upon his asking, *Lord, who is it?* Jesus answered, *He it is, to whom I shall give a sop, when I have dipped it. And when he had dip-*

ped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him: xiii. 25—27.”
p. 210.

In the third part of his work, the author gives the result of his observations in a digested form. It contains many valuable and striking remarks on the natural, civil, and religious state of the country. The influence of the government, if government it may be called, whose end seems plunder rather than protection, we have no where seen more forcibly exemplified. Our limits prevent us from giving such extracts as we could wish to make from this part of the work. We have room only for the following, from the notice of the natural state, which affords an illustration of our remarks at the commencement of this article.

“Before concluding these excursive notices of the condition of the Holy Land, I cannot omit to remark with what peculiar vividness the facts, the imagery, and the allusions of the sacred writings affect the mind, on surveying the present living scenes of this country. Whether it arise from the growing habit of exploring and noting every scriptural illustration; and that practice rendered more alert by the consciousness, that every step here is, in a manner, *upon holy ground*—or whether it be that Palestine does really still exhibit a striking, though faded likeness of her former self—certainly I felt, in common with many who have gone before me, that, independently of its spiritual use, the Bible was my most interesting travelling-companion. Egypt formerly had excited in me much of this feeling: but Palestine seemed like the Bible laid open, and commented upon leaf by leaf. In fact, the mind is sometimes drawn aside so far by these graphic musings, that there is some risk of studying the sacred volume in the spirit of mere mental gratification. How often have I found it to be the case, that when my object was to read for edification, the thoughts have been imperceptibly beguiled into a series of pleasing critical reflections; till, at length, con-

science has almost suffered a syncope, and the better purpose has been for a while forgotten. Few studious persons, perhaps, will find their devotional hours wholly innocent in this respect: but they probably, will be most prone to this kind of aberration, who have personally, with their eyes, beheld the actual scenes described in scripture—a sight truly enviable, but one which bequeaths to the imagination a snare, as well as a charm." pp. 231, 232.

The concluding part of the work comprises notices of former attempts to plant missionaries in the east, and suggestions in regard to future measures. In this part a somewhat extended account is given of the former missions of the Roman church, with the probable causes of their failure. The author also discusses the measures which the present and future missionaries may properly pursue. In respect to the qualifications of a missionary, he has some very sensible and excellent remarks on the value of a critical knowledge of the scriptures. On this topic his views accord so entirely with our own, that we cannot refrain from the gratification of quoting a part of them; simply remarking that they apply with no less force to the preachers of our own country.

"We may venture to assert, consequently, that one of the highest missionary acquirements, to which human talent, aided by divine grace, can attain, is that of expounding to a promiscuous company the truths of the Bible, in the spirit of the Bible. This is a gift, however, not obtained without real exertion. It requires patient good sense, exercised in the proper meaning of words, in the history of facts and opinions, and in the characters of men: it requires a spirit of prayer, integrity of conscience, self-knowledge, and a devout habit of self-application in the regular private use of scripture.

"This is pre-eminently a qualification, to the acquisition of which every missionary should be recommended to bend his constant studies. The habit of topical preaching, as it is called,

that is, composing a sermon on some one text or subject, has its peculiar advantages, as it respects both the minister and his congregation. It is principally adapted, however, for stated home-purposes: in the conduct of a mission, it is of unspeakably greater importance to be able to give, fully, yet accurately, an exposition of a considerable portion of scripture; explaining with sufficient distinctness the various parts, and comprehensively setting forth the principal bearings of the whole. From ten to twenty or fifty verses, according to the nature of the passage, will generally furnish matter—on some occasions, for fundamental, doctrinal, or practical statements; on others, for lively historical illustration; on others, for cherishing the Christian graces; and on others, for enlarging the prospects and stimulating the activity of Christians. The superior advantage of this practice is, that to the ignorant and unenlightened a greater quantity of pure scripture truth may thus be exhibited. And, supposing the expounder not to allow himself to fall into a loose, desultory, common-place method of talking, but to make his exposition a business of previous study, he on his part will soon discover that this practice greatly requires, and will amply repay the closest application of the mind.

"A scriptural exposition of this kind will never degenerate into the dryness and coldness of a critical or ethical lecture, if (addressed, as we understand it to be, to the heathen, or even to better instructed foreigners) it should occasionally be interrupted by question or by description." pp. 231, 232.

In conclusion, we cannot but commend this work warmly to the attention of the American public, as one of the most interesting volumes which has recently appeared. The author, indeed, is an Englishman, in the employment of an English society; but he is labouring in the same great cause in which the American church is now rousing all her energies; and throughout the whole of his tour, he was in the society and intimate friendship of our own missionaries, of whom he constantly speaks in

the most affectionate and endearing terms.

The volume contains a map of Syria and Palestine, and a very accurate plan of Jerusalem, which will enhance the interest and value of the book.

The journal of Mr. Greaves was undertaken for the purpose of selling and distributing Bibles and tracts among the inhabitants and sojourners in Tunis and in the vicinity. His notices are brief, but afford some general views of the state of morals and religion in that degraded country.

We cannot close without expressing the ardent hope, that the enterprising publishers will find themselves so far remunerated for their expense in the present work, as to be induced to fulfil their intention of presenting Dr. Jowett's former volume to the public. It is a work which contains a larger body of general information than the present; and while our press at Malta is operating silently on the benighted millions who inhabit the surrounding shores, the information which that work affords, cannot but be interesting and important to all who love the cause of Zion.

A Sermon on the Doctrine of the Trinity.

By E. CORNELIUS, Pastor of the Tabernacle church, Salem. Published by request of the church. Andover : Flagg & Gould.

THIS discourse was not designed, we apprehend, as a tract for theologians: it was written, apparently, in the author's course of ordinary duty, with reference to an ordinary congregation; it is a lucid and simple exhibition of the doctrine, with the evidence on which it rests, adapted to common minds. In this simple character, we are the more pleased to see it, because we think it the more calculated to be generally useful. Treatises we had already, on this and every other doctrine involved in the Unitarian controversy—of the highest value to the student in divinity, but generally

not adapted to popular perusal; they carry the controversy into fields whither the unlearned reader cannot follow them—to whom nothing is so uninviting as philological discussion, and nothing so forbidding as the sight of Greek and Hebrew characters interspersed with words of his mother tongue.

Our time will not permit us to give so concise an analysis of this discourse as we could wish; our quotations will therefore be the more liberal.

The text is taken from Ephesians ii. 18; *For through him we both have access by one Spirit unto the Father.* These words the preacher does not consider as of themselves fully establishing the doctrine of the Trinity, but he regards them as referring to that doctrine, and consequently as affording a suitable occasion for discussing it. He arranges his remarks under three general heads. What the doctrine is—the proof of it—the practical importance of it.

Under the first head he remarks that the doctrine “is *not* that there are three supreme, independent Gods.” No fact is more unequivocally and fully stated in the Scriptures, than that God is *one*. Neither is it the doctrine of the Trinity, “that God merely acts in three different ways, or in three prominent and peculiar relations”—so that he takes the title of Father, Son, and Holy Spirit, only as he manifests himself in one or other of these relations or ways of acting.

“As the former statement contains *more* than is implied in the doctrine of the Trinity, so this contains *less*. The distinction which it makes between the Father, the Son, and the Spirit, is rather nominal than real, and falls far short of those personal descriptions which the Scriptures give of them.” p. 6.

What then is the doctrine?

“I observe therefore, that the doctrine teaches the *fact*, *That the Father, the Son, and the Holy Spirit, are the one, only living, and true God; and that there is in the Divine Nature, or Godhead, a foundation for such a distinction, as authorizes the separate application of the personal pronouns, I, thou, and he, to each of these names; and requires divine attributes and honours to be distinctly ascribed to the Son, and to the Holy Spirit, as well as to the Father.*

“This the doctrine teaches *simply* as a fact; to be received, or rejected, according to the nature and degree of the evidence which is brought in support of it.” pp. 6, 7.

The doctrine thus limited and stated.

Mr. C. proceeds to vindicate from the metaphysical objection that it teaches a thing incomprehensible—that it is contradictory, absurd, &c. which objection seems to amount to this, that the Divine Nature is incapable of distinctions which we cannot understand—or that the mode of the divine existence must accord with our philosophy.

"The way is now prepared to exhibit the evidence which the Scriptures afford of the truth of the doctrine. This I shall endeavour to present in the following propositions.

"1. *The Scriptures mention certain characteristics by which God is known, and distinguished from all other beings; and which he does not permit to be applied to any other than himself.*" p. 10.

This is the first proposition. The Bible, as the preacher shows, and as every reader is aware, is full of passages in support of it. We shall not stop to quote them.

"2. *These same characteristics, which belong only to God, and are forbidden by him to be applied to any other, are ascribed in Scripture, by God himself, to the Father, to the Son, and to the Holy Spirit.*" p. 14.

That this is true in regard to the Father, none will question. Our preacher proceeds to show that it is also true in respect to the Son and Holy Spirit. Wanting room for more, he selects a few passages, from which we must make a still more limited selection. And first, in reference to the Son.

"Several of the distinguishing names and titles of God, are applied to Christ in the following passages, in the same unqualified manner in which we have before seen that they are applied to Jehovah. 'Whose are the fathers; and of whom as concerning the flesh, Christ came, who is over all God blessed for ever.—And we are in him that is true, even in his Son Jesus Christ; this (or he) is the true God and eternal life.' The writer of the Apocalypse represents Christ as saying 'I am Alpha and Omega, the first and the last.' The prophet Isaiah says, 'I saw also Jehovah sitting upon a throne high and lifted up, and his train filled the temple;' yet the evangelist John, speaking of Christ, refers to this vision, and observes: 'These things said Esaias, when he saw his (Christ's) glory, and spake of him.' Christ is therefore Jehovah, whom the prophet saw.

"In the passages which follow, the distinguishing attributes of God are ascribed to Christ in the same unqualified manner. 'In the beginning (from eternity) was the Word.—I am alpha and omega, the beginning and the end.—All the churches shall know that I AM HE which searcheth the reins and the

hearts.—As the Father knoweth me, even so know I the Father.—Where two or three are gathered together in my name, *there am I in the midst of them;*" and to his ministers he has said, *Lo I am with you alway*, even to the end of the world."

"Creation, which is so often claimed in the Scriptures as the work of God *alone*, is ascribed to Christ in the most direct and positive terms, as the following quotations will show. 'In the beginning was the Word, and the Word was with God, and the Word was God. *All things were made by him; and without him was not any thing made which was made.—The world was made by him.*" In the following passages he is declared to be the Preserver and Upholder, as well as the Creator, of the universe. "For by him (i. e. Christ) were all things created that are in heaven, and that are in earth, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, and he is before all things, and by him all things consist.—Who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." What stronger terms is it possible to use, than are here employed in describing the creative and preserving power of Christ?" pp. 14—17.

To forgive sin, is a divine prerogative which was claimed and exercised by Jesus Christ. See Matth. ix. 2—6.

"To Christ also it belongs to raise the dead, and judge the world at the last day. 'The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.—For we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or whether it be bad.' " pp. 17, 18.

There are no acts of homage greater than those which the Scriptures frequently represent as being rendered to Christ.

"*That at the name of Jesus every knee should bow, OF THINGS IN HEAVEN, and things in earth, and things under the earth, and that every tongue should confess that Jesus is Lord, to the glory of God the Father.—And I beheld and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is THE LAMB THAT WAS SLAIN, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,*

Blessing, and honour, and glory, and power, be unto HIM who sitteth upon the throne, AND unto the LAMB for ever and ever." What higher honours can creatures render to the supreme Jehovah, than are here paid by the intelligent universe to Christ? If to these honours we add the divine names, titles, attributes, and works which we have seen are so abundantly given him in the Scriptures, and which the Scriptures themselves represent as descriptive of the only true God, the truth of the proposition which we are considering, so far as it relates to the Son, must be not only convincing, but overwhelming." pp. 19, 20.

The preacher next proceeds to show "that the characteristics of true and proper Godhead are ascribed, also, to the Holy Spirit. From the manner in which the Scriptures speak of the Holy Spirit, no one can doubt that the term denotes something truly divine.

"The only question is whether the Scriptures mean by it any thing *distinct from the Father*, or so distinct as to justify the separate application of the personal pronouns, and the ascription of divine actions and honours; which is what the doctrine of the Trinity asserts. On this point it would seem as if the Bible was as definite as it could be.

"In the *first* place, there are many passages in which the Holy Spirit is spoken of in a personal manner. "Now when they had gone throughout Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but *the Spirit suffered them not*.—The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." p. 21.

"In the *next* place, there are passages in which the Father, Son, and Holy Ghost are distinguished from one another in *the same sentence*, and the personal pronouns applied to them severally. . . . I will pray the FATHER and HE shall give you another COMFORTER that HE may abide with you for ever; even the SPIRIT of truth, WHOM the world cannot receive because it seeth HIM not, neither knoweth HIM; for HE dwelleth with you, and shall be in you.—The COMFORTER, which is the HOLY GHOST, WHOM the FATHER will send in MY name, HE shall teach you all things."

"From the fact thus established, that divine prerogatives are ascribed in Scripture to the Father, to the Son, and to the Holy Spirit, it might naturally be expected that the sacred writers would sometimes exhibit them *conjointly*, and sometimes *interchangeably*; as performing separate acts, and as performing the same acts. Such is the fact.

"Each of these Divine Names is introduced in a peculiar connexion in the following passages. 'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Elect according to the foreknowledge of God the Fa-

ther, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.—For through Him, i. e. Christ, we both have access by one Spirit unto the Father.'

"The words *God*, and *Christ*, are used *interchangeably* in many instances like the following. 'For we shall all stand before the *judgment-seat of Christ*; for it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.'

"The Father and the Son are exhibited both *conjointly*, and *interchangeably* as the object of prayer, and the source of spiritual blessings in such instances as these. 'Now *God himself and our Father, and our Lord Jesus Christ* direct our way unto you.—Now *our Lord Jesus Christ himself, and God even our Father*, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work.' In other instances they are joined in the *same act of worship*. 'Blessing and honour, and glory and power, be *unto HIM that sitteth upon the throne, and unto the LAMB for ever*.—Salvation to our God who sitteth upon the throne, and unto the LAMB.' pp. 22—24.

We can add no more quotations. It were well perhaps, to have omitted these, since they do justice neither to the sermon nor to the subject. Having shown abundantly, by proofs which "cannot be broken," that the same characteristics by which the Father is known, in the scriptures, are likewise ascribed to the Son and the Holy Spirit, Mr. C. infers, as unavoidable, the doctrine of the Trinity. He concludes with its practical importance; but first notices an objection. 'There are passages,' it is said, 'which speak of Christ as evidently inferior to the Father.' But these passages in no wise embarrass the question of his divinity. They are easily explained by the fact of a twofold nature in the Saviour. He possesses an original and an assumed character; he is both divine and human. It was therefore to be expected that the Scriptures would at one time speak of him as possessing the attributes of Deity, and at another, represent him as a man of sorrows and of finite powers.

Adopting this view of the subject, the Bible is consistent with itself; rejecting it, how are the two classes of texts which speak of Christ to be made to harmonize? Upon those in which divine

properties are ascribed to him a construction must be put, as little satisfactory to the critical inquirer who goes

to the original Scriptures, as to the plain unlettered man who merely reads his English version.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNITED STATES.—*Mr. Webster's Dictionary.*—This work, which has employed the author more than twenty years, is now ready for the press. But being a work of magnitude, the publication of it cannot be undertaken without a liberal patronage. As we earnestly hope that it may receive that patronage, and as many of our readers might not otherwise see the prospectus which is now in circulation, we make the following extract.

THIS Dictionary will contain such parts of the best English Dictionaries as are well executed, with the following improvements:

1. *Additional Words.* The new words which the great advances in the physical sciences, within the last forty or fifty years, have enriched the language, and which are not inserted in Johnson's Dictionary, nor in the late improved edition by Todd, amount to five or six thousand. These, with the participles and other words added, will augment the vocabulary with nearly twenty thousand words.

2. *Precise and Technical Definitions.* The Dictionaries hitherto published are almost exclusively translating Dictionaries, in which one word is defined by another that is synonymous, or nearly so. Of this kind of dictionaries and lexicons, we have many of great excellence. But if there is any dictionary of the English language, of a price which places it within the means of purchase which readers in general possess, in which the definitions are sufficiently accurate, discriminating and technical, that work has not come to the knowledge of the author of the proposed Dictionary. The precision of definitions in this work will, it is believed, supersede the necessity of a book of synonyms.

3. *Additional Significations.* The significations and distinct applications of English words, which are omitted by all the English lexicographers, and are inserted in this work, amount to between thirty and fifty thousand. Many of these are among the most important senses in which the words are used.

4. *New Etymological Deductions and Affinities.* The obscurity which has rested on this subject, and which has brought it into discredit, will be, in a good degree, dissipated by the author's researches, and etymology will be made subservient to the illustration not only of words, but of history. This part of the work is the result of ten years' examination, and comparison of the principal radical words in the following languages—the *Chaldee, Syriac, Hebrew, Arabic, Samaritan, Ethiopic, and Persic*, in Asia and Africa, and in Europe, the *Gaelic or Hiberno-Celtic, Anglo-Saxon, English, German, Dutch, Swedish, Danish, Greek, Latin, Italian, Spanish, French, Russ, Gothic, Welsh, and Amoric*. It is found that all these languages serve to illustrate each other, and are all useful in elucidating the English. A synopsis of the principal words in all these languages has been compiled, and will be published, if sufficient patronage can hereafter be obtained. In the mean time, the results of this labor, which will appear in the Dictionary, will present, on this subject, interesting views of the history and affinities of these languages, which have escaped the observation of European lexicographers.

5. The peculiar scriptural uses of words, most of which are omitted by English authors of dictionaries, are explained and exemplified.

6. The words beginning with *I* are separated from those which begin with *J*, as are those which begin with *U* from those which begin with *V*.

7. Obsolete words and words of local use are noted as such, and the different applications of words in England and in the United States, are specified as far as they are known. The obsolete words include all that have been found in books from the age of Gower, and the law-terms from the Norman French.

8. The different significations or applications of words, when not obvious and well known, are illustrated by some short passage from an author of reputation, or by a brief familiar sentence. Exemplifications, however, are not multiplied under each definition, as the most judicious scholars consider one example as sufficient, and numerous extracts from books serve only to swell the size and price of a Dictionary. American writers of reputation are placed on a footing with English writers, and cited as authorities.

9. Many errors, which have escaped the notice of all English lexicographers, are corrected.

10. Words of irregular orthography are given, not only in the customary spelling, but in letters which express the true pronunciation. This will be a sufficient guide to the pronunciation, without the use of a Key.*

We have received the first number of the *Magazine of the Reformed Dutch Church*. Edited by William Craig Brownlee, D. D. and patronized by the General Synod of that church.

A work called the *Calvinistic Magazine* is about to be commenced at Kingsport, East Tennessee. It will advocate the system of doctrines indicated by its name.

Measures have been taken in Philadelphia for establishing in that city a Polytechnic and scientific College. It is designed chiefly for the agriculturist, the mechanic, and the manufacturer.

ENGLAND.—We perceive by our English publications that the London University provokes much discussion. Its friends appear to meet opposers satisfactorily on all points except one, that of religion, the London Institution being in this respect similar to Mr. Jefferson's University. Nevertheless

* The subscription price is twenty dollars.

the object goes forward. "Seven acres of ground (writes a gentleman from London) have been purchased in a most eligible situation at the west end of London, for 30,000*l.*, which is a little more than 130,000 dollars. This simply for the site of the buildings will give you some idea of the design of the institution. The shares have all been taken up, and no doubt is entertained of its success." The University doubtless owes its origin to the same cause which has given rise to the Dissenting academies in England—the exclusive privileges of the old universities.

A composition, to which the incongruous name of Mosaic gold has been affixed, has recently been manufactured in this country; its ingredients are as yet unknown, but the effects produced by the mixture have never been equalled, except by gold itself. In weight alone it is inferior to this metal; it admits of a higher polish, and resists, in an equal degree, the action of the atmosphere and moisture; its price, however, is extremely low, not exceeding, we believe, twopence per ounce in the ingot. A public company has been instituted for the manufacturing of articles of this composition, of which his Majesty has ordered a large quantity for the embellishment of Windsor Castle.

It may be interesting to learn, that a passage in the book of Ezra, viii. 27, wherein "copper as precious as gold" is mentioned, induced an enthusiastic individual of the name of Hamilton to commence, about twenty years ago, a course of experiments which were terminated by this singular discovery, almost realizing the alchymyst's reverie of the transmutation of metals.

RUSSIA.—The number of children who die annually in Russia, amounts to about one-fourth of the whole number of deaths in the empire, and the ceremonies which take place at their baptism are considered as the cause. The naked infant is dipped three times successively into a basin of cold water, from which it emerges shivering, and with the body entirely blue, from the effect of the cold; cholics, frequently fatal, ensue from this deplorable bap-

tism. Among the noble and more enlightened classes, warm water is now introduced; but neither physicians nor philosophers will easily persuade the lower classes thus to depart from the usage of their ancestors. A person who was present at the immersion of a newly born infant venturing to remonstrate, it was replied, "would God permit his creatures to receive any ill from such an act? you see that the baby does not even cry;" and the poor innocent, who doubtless was unable to do so, died a few days afterwards from a violent cholera.

DENMARK.—The royal library at Copenhagen contains a considerable collection of manuscripts in the oriental languages, brought from the East by the celebrated Niebuhr, and by other travellers and Danish consuls, who have resided for a longer or shorter time in Africa and Asia. These treasures were much augmented by the decease of the illustrious chamberlain, De Suhm, who had purchased at a great expense all the Arabic manuscripts in the possession of the learned orientalist Reiske, of Gottingen, and whose superb and vast library has lately been added to that of the King. From ten of the principal of these precious manuscripts, and from others of minor value, Dr. Rasmusen, the professor of oriental languages, has derived the materials for a work which he has just published.

NETHERLANDS.—According to a report presented to the Government in 1814, there were then 700,000 paupers living scattered about, which in a population of 5,000,000 is more than 12-100ths, or one in eight. At the end of 1823 there were, besides 31,000 paupers, between seven and 800 poor-houses at the charge of the government and 42 work-houses, in which more than 7,000 were employed; but the system of colonization has succeeded so well, that very soon there will be no more occasion for those work-houses. There are already ten colonies, of which eight are in the northern provinces, and two in the southern; they contain 6,000 houses, and between 4 and 5,000 persons, who have already brought a great deal of land under cultivation. In general the colonies have succeeded beyond expectation;

they have both schools and churches, and present an appearance of contentment.

GERMANY.—M. Scholz, of Vienna, has discovered a new process for rendering quills more firm and durable than those of Hamburg. The following are the means employed:—He suspends, in a copper, a certain number of quills, and fills it with water, so as just to touch their nibs. He then closes the copper, so as to render it steam tight; here the quills experience considerable heat and moisture from the steam, by which the fat they contain is melted out. After about four hours treatment in this manner, they attain the proper degree of softness and transparency. The next day cut the nibs, and draw out the pith, and then rub them with a piece of cloth, and also expose them to a moderate heat. The following day they will have acquired the hardness of bone without being brittle, and will be as transparent as glass.

SILESIA.—The Count of Glenthorn, the most wealthy proprietor in Silesia, has built, in the forest of Rumeperst, a colossal organ, the smallest pipes of which are three feet and a half in diameter. It is played by steam, and the various airs may be heard five leagues in every direction.

PERSIA.—A letter written to Mr. Wolf, the Jewish Missionary, by Prince Abbas Mirza, in the usual style of oriental hyperbole, announces, that "since the very exalted, very learned, and very virtuous, the chosen of Christian scholars, Mr. Joseph Wolf, of England, has been admitted into our august presence, and has presented to us, in the name of the very noble lord, the model of the great ones of Christianity, the honourable Henry Drummond, a request tending to obtain the institution of a college in the royal residence of Tabriz, where English professors may fix their residence in order to instruct and give lessons to children: and whereas the moral disposition of persons high in rank ought always to be favourable to what is good and useful; and whereas there exists between this power (Persia)—the duration of which may God prolong!—and that of England, no difference of views or inter-

ests, this request has been agreeable to us. We have, therefore, permitted the aforesaid person to establish the school."—*Ch. Obs.*

INDIA.—Souls transmigrate, according to the tenets of the Fo religion, by means of six passages, to six orders or classes of beings. the first is that of the celestials; the second, that of men; the third, that of the genii; the fourth, that of beasts; the fifth that of demons; the sixth, that of the inhabitants of hell. Into one or other of these classes, by means of transmigration, whatever is animated passes and repasses perpetually, according to merit or demerit. To get to heaven, it is necessary to do good and shun evil; but as beneficence is more or less perfect, so heaven has many degrees or stages, which, beginning at the earth, are elevated one upon another. There are thirteen of these heavens; after which there are five others, from whence the inhabitants never return. Those in the fifth, or highest, are entirely purged from error, and behold clearly the nature of all things. They are still, however, material, not having yet arrived at complete annihilation.—*Chr. Obs.*

Traces of a Primitive Tongue.—The names of the sun and moon, in nearly 400 different languages, are reduced, by M. Adolphe Pictet, by analogies, to forty-nine roots, nearly all common to the two luminaries; that is to say, with some exceptions, the same root which designates the sun in a certain number of languages, serves to indicate the moon in a certain number of other dialects. The exceptions are reducible to four or five; but it is remarkable that the roots *s—l* and *l—n*, with a vowel between the consonants, are of this number. Among all the names of the moon, not one has been found which could be traced to the root *s—l*, and not one of the names of the sun which belonged to the root *l—n*. This community of roots in the point of view relating to general affinity is amply explained by supposing that the names common to the two luminaries are derived from more general roots, which express certain qualities or characters equally common to both. Hence it would appear that the general affinity of tongues is not a chimera, and that analogies so striking cannot be the work of chance.

NEW PUBLICATIONS.

RELIGIOUS:

Professor Stuart's Sermon, at the New Meeting-House in Hanover-street, Boston. Boston, 8vo.

Unitarianism, "Sound Doctrine;" a Sermon, preached in Waltham, at the Ordination of the Rev. Bernard Whitman, February 15, 1826. By Nathaniel Whitman, Minister of Billerica. Published by request. Cambridge. Hilliard & Metcalf. 8vo. pp. 36.

A Sermon, preached February 15, 1826, at the Dedication of a New Church, erected for the use of the South Parish in Portsmouth. By Nathan Parker Minister of the Parish. Portsmouth, N. H. John W. Foster. 8vo. pp. 20.

A Discourse, delivered at the Dedication of the Stone Church of the First

Parish in Portland, February 9th, 1826. By I. Nichols. With an Appendix, containing a Memoir of the Parish. Portland. James Adams, Jr. 8vo. pp. 25.

A volume of Sermons, designed to be used in Religious Meetings, when there is not present a Gospel Minister. By Daniel A. Clark, A. M. late Pastor of the first church in Amherst, Mass. Amherst, Carter & Adams. 8vo. pp. 328.

A Sermon preached in the Baptist Meeting-House at Concord, New Hampshire, in the afternoon of Lord's Day, March 12, 1826, on Family Instruction and Government. By Nathaniel W. Williams, A. M. Concord, N. H. George Hough.

A Sermon on the Doctrine of the Trinity. By Elias Cornelius, Pastor of

the Tabernacle Church, Salem. Salem, Mass. 8vo.

MISCELLANEOUS.

Sketches of Algiers, Political, Historical and Civil, containing an account of the Geography, Population, Government, Revenues, Commerce, Agriculture, Arts, Civil Institutions, Tribes, Manners, Languages, and recent Political History of that Country. By William Shaler, American Consul General at Algiers. Boston. Cummings, Hilliard, & Co. 1826. 8vo. pp. 310.

Recollections of the Last Ten Years, passed in occasional Residences and Journeyings in the Valley of the Mississippi, from Pittsburg and the Missouri to the Gulf of Mexico, and from Florida to the Spanish Frontier; in a Series of Letters to the Rev. James Flint, of Salem, Massachusetts. By Timothy Flint, Principal of the Seminary of Rapide, Louisiana. Boston. Cummings, Hilliard, & Co. 1826. 8vo. pp. 395.

Leisure Hours; a Series of Occasional Poems. Boston. Cummings, Hilliard, & Co. 12mo.

Summary of the Practical Principles of Political Economy; with Observations on Smith's Wealth of Nations, and Say's Political Economy. By a Friend

of Domestic Industry. Boston. Cummings, Hilliard, & Co. 8vo. pp. 88.

Remarks, Critical and Historical, on an article in the Forty-seventh Number of the North American Review, relating to Count Pulaski. Addressed to the Readers of the North American Review. By the Author of "Sketches of the Life of Greene." Charleston, S. C. C. C. Sebring. 8vo. pp. 37.

Oration delivered before Captain J. H. Byrd's Company of Volunteers, on the Fourth of July, 1825, at Kingston, Lenoir County, N. C. By H. B. Croom, Esq. Newbern. 1826. 8vo. pp. 12.

An Oration, delivered at Lancaster, February 21, 1826. In commemoration of the One Hundred and Fiftieth Anniversary of the Destruction of that Town by the Indians. By Isaac Goodwin. Worcester. Rogers & Griffin. 8vo. pp. 15.

Poems on Miscellaneous Subjects, composed between the year 1818 and the present time. By N. Brashears. Washington. F. S. Myer. 12mo. pp. 116.

Speech of the Hon. Edward Everett, in the House of Representatives of the United States, March 9th, 1826. In Committee, on the Proposition to amend the Constitution. Boston. Dutton & Wentworth. 8vo. pp. 38.

RELIGIOUS INTELLIGENCE.

REVIVALS IN VERMONT.—We have before us, says the Vermont Chronicle, a list of more than thirty towns in this state in which religion has become the subject of uncommon attention since last autumn. In some of them, extensive revivals of the most gratifying character, have prevailed; in others, the excitement seems to have been but for a moment, as it were, and productive of no very permanent good effects. A letter to the editor, dated Plymouth April 1, says, "There is a revival of religion in this town, and in Ludlow, particularly in that part of Ludlow adjoining this town. It is spreading, and becomes more and more interesting. Among children and youth it is peculiarly pleasing."

SABBATH SCHOOLS.—The Rev. J. M. Peck, in a letter to the Secretary of the Massachusetts Baptist Missionary Society, published in the American Baptist Magazine for the present month, says, "The fruits of Sabbath Schools already begin to hang in clusters. About ten teachers, and seventy scholars in the schools of Missouri and Illinois, have been reported to me as having professed religion, and united with different denominations the last season."

DEATH OF MR. FISK.—In our last we mentioned a few particulars respecting the death of Mr. Fisk. The following more detailed account from the Mis-

sonary Herald will be read with interest. After mentioning that Mr. Fisk first spoke of being ill on Tuesday, the 11th of October, and describing the progress of his disease, with the alternations of hope and fear which attended it, for eight days, Messrs. Bird & Goodell add :

Wednesday morning, 19. He rose as usual, and occupied the sofa in an easy reclining posture, and appeared to enjoy some quiet sleep, but we have since suspected, that what seemed to be sleep, was chiefly stupor. His countenance was, towards evening, perceptibly more sunk, and he manifestly began to think his recovery doubtful. He said, with a desponding air, to one of us, who stood surveying him, "I don't know what you think of me." Together with restlessness and headach, his fever was accompanied, this evening, by an involuntary starting of the muscles. To ease his head, we applied, as we had done once before, a few leeches. He grew suddenly very wild, and increasingly restless. Happening to touch the leeches on his face, he exclaimed, "Oh, what is here!" When told, "O," said he, "I know not what I am, nor where I am." We hastened to remove him to his bed, but, in taking off his gown, he fainted, and lay for some time as if dying. In removing him, and managing his bleeding, he repeatedly asked, what we were doing, and who we were. We replied, "This is such a brother, and this is such a one." "Oh yes," said he, "the best friends that ever I had in my life, I am sure. God bless you." This was a terrible night of constant uneasiness and delirium.

Thursday morning, 20. It being evident that he was much reduced since yesterday, and would, perhaps, be unable to sustain a single additional paroxysm of fever, we consulted whether it would not be best to disclose to him our opinion of his case, and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns. We were the more decided to do this, as he had expressly wished us to deal faithfully with him, and tell him without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in

Christ—said his views were not so clear as he could wish, but intimated that he was not afraid. So far as he was acquainted with himself, he thought he could safely say, that his great, commanding object of life, for the last seventeen years, had been the glory of Christ, and the good of the Church. Mr. Goodell asked, if he had any particular word of comfort, or of exhortation for his family friends, his brothers, sisters, father.—At this last word, he was sensibly moved; "Oh, brother Goodell," said he, raising his hand to his eyes, "my father, my father,—my father—(he paused.) But he'll bear it. He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain—he knows where to look for comfort." Here he stopped, saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read, at his request, the fifty-first Psalm, and both prayed by his side, he himself added a short prayer, in which he confessed his sins, and resigned his soul and body into the hands of God.

Hoping that he might yet continue a day or two, we despatched a messenger to Sidon, to a physician with whom Mr. F. had some acquaintance, and in whose skill he expressed some confidence.

During the course of the day, he conversed much, and with the full command of his reason. "It is now," said he, "about seventeen years that I have professed to be a servant of Christ. But O how have I served him—with how many haltings and stumblings and sins. Were it not for the infinite merits of Christ, I should have no hope—not one among a thousand of my words has been right—not one among a thousand of my thoughts has been right." We asked, if he could not give us some directions how to live and labour in the mission. "Yes," said he, "tis done in a few words; live near to God, dwell in love, and wear out in the service of Christ." He had no particular plan to recommend for the conduct of the mission,—but with regard to the station at Jerusalem, should be sorry to have it given up though he did not see how it could be well avoided, until we should be reinforced by other missionaries.—He dictated letters to his father, and his missionary brethren, King and

Temple—wished he had a catalogue of his books at Jerusalem, that he might select a suitable one for his father, but could not think of any.

At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour arrived of our usual Thursday prayer-meeting. We proposed to observe the season by his bedside, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, "Yes—but first I wish you to read me some portions of Mrs. Graham's *"Provision for passing over Jordan."* We read, and he made suitable remarks. Where it is said, "To be where thou art, to see thee as thou art, to be made like thee, the last sinful motion for ever past,"—he anticipated the conclusion, and said, with an expressive emphasis, "that's heaven." We then each of us prayed with him, and he subjoined his hearty "Amen." We had asked, what we should pray for, as it concerned his case. "Pray," said he, "that, if it be the Lord's will, I may get well, to pray with you, and labour with you a little longer; if not, that I may die in possession of my reason, and not dishonour God by my dying behaviour. He afterwards begged to hear the hymn, which he had formerly sung at the grave of Mr. Parsons.*

As the evening approached, and before the appearance of the fever fit, he was very calm and quiet. In the midst of the stillness that reigned within him, and around him, he spoke out, saying, "I know not what this is, but it seems to me like the silence that precedes a dissolution of nature."—His fever began to creep upon him. We saw again the spasmodic affection of his muscles. "What the Lord intends to do with me," said he, "I cannot tell, but my impression is, that this is my last night." We hoped not. "Perhaps not," said he, "but these are my impressions."

The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good

night, intimated it might be their final parting, commended her "to Him that was able to keep her." Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips, such as, "The Lord bless you for all your kindness."—"I shall wear you all out."—"Were it not for these kind friends, I should already have been in my grave."—"How different is this from poor B. (an English traveller who lately died,) how different from Martyn, how different from brother Parsons in Syra."

The fever fit proved much milder than the night preceding—scarcely any appearance of delirium. He repeatedly said, "The Lord is more merciful to me than I expected." "Perhaps there may be some hope of my recovery—the Lord's name be praised." He often checked himself for sighing, and speaking of his pains, saying, "I know it is weak and foolish, and wicked." Once after a draught of water, he said, "Thanks be to God for so much mercy, and let his name be trusted in for that which is future." On two or three occasions, he exclaimed, "God is good, his mercy endureth for ever."

At midnight he asked the time—hoped it had been later—and, at three A. M. (Friday 21,) his fever gave way to a little quiet sleep. During the whole forenoon, he remained so quiet, that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked, if he had been able during the day to fix his thoughts on Christ. "Not so much as I could wish—I am extremely weak." But when you have been able to do so, has the Saviour appeared precious to you? "O yes, O yes, O yes." "One of the sisters," continued he, "has been reading to me some precious hymns respecting Christ and his glory;" then fixing his eyes steadfastly towards heaven, he repeated the words, "Christ and his glory."

At 6 o'clock he had rapidly altered, and the hand of death seemed really upon him. We repaired to the throne of grace, commending his soul to him that gave it. He had inquired anxiously if the Doctor had not come. He came at 8, but Mr. F. was insensible. He approached the bedside. "Here is the doctor," said we. He raised his eyes, fastened them a moment on the stranger, and sunk immediately into

*"Brother, thou art gone before us,
And thy saintly soul has flown
Where tears are wiped from every eye,
And sorrow is unknown." &c. &c.
See *Mss. Her.* vol. xx. p. 170. *Ed.*

his former stupor. The physician, on learning what had been his symptoms, expressed little hope of saving him; but not to abandon him entirely, he ordered new mustard poultices to his feet, and warm wet cloths to his stomach, with frequent draughts of rice water. One hour after, to our no small joy and encouragement came on a free perspiration, the paroxysm of fever was arrested, respiration more free, and the remainder of the night comparatively quiet.

Saturday 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognised him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed, without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bedside, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that eternal Rest, that remaineth for the people of God.

We sung part of a hymn, and fell down to give thanks to him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different Consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians respecting the resurrection, was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to *him*, but to *us* the loss seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels.—The Board of Missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining and enforcing the doctrines of the Gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the Harvest has resources of which we know but little. To him let us still repair, and pray in hope.—Your unworthy afflicted servants.

I. BIRD.

W. GOODELL.

DEATH OF MISSIONARIES.—The Calcutta Missionary Herald for October contains the following intelligence.

It is with the deepest pain that we record the ravages of death among Missionaries of almost every denomination in Bengal during the last few months. On the 29th of August, Rev. T. Maisch, of the Church Missionary Society, died; and on the 1st of October, Mrs. Ray, who was returning from England with her husband, Rev. W. Ray, of the London Missionary Society, died at the Sand Heads.—Scarcely had the remains of the latter been committed to the deep, when Mr. Albrecht, Professor in the Serampore College, was removed; and now we have to add to the mournful list the name of the Rev. J. Lawson, of the Baptist Missionary Society, who died on the 22d Oct. To these we add the death of Rev. Mr. Frost, American Missionary at Bombay.

APOCRYPHAL QUESTION.—We have before mentioned the question which was lately agitated in England respecting the circulation of the *Apocrypha* by the National Bible Society. The subject called forth numerous publications and appears to have produced a greater excitement there than we in this country were aware of. Two of the publications alluded to, are reviewed in the London Baptist Magazine, and as the article exhibits some facts which may be new to our readers, we make the following extracts.

The pamphlets above mentioned relate to a very interesting though unpleasant discussion. It is now well known that the Committee of the Bible Society, had been led to depart from their original principles, and circulate the *Apocrypha* along with the Canonical Scriptures in many parts of Europe. At first, and indeed for a considerable time, few persons knew the fact, but some of those who did know it, endeavoured to lead the Committee to retrace their steps, and return to their original principles. In the course of time, the Committee of the Edinburgh Bible Society heard of the affair, corresponded with the Committee of the Parent Society, and declared that they could not act with them, till they returned to the original plan of circulating only the Canonical Scriptures.

This decision excited great attention: some thought it a hasty, ill-advised measure: others, thought it the dictate of mature judgment, and in all its leading points, defensible and laudable. Many were led to inquire what were the facts of the case, and to consider the nature and tendency of the questions at issue; and the pamphlets, whose titles are at the head of this article, are a part of the consequences of the discussion.

— But the influence of Dr. Leander Van Ess induced the Committee to depart from their principle of circulating the Bible, and the Bible *only*, by assisting him to print an edition of a version of the Scriptures, with the *Apocryphal* books, *interspersed* with the other books as is usual in Catholic editions of the Scriptures; so that the Committee of the Bible Society added the weight of

their name and their sanction to the circulation of *uncanonical books*, as parts of the *Bible*, while the public supposed they were subscribing *only* to the circulation of the *canonical* Scriptures. Such a deviation from their professed principles could not long escape observation; nor was it to be expected that it should meet general approbation. Many efforts were made to justify the Committee, but without success; and they have been obliged in part at least to retrace their steps. We do not accuse the good intentions of those who defended the Committee, but it is evident, that a large number of the Subscribers to the Society thought the system wrong, and could not sanction a practice contrary to the first principles of Protestants.

THE BIBLE IN MEXICO.—Mr Brigham writes to the Agent of the American Bible Society from Mexico, February 18 :—

Dear Sir,—I see by my notes, that I wrote you from Guayaquil, saying that I had brought a box of Spanish Testaments there from Lima, and should probably sell a part and carry part to Mexico. I sold in Guayaquil 180 for \$120. The twenty which I brought with me, with the exception of four, sold for *four* dollars, I distributed among the poor at Acapulco, and along the road from thence to Mexico. I find in every part of Mexico, not only a willingness to possess the word of God, but even a strong desire, and that no open opposition is made to their distribution from any quarter. Since my arrival at the capital, an American merchant has received 500 Spanish Bibles from New York, and about 130 Testaments, all of which he sold readily and for a high price.

The Bibles sold for five dollars each, and were afterwards retailed for \$8 and a half, and I saw some asking for them in the streets, \$12. The same merchant is expecting more every day, will at once sell them as he did the first. I have never felt so much encouraged with regard to circulating the word of life, since I have been in Spanish America, as I am at present. When at Chili, they would scarcely sell at all, but since leaving that place there has appeared an increasing demand. I

am confident that had I possessed them, I might in Peru, Colombia, and Mexico, have sold instead of four or five hundred, as many thousands. I regret exceedingly, that I had not possessed them.

You have doubtless seen that a Bible Society has been formed in Colombia, and is patronized by the leading men of government and the church. I have been exceedingly anxious to form a similar society in Mexico, but it has been thought best, by good advisers, to defer the attempt a little longer. I shall endeavour before I leave here to take *some steps* towards the formation of such a society; as I shall also towards the causing of the New Testament to be translated into the ancient Mexican tongue, which is yet spoken by many thousands.

NEGRO SLAVERY.—The spirit which is pervading England on the subject of negro slavery, is exhibited in the following resolutions, adopted at a late meeting of the committee of the Society for the Protection of Religious Liberty.

RESOLVED,

I. That this Committee, including liberal members of the Established Church, and representing several hundred congregations of Protestant Dissenters in England and Wales, cannot receive with indifference an application that they should express their sentiments on the nature and effects of Negro Slavery in the British Colonies, and co-operate in efforts, by which its evils may be lessened or removed.

II. That as men taught to regard all men as brethren, and to deem nothing unimportant that may mitigate the woes and improve the destiny of man—as Britons proud of a country indebted to freedom for her wealth, her dominion, and her fame—as Christians professing to be disciples of Him who came to teach, to illustrate, and diffuse pure and heavenly charity—and as Protestant Dissenters descended from forefathers who, in the cause of civil and religious liberty, did not fear to suffer and die—they must declare and deprecate the continuance of that Negro Slavery, which all right-thinking and right-feeling men—Britons—Christians—and Dissenters, must unfeignedly condemn.

III. That while this Committee would reverence the law—would censure rash and injurious interposition with property—and would maintain for the Colonists all rights which constitutionally they ought to claim—they cannot regard the personal slavery of *eight hundred thousand* fellow-subjects, human and immortal beings—without feeling an intense desire, not only for their better education—for the mitigation of their toils—for the amelioration of their state—for their encouragement to partake the blessings of wedded and parental love—and for their growth in Christian knowledge—but also that the *existence* of their *slavery* should **UNIVERSALLY and FOR EVER END.**

IV. That if such *just* and *best* desire cannot be immediately attained, they would, at least on behalf of the present and future generations of afflicted slaves, endeavour to impel forward the other measures which may diminish their calamities, and progressively improve their doom—and that, as the colonists appear strangely hostile to those means which the wisdom and benevolence of his Majesty's Government have deigned to recommend—this Committee will address a petition to both houses of Parliament, imploring their early interposition, and urging them to direct, that at least all such measures shall be carried into prompt and benign effect. And that this Committee entreat the congregations with whom they are connected, either separately to petition the legislature, or to concur in any local exertions that can possibly promote those much-needed and beneficent results.

THOMAS PELLATT, } *Secs.*
JOHN WILKS, }

SUNDAY SCHOOL SOCIETY FOR IRELAND.—The Society was first established in the year 1809. At that time it is calculated, there were but seventy Sunday schools in all Ireland; and these not on the best plan. The Report of the Society read at the last Annual Meeting, states that 1702 Sunday schools are now in connexion with this Society; which are reported to contain 12,837 gratuitous teachers, and 150,831 scholars. The issue of books from the depository gratuitously, and at reduced prices, since the establishment of the Society, has amounted to 10,624 Bibles—155,271 Testaments—

425, 190 Spelling Books—1,698 copies of the Society's excellent "Hints for conducting Sunday Schools."

The Committee state, that the practical benefits which have resulted from the Sunday school system of instruction, have been of a most beneficial nature. "The Sabbath is no longer wasted or profaned, as the day for idle sports and petty depredations, but becomingly appropriated to its intended object, the acquisition of religious knowledge, and the enjoyment of devotional feeling. Children are trained up in the principles of Christianity—parents are benefited by the lessons and example of their offspring—the general habits and manners of the poor are improved—domestic comforts are promoted—the labours of parochial and other ministers are facilitated—there is an increased attendance of both parents and children at public worship—the holy Scriptures are introduced and valued in families where hitherto they were unknown—and a bond of connexion is established between the different ranks of society."—*Ch. Obs.*

TRACT SOCIETIES ON THE CONTINENT OF EUROPE.—The last Report of the London Tract Society furnishes the following notices relative to the progress of Tract Societies on the continent of Europe.

The Committee of the Paris Society have added several tracts and broad sheets to their series. During the year there had been 80,000 tracts circulated; making a total of 220,000. There are many impediments, however, to the circulation of books and tracts in France, especially a decision of the minister of the interior prohibiting the hawking of books, without any exception. This decision, it was feared, would greatly fetter the benevolent intentions of the friends of religion in France.

The Netherlands Society has circulated, during the year, many thousand tracts. The Secretary says, "Our Society goes on prosperously; and we have many reasons to look forward to better things. The efforts of the Society have been beneficial in the conversion of sinners."

In Germany, Dr. Leander Van Ess has actively circulated his tracts in support of the universal dissemination of the word of God. Of his small book,

entitled, "The Holy Chrysostom; or the Voice of the Catholic Church, concerning a useful, salutary, and edifying Method of reading the Bible;" he had been enabled, partly by a grant from the London Tract Society, to publish 5000 copies. He writes, "I rejoice to say, many blessed results have ensued from its dissemination among Catholics; especially at the present period, when, by the bull of the pope, the circulation of the Bible has been much ridiculed and impeded. My correspondence has convinced me, that many weak individuals, especially among the Catholic clergy, have been encouraged in the Bible cause by the reading of this book; and as its circulation extends, the prejudices of the common people also are vanishing away." Though a Catholic himself, he adds; "In a period like the present, when Rome and Romanists are making all their powers and influence subservient to the pernicious works of darkness, both by words and writings, it is our duty to do all in our power to counteract their efforts; persuaded that the Lord will not suffer his true Christian church, of all confessions, to be overthrown. Incalculable good may be effected by the means of small instructive tracts, which the people are fond of reading. If aid for this work is afforded to me, I have a great number of correspondents and fellow-labourers in every quarter, who will give their assistance." The Hamburg Tract Society has, during the year, greatly increased its operations: the issues exceed 38,000. One of its friends says—"Almost every week, some instance of their usefulness comes to my knowledge; and not a few souls, in Hamburg and its neighbourhood, will have to bless God, through the endless ages of eternity, for the formation of this Society."

In the year 1823, the Evangelical Society at Stockholm circulated 46,895 tracts; making a total, since 1800, of nearly 2,000,000.

From Poland, a Missionary writes—"Your tracts have been instrumental in stirring up many to a sense of true religion; and deputations have been sent to us, inviting us to go and preach the Gospel of Christ, where the tracts have been given."

The following is an extract from a communication from Gibraltar. It is

an important fact, that many of the Spaniards begin to suspect that they have been misled: this has naturally resulted from their reading of the holy Scriptures and other religious books. They willingly receive tracts from us, and as willingly converse with us on the subject of religion." Another correspondent on the continent says—Spain is a vast field open before you, and seems to call for your labours. I am acquainted with a Spanish priest, who begins to enjoy Divine truth, through the reading of some tracts. He has translated "Conversation between Two Friends," "On Regeneration," "The Woodmen," and "The Swiss Peasant."—*Ib.*

CHALDEANS.—We have noticed in various papers, an account of a people in Asia, who call themselves Chaldeans. "They inhabit the country on each side of the Tigris, at the foot and on the sides and summits, of the great chain of mountains, which lie to the east of that river." The account is from Dr. Walsh, chaplain to the British embassy at Constantinople, who professes to have collected it from the Chaldean Bishop resident at Peru, and from other distinguished Chaldeans.

Shut out from intercourse with the rest of the world by the nature of the place, they are never visited by travellers. The face of the country is partly plain and partly mountainous; but the mountain tract is by far the most extensive, and so very healthy, that the plague, which sometimes rages in the countries all around, has never been known to infect this district. The population consists of about 500,000 persons, who are all Christians. They are free and independent of the Arabs, Turks, Persians, or Tartars, in the midst of whom they are situated; and though several attempts have been made in different ages to subdue them, they successfully repulsed them all. The last great effort was made by the Turks in the beginning of the 17th century, in which they lost 100,000 men and five pachas, and have never since attempted to invade them. The Chaldeans constantly live with arms in their hands to preserve their independence,

and they do not lay them aside even when they assemble in the churches for divine service on Sundays. Their government is a republican form, at the head of which, is a patriarch, who exercises both a spiritual and civil jurisdiction. Their capital is *Jolemark*. It is situated in the mountainous region, on the banks of the river Zebat, which rises in the mountains, and runs from thence into the Tigris, where it is about four hundred feet broad. The city consists of one great street, passing through the centre, with several others branching from it, and rising up the mountains at each side. It is surrounded by a strong wall, protected by European cannon, which were some time ago furnished to the patriarch by French engineers. It contains, in winter, about 12,000 inhabitants, the greater part of whom, in summer, emigrate to numerous villages, which are scattered on the neighbouring hills. The distance of the city from the junction of the Zebat with the Tigris, is about four days journey, or something more than one hundred miles. The patriarch does not reside at the capital, but at *Kesharis*, a smaller town, situated higher up on the banks of the Zebat. Besides these, they possess *Amedia*, and several other towns in the mountains, rendered impregnable, as well by art as by the difficult nature of the situations. In the low country their principal city is *Djexiras*, situated in an island on the Tigris, on the confines of Diarbekir. It is distant about thirty days' journey, or nearly nine hundred miles, from the great city of Bagdat, by land, but not more than half that distance by water. There are no other than occasional wooden bridges in this district which are often swept away; and when the inhabitants have occasion to pass from one side of the river to the other, they sometimes use rafts, formed of inflated or stuffed skins for the purpose. The mountains in some places approach so close to the Tigris as to hang abruptly over it, and leave no passage between them and the river. This town was formerly as independent as the rest, and exclusively within the jurisdiction of the patriarch: lying however in a low, exposed situation, on the confines of Turkey, it has latterly been obliged to receive a Turkish pacha as a governor. In the other towns a few Turks only occasionally reside. The exercise of their reli-

gion is tolerated, but not openly ; they have therefore no Minarets, and the Muezan is never heard calling the people to prayer, and if any Turk is seen in the street on Sunday during divine service, he is immediately put to death.

They have no schools for the general education of their children, and no printed books among them : their knowledge, therefore, is very limited ; and very few, even among the better classes, learn to read. Instruction is confined to the clergy, as the only persons in the community who require it ; and when a man is disposed to study he must become a priest. He is then supplied with such manuscript works as they possess in the different churches and convents. Among these are the Holy Scriptures translated into their language, which, though not printed, are sufficiently common in written copies.

They do not themselves know at what time Christianity was first preached among them, or by whom. They pay no particular respect to St. Gregory, the great apostle of the East, whom the Armenians revere under the name of *Surp Sæorich*. And it is remarkable, that the Armenians and Chaldeans, though living in countries in the east nearly contiguous, insulated among Asiatic nations, and separated from the rest of Christendom, should yet be so separated from each other as entirely to differ, not only in language, but in the doctrine and discipline of their churches. Their patriarchs and bishops have not the smallest connexion. The Chaldeans, at an early period, adopted the opinions of Nestorius, who denied that the Virgin Mary was the mother of God in his divine nature. Removed by their situation from the control of the Greek church, they retained the heresy in its primitive form, and are perhaps the only sect of Christians at the present day among whom it prevails. But though they were not influenced by the Synods of the Greek church, they have not all rejected the authority of the Latin. Very early missionaries from the college 'de Propaganda Fide,' at Rome, found their way among them, and at present they are divided into two hostile parties—primitive Nestorians, who hold themselves independent of any other church, and converted Catholics, who acknowledge a dependence on the See of Rome. Their church is governed by three Patriarchs :

Simon of Jolemark, a Nestorian.

Joseph of Diarbekir, } Catholics.
Mar Elias of Mousoul, }

The two latter, though acknowledged by the Chaldeans, are not properly of that nation, but reside in Turkish provinces ; but the former is strictly so : and in fact, the Chaldeans of the mountains, who are the vast majority, have hitherto rejected all submission to the church of Rome, which denominates them heretics, as they still retain the discipline and doctrines of their church in their primitive independence. Among the remarkable events of their history, is one which they speak of at this day with considerable interest. At a very early period, a part of their tribe emigrated from their mountains and proceeded to India, where they settled upon the sea-coast of the hither peninsula. They brought with them the original purity of the Christian doctrine and discipline, before it had been corrupted by heresy ; and this purity, they assert, they still retain in their remote situation.

The following are the sacred books enumerated by Hebed-iesu as the canonical Scriptures of the Chaldeans, and translated into their language. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings, Paralipomenia, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Barasra or Ecclesiasticus, Isaiah, Jeremiah, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Abdeas, Jonas, Micheas, Nahum, Habakkuk, Sephonias, Aggaeus, Zecharias, Malachias, Ezra, Tobias and Tobit, Judith, Esther, Daniel Minor, that is, Susanna, Maccabees : Matthew from the Hebrew, Mark from the Latin, Luke and John from the Greek, Acts, Epistles general of James, Peter, John, and Jude, fourteen Epistles of St. Paul and Apocalypse. There is also extant among them a Gospel compiled by Ammonius or Titianus, and called *Diatesseron*.

AMBOYNA.—Extract of a letter from Rev. Jos. Kam, dated Amboyna, 19th January, 1825, giving an account of the Renunciation of Idols by four Villages in the Moluccas, containing 2500 Inhabitants.

"In December, 1823, I called at El-paputy, which consists of two populous villages. Mr. Starink, one of our

Dutch missionaries, strongly desired me to remove him from that place, having now been labouring there for almost three years, and there not being any fruit from his labours; which was also the advice of the Resident, who thought it would not be advisable for him to remain; but I said to him, 'My dear brother, try but one year more, because God is able to assist you, and bless your painful labours in his own appointed time.' On the 29th September, 1824, (nine months afterwards,) when he had again admonished both chiefs, or rulers of the villages, on account of their bad conduct in worshipping the dumb idols, some of the inhabitants hearing this began to be angry; and on the same evening, when he was engaged in service at the church, they went to his dwelling-house and put fire on the top of it, on purpose to burn it down; but no sooner was the fire there, than a shower of rain, for about half an hour, quenched the flame.

"After the service was over, his servants told him of the circumstance. Immediately he required the chiefs to come before him, to give them notice of what had happened. After this they promised to call the villagers on the following morning, to be present before the house of Mr. Starnink; when he asked the people, in general, to prove them, what was the reason of such bad conduct as that appeared to be to him, which had happened on the past night; whether this was the reward for the assistance he was always ready to give them, and *still* was ready to give them, in times of sickness and disease, as well as medicines, and for instructing their children in reading the Holy Scriptures. Not one of them was able to answer him, being too well convinced of their bad conduct towards a man of such a character. At this time one of the chiefs cried out, 'I will bring my idols.' He felt the power of the truth of what Mr. S. had said to them; and the more so, when he put them in mind of the providence of God, in saving his house by sending a shower of rain just in time to drown the fire on the top of it, and to show his power in saving his servants, according to his promise. As soon as they heard this, they were pricked to the heart; and the other

chief, with the people of his village, promised to bring to him their idols at once; but as it was on the Sabbath morning, and the time when they should attend divine worship, he advised them to collect the idols altogether, of both villages, and to bring them the next day; and so they all went into church, with thanksgivings to God, *the living God*, for what he had done.

"On the next day it was indeed a great solemnity, and a real feast day, as the public and private idols were collected together. Before the fire was put under them, Mr. Starnink desired all the children of the two villages to be called together, to see, for the last time, the foolishness of their parents, and what was the end of their idols, that, they might keep it in remembrance; and after the fire was put under them, the children were very merry, and began to dance and rejoice; and the parents joined their children, and confessed their foolishness before God and man. Certainly we may say, this is the Lord's doing, and it is marvellous in our eyes.

Mr. Kam, in another letter dated the 10th January, observes, that at Ceram, on the southern coast of the island, God has, by the preaching of the gospel, been showering down his mercy, so that four villages, containing 2500 souls, have forsaken their idols. Two of the villages drowned their idols in the sea, and the other two burnt theirs in the fire. He further says, "We recently celebrated the Saviour's dying love, when a small number of real converts sat down with us (two of his brethren) at the Lord's table. We have therefore great hope that in this part of the Molucca islands our dear Redeemer shall see of the travail of his soul, and shall be satisfied."—*Lond. Evan. Mag.*

LEVANT MISSIONS.—We have selected this title for want of one more comprehensive, in order to lay before our readers a general view of the plans now in progress for the benefit of the inhabitants of the interesting regions which lie to the North, the South, and the East, of the Levant, comprising in our notice the operations of the various missionary establishments in the neighbourhood of the Red, the Mediterranean, the Black, and the Caspian seas.

and the Persian Gulf. We are indebted for the following particulars to the valuable digest in the annual survey in the *Missionary Register*, to which we refer those of our readers who wish to examine the detail of proceedings at each particular station.

The shores of the above-mentioned seas are inhabited chiefly by two great classes of persons—Mohammedans and non-Protestant Christians. Access is obtained by these seas to all the strong holds of Mohammedanism; and they wash the shores of all those nations which form the strength of Popery, and of those other countries also whose Christianity has suffered under its blighting influence or its corrupt example. There has been an almost simultaneous movement, of late years, for the benefit of these regions, among the three great divisions of Protestants—those of the United Kingdom, of the Continent of Europe, and of the United States of America. At the beginning of the present century, not a single missionary from these quarters could be found throughout these vast regions; there are now more than forty, a considerable number of whom are married, actually engaged in the different labours appropriate to these countries, or on their way thither: and many of these are men of high character, not only in respect of piety, but of talents and attainments also. The number would have been, however, still greater, had not some difficulties led to the withdrawing of about twelve missionaries from the territory of Russia; part by the United Brethren and the London Missionary Society from Sarepta, and the rest by the Scottish Missionary Society from Karass, the Crimea, Astrachan, and Orenburg.

Many circumstances combine thus to attract the hopes and efforts of the purer part of the Christian church to this quarter. The field is indeed of a nature so different from that offered throughout the many hundred millions of the pagan world that it requires a course of proceeding in some measure peculiar to itself, as there are special difficulties and obstacles in the way; such progress has, nevertheless, been already made, as to offer the fullest encouragement to increased exertions. On these several topics we shall dwell a little: for we are anxious to see a great augmentation of able and de-

voted labourers in this field, and to awaken fervent prayer for the abundant influences of the Holy Spirit on these now benighted regions, preparatory to that signal overthrow of antichrist which shall take place in the predicted battle of that great day of God Almighty.

The course of proceeding required in these parts is sketched in the Instructions of the Church Missionary Society delivered to the Rev. W. Jowett, in the year 1815. The proper object and present work of missions in these seas are there stated to be twofold: 1. Acquiring information, by correspondence, conference, and observation, on the state of religion and of society, and on the best means of meliorating that state: 2. The propagation of Christian knowledge; by the press, by journeys, and by the education of natives;—such journeys being prosecuted not only with the view of extending the sphere of conference and observation, but to communicating Christian knowledge, by the circulation of books, by the declaration of truth whenever practicable, by promoting the establishment of schools and searching out young natives to educate for the Christian ministry. This course of proceeding is amply developed in the two volumes of *Researches* since furnished by Mr. Jowett; and its advantages are fully confirmed by the experience of other missionaries.

By the instrumentality of Protestant Christians only, is there any reasonable hope that the full power of religion will be felt throughout these regions. The fallen churches will not reform themselves, till stimulated by those which are already reformed; nor will the Mohammedan antichrist be subdued but by that sword of the Spirit which reformed churches alone can and will wield with effect. But Protestant Christians have, in almost every part of these countries, to make their way with difficulty. The character of their proceedings must, perhaps, for a long season, be migratory, rather than fixed and local; and their work preparatory rather than that of open and avowed ministers of the Gospel. They have to communicate truth in the very regions where the apostles first diffused it, but under very different circumstances: they are not only devoid of that authoritative commission,

sanctioned by constant interpositions of the Divine power, which demanded obedience; but they have to labour among a people, not merely indifferent or contemptuous as the ancient Pagans were, or prejudiced as the Jews, but among Mohammedans hostile to Christ, and among professed Christians, many of whom are determined against all reformation.

To the direct exercise of the ministry among the natives there is, indeed, in most of these countries, an almost insuperable bar. Sound principles of civil liberty will, however, wherever they prevail, relax the bonds of religious intolerance: Mr. Lowndes, Mr. Hartley, and others, begin to feel this with respect to the Greeks; but till the time shall come when the public preaching of Christ crucified shall bless these regions, enlightened and devout ministers may still in various ways become the means of effecting incalculable good.

The restraints on the exercise of the Christian ministry form, however, but a part of the obstacles opposed, in these countries, to the propagation of the Gospel. The circulation of the Scriptures is becoming an object of dread both to Roman Catholics and Mohammedans; and from Rome and from Mecca, systematic and determined opposition is shown to the enlightening of these regions. Where the Pope can exercise authority in directly crushing the circulation of the Scriptures, he exercises it without reserve; but where his subjects live under Mohammedan governments, he employs the arm of the latter. The arrest and temporary imprisonment, in this manner, of the American Missionaries, the Rev. Pliny Fisk and the Rev. Isaac Bird, at Jerusalem, are known to our readers. Another instance of the fears and hostility of the Romanists has occurred in reference to the College of Antoura on Mount Lebanon, which the Rev. Lewis Way rented for the use of missionaries, who have been obliged to leave it, through the interference of the College of the Propaganda at Rome. The anathema of the Maronite Patriarch against the Scriptures and against the Protestant missionaries, (issued in January 1824,) is a most hostile edict; utterly forbidding all the Maronites, of whatsoever state or condition, whether secular or regular;

monk or nun, from holding intercourse with the missionaries, or receiving their Bibles or Tracts. Mr. Lewis, a missionary, remarks on this anathema, as connected with the Firmán of the Porte; "The Patriarch and Council took great care to prevent this production from falling into our hands. However, notwithstanding every precaution, we have at last obtained it; and now I give it for the benefit of the British public, as a specimen of a Mount Lebanon Bull. If the people of the Roman Catholic persuasion (whether they wish it or not) must be debarred from the use of the word of God, is this a reason why thousands and tens of thousands of others, of different persuasions, and unconnected with the Roman Church, should be likewise deprived of the sacred Scriptures? Why should not the Armenians, and Syrians, and Copts, and Abyssinians, as well as the thousands of the Greek Church, be permitted to avail themselves of British benevolence, and of the bread of heaven; famishing as they are, in want of the staff of life, and willing to receive it when offered to them? And is the Gospel of the blessed Saviour to be denied to the Jewish people scattered throughout the Ottoman empire? Such, however, and more, are the evil consequences intended to be the result of the present prohibitory Firmáns."

Of the influence of these violent measures, however, the American Board take a different view, which circumstances have since confirmed. They remarked; "Difficulties, great and many, do indeed lie in the way. The errors of a thousand years are not to be easily and at once eradicated. The sons of the false prophet will not be inclined to rejoice in the progress of truth; nor can the disciples of the man of sin be expected to favour the growth of righteousness. With regard to the Firmán of the Grand Seignior, though by far the most serious instance of opposition which has hitherto occurred, the prevailing belief of the missionaries is, that it will not long operate as a material hindrance to their proceedings. At Aleppo, although the people who had received copies of the Scriptures were threatened with death if they refused to give them up, it was not ascertained that a single copy was given up, or that a single individual suffered injury on that account." Of

the progress which has been already made, the Board say; "At Malta, at Alexandria, along the banks of the Nile, at Jerusalem, and on the shores of the Mediterranean, from El Arish on the south to Tripolis on the north, tracts filled with Divine truth, and the holy Scriptures, the fountain of truth, have been disseminated; and, in numerous instances, have been placed in the hands of those who will carry them into remote and still more benighted countries. In Jerusalem, the ancient capital of the visible church, the standard of truth and righteousness has been erected—it is hoped never more to be permanently removed. Among the mountains of Lebanon, the Gospel has been proclaimed to Druses, Maronites, Syrians, and Greeks. Jordan and the Dead Sea have heard the sound, and Bethlehem, Capernaum, and Nazareth. In that most interesting portion of the world, the light of life, after having been for ages quite extinguished, has been rekindled."

We might greatly extend this record of beneficial operations. The islands and continent of Greece, Asia Minor, Constantinople, the shores of the Black and Caspian Seas, the banks of the Tigris and Euphrates, and remote Abyssinia, with some of the Barbary States, have all, in a greater or less degree, felt the advantage of the recent researches and exertions of Christian societies.

In the acquisition of information for the wise adaptation of measures to varying circumstances, advances have been made beyond all expectation.

The communications made to the Church Missionary Society, to the American Board, and to the Jews' Society, by their respective representatives, are full of interest: those to the Church Missionary Society have been rendered peculiarly useful by having been embodied in the two volumes of *Researches* by Mr. Jowett; in each of which he has furnished hints and suggestions for shaping future measures, occupying nearly a third of his first, and more than a fourth of his second volume, which could not have been supplied but by experience and observation in the midst of the people for whose advantage he labours, and which will incalculably assist those who may follow.

Not discouraged, therefore, with the difficulties in their way, the progress already made, and the opportunities for new exertions opening before them, incline the great body of missionaries, not only to patient perseverance in that course of proceeding which the peculiar circumstances of these countries require, but to plead earnestly for an increase of labourers.—*Chr. Obs.*

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In the month of March.

To the American Education Society, \$685.35.

To the American Board, \$2847.17.

To the Baptist General Convention, (from the 1st to the 24th March) \$1783.03.

ORDINATIONS AND INSTALLATIONS.

Feb. 22.—The Rev. STEPHEN PEET was ordained and installed Pastor of the church in Euclid, Ohio. Sermon by the Rev. Joseph Treat.

March 8.—The Rev. JOHN SMITH was ordained Pastor of the Presbyterian church at Trenton, N. J. Sermon by the Rev. Professor Hodge, of Princeton.

March 8.—The Rev. ISAAC R. BARBOUR was ordained Pastor of the Con-

gregational church at New Ipswich, N. H. Sermon by the Rev. Mr. Fay, of Charlestown.

March 14.—The Rev. JOSEPH UNDERWOOD, at New Sharon, Me. Sermon by the Rev. Mr. Thurston, of Winthrop.

March 16.—The Rev. ISAAC ROGERS, over the First Congregational church at Farmington. Sermon by the Rev. Dr. Gillet, of Hallowell.

April 19.—The Rev. AUSTIN DICKINSON, was ordained at Amherst, Mass. as an Evangelist. Sermon by the Rev. Baxter Dickinson, of Long Meadow.

April.—The Rev. MILTON P. BRAMAN, as Pastor of the first church in Danvers, Ms. Sermon by the Rev. Mr. Braman of Rowley.

April 19.—Mr. WILLIAM A. SAVAGE to the work of an Evangelist, by the Presbytery of New York. Sermon by the Rev. William Patton.

April 20.—Mr. EBENEZER MASON, to the work of the Ministry, by the Presbytery of New York. Sermon by the Rev. Dr. Knox.

PUBLIC AFFAIRS.

FOREIGN.

RUSSIA.—A commission has been appointed by the emperor, to investigate the facts relative to the late conspiracy. This commission consists of several of the greatest characters in the empire; among them are the grand duke Michael and General Koutousoff. If all accounts are true respecting the extent of the conspiracy, they will have business for a long session. There are mysteries to be cleared up; undoubtedly the cloud which partially burst at Petersburg extended over other parts of the empire.

Count Rostopchin, whose name is associated with the flames of Moscov, died in January.

GREECE.—While the world was waiting to see the fall of Missolonghi and the general rout of the Greek forces, news comes that the Greeks have risen with an energy equal to the crisis which demanded it. There appears to have been much skirmishing and some serious and destructive fighting—in all which the Greeks have had the advantage. The Turkish fleet before Missolonghi has been put to flight by twenty-seven Greek vessels, and the town relieved. Tripolizza, where the Turks were reposing with a well disciplined force, it is said, of 2500, fell into the hands of Colocotroni on the night of Dec. 18, after an obstinate combat in which many lives were sacrificed. We exceedingly regret that the spirit of fierce revenge which showed itself at the commencement of this war, and which we hoped had in some measure subsided, seems to be reviving. "The Egyptians," says the account before us, "and the negroes from Darfour, thrown into a castle situated on a height, were

burnt alive there by order of Colocotroni, in retaliation for the churches they had burned, the monks and priests martyred, and the women and children they had dragged into slavery. We do not pity, so much, the fate of the foreign officers who were found in the ranks of the Mahomedans. Thirty-six of these were spared, to be marched and shown from village to village, as infamous apostates, who, forgetting their title of Christians, have enlisted in the service of the Turks, and shared in all their crimes. The result of his operations at Missolonghi, seems to have occasioned some perplexity to Ibrahim Pacha, and gave an appearance of hesitation and doubt to his subsequent movements. In the beginning of January we find him collecting his strength at Patras and Lepanto, to the latter of which places he was soon followed by his emboldened and active enemies. A skirmish on the 12th at the village of St. Anne, near Lepanto, was followed by a general battle on the succeeding day. The forces engaged were 10,000 Turks, opposed to 7,000 Greeks. The contest was furious and deadly, and terminated in the defeat of the Turks. A Greek official account says, they fled in every direction, leaving 3000 dead, 900 prisoners, and 400 wounded. The Greek loss is stated at 800 killed and 700 wounded; but it should be remembered that this account comes from the victors.

A more important battle followed. In seven days from the affair at St. Anne, the victorious Greeks were under the walls of Lepanto. Here their number was increased to 9000, by the arrival of 1500 French and Italian volunteers, with a few cannon and mortars. On the morning of the 23d the

enemy came out to attack them. The battle raged for seven hours, when upon the blowing up of a convent and 700 Turks with it, their line was broken and they fled to the town followed to the gates by the Greek cavalry. Their loss is stated at 4000 killed, 800 wounded, and 2000 prisoners. The Pacha was wounded and narrowly escaped capture. The Greek loss (but this too is a Greek account) was 2000 killed and 400 wounded.

SOUTH AMERICA.—Callao, the last fortress in the possession of the Spaniards in Peru, was surrendered on the 23d of January; and Bolivar, having finished his work in that country, had resigned his command to the Peruvian Congress, and was about to return to his country, scarcely less deeply affected with the gratitude of the people he was leaving, than they with a sense of his magnanimous devotion to their cause. In Chili also, the show of war has ceased, by the surrendry of Chiloe, the last place which was in Spanish hands in that country.

Nothing very important has yet occurred in the war of Brazil and Buenos Ayres. The La Plata is blockaded by a Brazilian fleet which is sufficient to destroy the trade of Buenos Ayres, but not very formidable for the purposes of war.

Several of the plenipotentiaries who were to compose the congress at Panama, had arrived there in December.

HAYTI.—Upon the publication of the late treaty acknowledging the independence of Hayti by the king of France, much doubt arose from the peculiar style of the act of recognition, respecting the sincerity of the French government. There was an indefiniteness in the provisions of the treaty which rendered it capable of very opposite constructions, and which, we are glad to see, the Haytien President was not so eager to obtain a nominal independence as not to perceive. He felt it necessary to ask explanations, and his commissioners to the French court were instructed to that effect. Explanations, it seems, have not been given, and President Boyer, prudently declines ratifying the treaty in the present state of things. He expresses a hope however that future negotiations may produce the desired result.

DOMESTIC.

CONGRESS.—The Panama question, at our last dates from Washington, was still before the House. Argument, we should think, must have been exhausted upon it long since; but the minority, or rather the minorities in Congress—for except in their common cause against the administration, the respective partisans of the late candidates for the presidency show no more fellowship for one another than friendship for the executive—seem to have discovered that breath is quite as good as argument for the purposes of opposition. From the length and aspect of the speeches on this question, it might be thought we were about to become a party to the Holy Alliance, or at least that our nation was to be committed to the councils and entangled in the policy of foreign nations. Except in the halls of Congress, we hear but one voice on this subject, and that is for the mission.

Mr McDuffie's resolutions to amend the constitution, one of which is to prevent the election of President from devolving in any case on the house of representatives, and another to prevent a third election of the same person, have made some progress in the House. On the general subject of amending the constitution, Mr. Randolph made a short, characteristic speech, which we are happy to say—for we cannot say it of all his wild, erratic, harangues—was full of good sense and just views. He would vote, he said, for no amendment of the constitution whatsoever, unless it were to restore it to its primitive state. It had already been encumbered with amendments till nobody could tell what the constitution was. And these provisions and amendments, introduced out of abundant caution, had originated the evils they proposed to guard against. It was their being in the constitution that had given colour to the claims and usurpation under it. Mr. Randolph was for *ne quid nimis*—for the old doctrine of doing nothing—for a wise and masterly inactivity about the constitution.

There have been—we are pained and mortified to say—some disgraceful feuds at Washington. In the discussion of the proposed amendments of the constitution relating to the election of President, the disappointed ambition of parties in the late election has shown

itself on the floor of Congress, in expressions of mutual jealousy and implied charges of corruption. We do not remember an instance of fiercer bearing between individuals in a legislative assembly, than that lately exhibited by Mr. McDuffie and Col. Trimble. Still more dishonourable to the parties, and to the nation, was the late duel between Mr. Clay and Mr. Randolph. Mr. R., it seems, in one of those strangely compounded speeches in which he aims his shafts at all parties without discrimination, and which most people disregard, as being the effusions of a man not perfectly sane,—had let fall the words “*gambler*” and “*black-leg*,” in such a connexion that Mr. Secretary Clay applied them to himself. A bloodless duel was the consequence. What is the measure of scandal contained in these words of Mr. R., we pretend not to know. With Mr. Clay they were of more potency than the decalogue itself. They caused him to forget alike the dignity and duties of his station, the known sentiments of the great majority of the American people, and the express prohibition of that Being whose law is sanctioned by the awful retributions of eternity.

We advocated the cause of no party in the late contest for the Presidency: we were inactive in that “campaign,” except to point out the evils which would result from the intemperate manner in which it was conducted—some of which evils, as we have seen, are already manifest; but we now ask, does the con-

duct of a man who can violate so many and so solemn obligations as Mr. C. has done in this instance, to say nothing of his former duels, prove him worthy of the station which he holds—worthy of the respect and confidence of the American people?

To express less than our simple abhorrence of duelling, on this occasion, would be to neglect our duty. To express more would be superfluous. Duelling is a matter which does not call for argumentation. Mr. Clay himself virtually declares it to be a *mad* practice—“an affair of feeling about which we [duellists] cannot, although we should, reason.” We quote from his address to his constituents.* “No man holds in deeper abhorrence than I [Mr. Clay] do, that pernicious practice. It is condemned by the judgment and philosophy, to say nothing about the religion, of every thinking man.” Is that man then, we cannot help repeating, fit for the management of state affairs, whose judgment and philosophy, ‘to say nothing of his religion,’ are of such a character that the utterance of two silly words can drive him to an act which God and his own conscience reprobate? We hope the time is near when the people by their suffrages shall answer, no! We hope the day is not distant, when the man who fights a duel shall be made to feel that his crime is followed by a political, as it has already the ‘primeval,’ curse upon it.

* See Spectator, vol. VII. p. 280.

OBITUARY.

THE following notice of LINDLEY MURRAY, whose death occurred on the 14th of February, is from the London Monthly Magazine for March.

Mr. Murray was a native of Pennsylvania, in North America, but he resided for a great part of his life at New York: his father was a distinguished merchant in that city. He was carefully and regularly educated, and made a rapid progress in learning. At the age of nineteen he commenced the study of law: and he had the pleasure of having for his fellow-student the celebrated Mr.

Jay. At the expiration of four years Mr. Murray was admitted to the bar, and received a license to practise, both as counsel and attorney, in all the courts of the state of New York. In this profession he continued with increasing reputation and success, till the troubles in America interrupted all business of this nature. He then engaged in the mercantile line; in which, by his diligence, abilities, and respectable connexions, he soon acquired a handsome competency.

Having been afflicted with a fever which left a great weakness in his limbs,

and his general health being much impaired, he was advised, in the year 1784, to remove into a more temperate climate. He accordingly came to this country, and received so much benefit as induced him to remain. He settled at Holdgate, in Yorkshire. The weakness of his limbs gradually increased, but he was able to ride in his carriage an hour or two every day: he regularly attended public worship, and in summer he was frequently drawn about his garden in a chaise made for that purpose. For many years previous to his decease, however, he was wholly confined to his house. Confinement was at first a severe trial; but time and religious considerations perfectly reconciled him to his situation. He turned his attention to compose literary works, for the benefit chiefly of the rising generation. His English Grammar, with the Exercises and the Key, have been adopted in most of the principal seminaries in Great Britain and in America. His French and English Readers; his Abridgment of his Grammar; and his

Spelling Book, have also received high encomiums. Having began his literary career from disinterested motives, he constantly devoted all the profits of his publications to charitable and benevolent purposes: the work which he first published was "The Power of Religion on the Mind." Mr. Murray was a member of the Society of Friends; but in his general writings he scrupulously avoided introducing the peculiar tenets of the sect.

Mr. Murray married early in life, a very amiable woman, about three years younger than himself. They had no children; but they lived together in uninterrupted harmony nearly sixty years. Mr. Murray's last illness was of short duration, scarcely exceeding two days: but almost his whole life had been so constant a preparation for his final change, that death could scarcely at any time have come upon him unawares. We understand that authentic "Memoirs of his Life and Writings" will shortly be published.

ANSWERS TO CORRESPONDENTS.

We have collected on our table a pile of papers, for the purpose of communicating our decisions respecting them. They have been for several months accumulating, and, in respect to some of them, not having time at present to reperuse them, it will be difficult to recal the impressions which they made upon our minds.—We were not quite satisfied with the exposition of Isaiah xlii. 19, by S. J. We will, if he pleases, propose a different one when we shall have an opportunity.—So much had been already said respecting Byron and his works, that the remarks of D. S. E. G. seemed out of season. S. S. in answer to P. in our November number, we must read again. So far as his sentiments are concerned, we were inclined to print his communication; but we wished it had been more concise and less caustic. H. T. is, after a careful examination, deemed inadmissible,—for reasons which must be reserved till we can see him. Other communications are under consideration.

The author of a Sermon from Isa. lix. 21, is respectfully informed that his exposition of the text does not appear to us capable of being sustained by just principles of interpretation.

✂ We regret that the communication of P. C. S. is several days too late to be inserted in the present number according to his request. It shall receive our candid and friendly attention, in our next.

The author of 'Lay Presbyters' apologizes for occupying so many pages in the present number. It was unavoidable, Jerom having been a subject of disputation for centuries.

. For our last number we prepared—but omitted it for want of room—a notice of the joint address to the public, by the committees of the American Board and the United Foreign Missionary Society, relative to the proposed union of the two Institutions. It was too late to express our views in the present number, on the subject. Nor was it necessary; we trust the Christian public is fully prepared for the measure.

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[1826.

Religious.

For the Christian Spectator.

THE ERRORS OF CHURCH-MEMBERS NO EXCUSE FOR NOT MAKING A PROFESSION OF RELIGION.

THERE is one description of persons, with whom I have often wished to expostulate. The attitude in which they stand toward Christianity is to me exceedingly interesting. Some of them are found in the midst of almost every religious community, and several of them are of the number of my own personal friends.

The class of men, to which I refer, contains many individuals of singular natural endowments, and of high distinction and usefulness in society. A very large proportion of them are distinguished for good sense, stability of character, energy, and enterprise, and have thus acquired a well earned and leading influence in their several spheres of life and action. They receive the Scriptures as of divine authority, and are largely acquainted with the Bible. They have a sincere respect for religious institutions, and cheerfully aid in supporting them. They give a regular and sober attendance on the public services of religion on the Sabbath, and, perhaps, at other times. Many of them have in their houses some family offices of devotion, more or less frequent. Most of them receive the most orthodox or strict explanations of the Scriptures; or, perhaps, have only some suppressed difficulties in regard to what are sometimes called the harder doctrines. They are, many

of them, distinguished for honesty and fairness in all pecuniary transactions, and for integrity and propriety in the relations of life. They have such an opinion of the value of personal religion, as to be pleased at seeing the evidence and the profession of it in their children and other members of their own families. But they do not themselves make a profession of religion—are not members of any church, and do not, of course, come to the Lord's supper, nor bring their children to the baptismal font. They do not pass in the world under the name of "religious men."

Different persons of the above general description are doubtless prevented from taking the Christian name by different considerations. I would here speak of those who neglect to make this profession on account of the unworthy example of others, who have made it; and some of these remarks may have an application to many, more or less correct in their opinions and life, who have learned to think disadvantageously of the Christian name for the same reason.

Most of them have no distinct and avowed hope of their interest in the promises of the Gospel; and to the inquiries of pious friends commonly reply, that they fear they have not so heard the word of Christ and believed on him that sent him, as to have passed from death unto life. Others, with still more decision, tell us they know nothing of the power of religion on their hearts, and have

no expectations of the benefits of redemption. I am led to think, however, that nearly every one of this description does not only cherish the expectation that he shall finally share the blessings procured by the Saviour, but indulges an impression that, in his present state of mind, if called away, he should not lose his salvation. He is conscious indeed of many sins, and of a great want of conformity to the requirements of the Gospel, as understood by himself. But others, who, so far as he can discover, are guilty of not fewer sins, and betray not less want of conformity to those requirements, but have taken the Christian name, entertain a hope of their piety, and are countenanced in that hope by the ministers of religion and the body of the church. And since, in his own view at least, he is behind these only in the article of profession, and in some other respects, perhaps, comes nearer than they to the Christian pattern, he cannot but think it possible that he too is in a state of safety. No man's character, he is apt to say to himself, is the worse for his own humble opinion of it. If he is a Christian, his fearing or believing he is not, does not prevent his being one, any more than his believing he is a Christian when he is not, would make him to be one. And, since so many around him, apparently not better than himself, are, not only in their own judgment, but even in that of the more serious part of the church, prepared for the future world, he does not perceive why they should not entertain as good hopes of him. And, though his own judgment is not satisfied that such a heart and such a life as his answers the conditions of the Gospel, he is ready to distrust his own, and adopt the more favourable judgment of others respecting men such as he, or certainly not better entitled to hope well of themselves. He is ready to think some respect and confidence is due to the judgment of Christians

respecting the evidences of Christian character; and those opinions expressed in regard to cases *such as* his, furnish him the same ground of hope, as if expressed in regard to his own case.

Something like this, I believe, is the state of many a man's mind respecting his own character, and his relation to the gospel. Or, perhaps, his persuasion of his own Christian character is more distinct and comfortable, and formed more independently, by a direct comparison of it with the scriptures. But he makes no public profession of his faith, and does not unite himself to the body of the faithful; partly because he is not so well assured as he could wish, that he truly repents and believes—and partly because he is so little satisfied with the conduct of others who make a profession. He thinks, were he a professor, he could lead a more Christian life than they do, and do more honour to the Christian name. But they do so little, he does not like to identify his reputation with theirs. He does not like to share the reputation of a profession discredited by so many who make it. He even prefers the reputation of an *honest, moral man* of the world, to the reputation of such professors of religion as he sees around him. He feels as if it were better to make no professions, than to make them and then fail of living up to them. He would rather have his reputation above his profession than below it. He cannot forbear to make comparisons between honest and moral men out of the church, and weak and worldly men in it; and thinks the comparison results in his favour. He sometimes forms a habit of looking up the faults of professors of religion, dwells on them, and perhaps speaks of them with some measure of severity or exultation; and may go so far as to congratulate himself that he makes no profession, and if he is less exemplary than he should be, he cannot be reproached

as acting inconsistently with his pretensions. He is at least free of the guilt of hypocrisy. He does not doubt the truth of the Scriptures, nor the existence of religion as a governing principle in the hearts of some men, but regards it as a high attainment, to which he hesitates to lay claim, and which many more would hesitate to claim, had they sufficient modesty and caution.

There are several considerations, that deserve to be pondered by persons in this way of thinking,—by all who neglect to make a profession of their faith in Christ, on account, in any measure, of the unworthy example of others who have made it,—by all who have learned, on this account, to think disadvantageously of the Christian name, to be more satisfied to have no part nor lot with the professed followers of the Lamb.

I would first caution all such against thinking themselves safe, because they believe themselves as good as many in the church, who seem to be thought in a state of safety by their Christian brethren. For those professing Christians may not be thought so well of by their more serious brethren as is supposed; or, however that may be, it is possible they are not heirs of life. Those who are content to remain out of the church on earth, because they can there be as good and as safe as some others in it, may find themselves at last in their company, in a state of exclusion from all good. Or it may often be that this frail brother that did so little honour to the Christian name, had yet a humble and penitent spirit in his better hours, and will find acceptance, when the more correct, but less humble and penitent man, who here stood without, will then find himself forever shut out of the church of the first-born.

To profess to be a disciple of Christ is indeed of very small account toward proving one to be such; especially in the present

state of things. But the neglect to make such a profession is at all times a thing of great account in the view of Christ himself. A continued neglect to make it, in the circumstances in which most of us are placed, amounts to a refusal; which, after what Christ has said to us, leaves us exposed to the terrors of such passages as these: "He that denieth me before men, shall be denied before the angels of God. (Luke xii. 9.)—Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven. (Matt. x. 33.)—Whosoever shall be *ashamed* of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be *ashamed* when he cometh in the glory of his Father, with the holy angels. (Mk. viii. 38.) (See Luke ix. 26.)

The Scriptures prescribe no particular form in which Christ is to be professed before men. The manner of professing our discipleship is left to be regulated by the wisdom of the church in every age and country. But the very grounds on which this profession is thus peremptorily required, make it essential that it should be such as will cause us to be regarded as the disciples of Christ,—such as will lead the world to take knowledge of us as his followers,—such as will oblige us to share the reproaches, the disadvantages, and the mortifications, and incur all the responsibilities, that inseparably attach themselves to the Christian profession, in our age and country, whatever they be. We are not permitted to aim at any reputation incompatible with this profession, or avoid any odium or contempt which an open and explicit declaration of our faith and subjection to his authority brings with it. What if such a profession will expose us to unmerited reproach—to the aspersions of the ignorant and the malicious? These are a part of what Christ taught his disciples to expect, as the

consequence of their confession of him before men; and he certainly will not, for *such* causes, excuse us for neglecting a confession his disciples are required to make, in defiance of even force and bodily violence—in spite of stripes, imprisonment, and death.

What if the Christian name has suffered through the imprudence or wickedness of those who have borne it? I put, at once, the strongest case: What if most, *what if all*, of those around us, who call themselves after that holy name, should bring on themselves merited disgrace, by maintaining doctrines most absurd and mischievous, and by habits of life most contrary to the purity of the gospel? And what if, in this state of things, we could not take the Christian name, without sharing, in some measure, the disgrace of these unworthy representatives of the Christian character? All this does nothing to discharge us from the obligation to be, and to profess ourselves, the followers of Christ. This obligation is universal. Do any deny and neglect the duty? That cannot justify our neglect. As little can their hypocritical or unsteady compliance excuse us. Let them do it ill, or do it not at all, it is the same to us; we are to do it, and to do it sincerely and carefully.

I might say further to the class of persons for whom these remarks are intended,—You either believe you are the true disciples of Christ, or you doubt, or you believe you are not. If you believe you are his disciples, and neglect to profess yourselves so, in the most distinct manner, you live in habitual disobedience of a clear and important command, having annexed to it a most awful declaration,—a declaration that you shall be *denied* before God and the holy angels, and be, of course, excluded from Heaven. No want of consistency and propriety in a professor of religion can be more flagrant and criminal than

this. Are you in doubt about your piety? So far as you think you are a disciple, you are exposed to the charge of inconsistency mentioned above. So far as you think you are not, you have still more serious cause of apprehension, and are open to the charge of inconsistency, if possible, still more sinful and alarming; and, in either case, should feel yourself too much in the same, or in a worse condemnation, to indulge in any severity of remark on the inconsistency of others. If you know you are impenitent, and can yet find a heart to reproach Christians, for their imperfections, your temper seems little distant from that of the fallen angels towards our first parents, overreached and ruined through their guile. If you are under the wrath of God, and know it not, the misery of your condition is enough to move the pity of those whose professions excite your dislike. Thus, on every supposition, he who makes no professions of piety is forbidden, by the circumstances of his own condition, by the beam in his own eye, to look after any thing in the eye, any blemish in the character, of the professed disciple. I know indeed that you sometimes speak of the humility of your *pretensions*; that you do not *pretend* to have any saving faith,—any true love of God. Now what insolence is this? *You* dare speak of professions of love to God, and to the Saviour who gave himself for us, as *pretensions*. As if a profligate son should throw it in the teeth of a less offending brother, that he professed to have some regard to their common father. If that profession has any thing, however little, in the conduct to countenance it, let it be respected; let it be recognised as a broad mark of difference between a hopeless rebel and a child disobedient, but not lost. But if that profession has nothing at all to give it the colour of sincerity, let him who makes it, and him who does not, regard each

other as twin brothers in guilt and desperation, taking different attitudes, but maintaining the same scheme of rebellion, in the same spirit.

Still some may be able to find a satisfaction in the hope that they shall finally be found better than they professed to be. Now, if the service we are to render to God, were a thing optional with us, a thing to which we are bound only by our own engagements, this feeling would not be so preposterous. But the obligation exists in all its force, previous to any acknowledgment or profession of ours. Such a feeling is, therefore, of the same character with that of a child who should be in a state of actual and avowed disobedience, and should attempt to palliate the guilt, by saying that he really bore no hatred to his father and his brethren, and the world would one day be convinced of it; not that he was doing his father any service the world knew not of, but that his disobedience and neglect of parental commands proceeded only from a certain reluctance and slowness of feeling, and not from motives so bad as might be supposed.

We are ever to bear in mind that Christ has said, "he that is not for me is against me." There is a contest going on, in which we cannot maintain a neutrality. Our Lord will not permit it. And if he would allow it, the thing would be impossible. If we only stand still, his enemies will take shelter behind us. If without any profession of piety, we allow ourselves in any thing unsuitable to the Christian character, that is, any thing God has forbidden, we not only break his law, but set an example of disobedience, and countenance his enemies. If, on the other hand, we are, so far as the eye of man can see, blameless in our lives, this too is turned to the disadvantage of religion, unless we add to it a Christian profession. Some will be led

to say, if such virtues can grow on any other than the Christian stock, we can do without the gospel;—or if our conduct and the circumstances of the case forbid an argument of this form, it will be said, with hardly less injury to the cause of true religion,—here is as much of Christianity as we want, let us enjoy its light, and lay hold of its promises, but not unnecessarily tie ourselves up to its ordinances, or the discipline of the church.

Others will derive a different conclusion from examples of something like a holy life, unaccompanied by a profession of godliness. While they see the great and distinct command respecting a Christian profession neglected, they will be ready to think the apparent conformity to other requirements proceeds, not from an honest respect for the gospel, but from some other and selfish motives. It will be ascribed to a debasing and galling superstition, that keeps the mind in a state of fear and subjection, without producing that change of the heart, which makes the service cheerful, and leads to bright and comfortable hopes; and, while such a man thinks perhaps, to stand better with the world than the open professor of religion, he is only thought a meaner slave of error, experiencing the terrors without the consolations, the self-denials without the rewards, of a more thorough religion.

Others again will ascribe this strict morality, and especially this respect for religious institutions, wholly to a love of popularity, to a desire to stand well with those who honestly believe and embrace the scriptures. They will think this morality, this external regard to religion, proceeds from no honest belief of its truth, and is nothing but an habitual, cold, calculating hypocrisy,—a practical falsehood, laboriously persevered in for the sake of a mean and temporary benefit,—a benefit, which an honourable man should scorn to purchase at any ex-

pense, least of all by the sacrifice of his sincerity and independence of opinion.

Such are some of the imputations to which he exposes himself, who joins to a moral life a general respect for the scriptures and for religious institutions, and yet does not come into the church. These imputations would often be unjust; but he who is at all exposed to them ought not to be satisfied with his standing. If he has any sincere respect for Christ and the gospel, let him make haste to testify it in a manner less exposed to mistake. There is one way of doing it, pleasing to God, and honourable with men, at least with all men of intelligence and candour. Profess yourselves the disciples of Christ, and live accordingly. If you have been hitherto prevented from making such a profession, because you have not been able to live as you think a Christian should live, you will find in the church many helps to enable you to live better. The ordinances of the church were instituted for this very end, for "the perfecting of the saints." Your brethren in the church will help you by kind advice and encouragement, by their sympathy and example. By associating yourself with them as a declared follower of Christ, you will at once escape many hindrances and temptations. A regard to propriety and consistency will very much assist you on many occasions that now seem most difficult. Even an enlightened regard to reputation will, for the most part, concur with better motives to keep you from all that your profession forbids.

If you have been hitherto grieved and offended to see the Christian name dishonoured by others who bear it, you will now be in a situation to do something to prevent that dishonour. Your understanding and information may be advantageously employed to enlighten them, your reproofs to correct, and your example to win. At least if their

unworthy life cannot be amended, the mischief of their bad example may be counteracted by the influence of your better example. Something may thus be done for the honour of the Saviour, and for the salvation of men, and the more these high and glorious ends are counteracted or imperfectly secured by the profession and example of others, the more need and the more obligation is there, that you should use your best endeavours for their promotion. If the beauty of the gospel does not shine as it ought by the light of other men's professions, the greater should be your readiness and zeal to show it by the fair light of yours.

If you have been slow to give others a right to watch over you as a brother, and felt a reluctance to submit to the discipline of the church, remember that this is a system established by Christ himself, and may, therefore, be presumed to be wise and useful; that good men of every age have found it safe and pleasant to walk together; and, though the ignorance or misguided zeal of your brethren may sometimes disgust, or even distress you, a Christian spirit will lead you to rejoice in the opportunity to correct their faults, rather than to wish yourself out of the church to avoid their annoyance. The honour of the Christian name and the edification of our brethren are of much more importance than our own comfort or gratification.

E. K.

[The following Sermon was written by the late Mr. Darrach, a young gentleman of Philadelphia, who died not many months since in Germany, where he was travelling for his health. The particulars of his life and death are not at present in our possession we may hereafter communicate them with other writings which have been put into our hands.]

SINNERS THE PROPER OBJECTS OF
BENEVOLENCE:—A SERMON.

So likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.—Luke xv. 7.

THESE are the words of our divine Redeemer. The occasion on which they were spoken we have in the first two verses of this most interesting and instructive chapter. He was labouring as an itinerant preacher in some obscure village of Judea, and there, surrounded as we are informed by an audience of publicans and sinners, he was imparting to them the light and blessedness of his own spirit,—thus conferring upon the most degraded of the sons of men the high dignity of the sons of God. But this labour of love to sinners, instead of calling forth, as it should, the co-operation of the scribes and pharisees, provoked their displeasure. Nor did they refrain from expressing their feelings in the presence of the multitude. With the scowl of suspicion and bigotry, and in a tone of contempt, they said, “this man receiveth sinners and eateth with them.” To be thus familiar with those whom they regarded as unworthy the most common offices of humanity, was in their view sufficient to invalidate all the testimony of his miracles, and of course to banish from their minds all conviction of his Messiahship. In the remaining portion of this chapter he answers this objection, and for their sakes rather than his own, mildly justifies his conduct. For this purpose he appeals to one of the most common and well known principles of our nature—the peculiar joy we experience at the recovery of what had been lost. This principle he illustrates in several parables. He first presents to them the case of a shepherd, who rejoices more over the one sheep that was lost and is found, than over the ninety

and nine which had never strayed. He then tells them of the woman, who, when she had found the lost piece of money, calleth together her friends, saying, rejoice with me, for I have found the piece that was lost. The last, but most touching exhibition of this principle was in the case of the affectionate father, whose unfortunate son had just returned from his wanderings in a strange land, where he had reduced himself by riotous living to a condition worse than beggary. The tender parent sees his returning prodigal at a distance, his heart fills at the sight, he runs, falls upon his neck, kisses him, and rejoices more over this son, that was lost and is found, than over him who had never forsook his house, but had always lived in the full enjoyment of his favour and bounty.

Now spiritual objects, as they lie beyond the reach of our senses, cannot be distinctly intelligible to the mind, much less can they be powerful upon the heart, unless embodied forth to our conception in the images our senses furnish. Our great teacher from heaven never lost sight of this important truth. And accordingly, in the simple narrative you have heard, afforded his hearers a lively and delightful symbol of what takes place in heaven at the repentance of a sinner upon earth. “So likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance,”—thus representing the inhabitants of that high and holy place as looking down with intense and ever wakeful interest upon the events of this lower world, and ever ready to receive into their bosoms the thrill of the most joyous emotion when they see *one* sinner delivered from the bondage and darkness of his depravity and admitted into the glorious light and liberty of the sons of God. Now what could have been better calculated than this, not only to en-

courage the publicans and sinners themselves, but also to melt down the hard heartedness of the scribes and pharisees into the conviction that he was not to blame for his kindness to sinners when their repentance was its object, and at the same time to fix deeply in their minds this important truth,—that the moral degradation of any human being, so far from being a sufficient reason why they should either despise or neglect them, is the very circumstance that should call forth the unwaried efforts of their benevolence to reform him.

This is precisely, as we conceive, the sentiment our blessed Lord designed to inculcate upon his hearers when he uttered the words of our text; and while discoursing upon them, we shall simply extend their original design to the inculcation of the same sentiment upon your hearts and also upon our own.

We repeat the sentiment itself: The moral or spiritual degradation of any human being, so far from being a sufficient reason why we should either neglect or despise him, is the very circumstance that renders him the more suitable object of our benevolence, and should call forth its strongest endeavours to reform him.

The doctrine you perceive is both plain and practical. While its import is level to the comprehension of the meanest capacity, it points us at the same time to our guilt and our duty. The duty is benevolence to sinners. The guilt is our past indifference to sinners. And who among us is without guilt upon this point? Who among us has not at some time passed by some vile outcast, without having in his bosom one feeling of compassion, or putting forth one effort to reclaim him. If then it be important to know in what we have erred, and what is the path of duty for the future, it will not be unprofitable to bring before us the considerations from which

the truth and excellence of our doctrine may appear.

Let us consider then in the first place, that *the moral degradation of any human being, however great, does not render his reformation impossible.* If it were otherwise,—if we knew there was a fatal necessity upon the morally degraded to continue in their deplorable condition, we might then be at ease in our indifference. That knowledge would be our plea, and in the sight of the Judge of the whole earth it would be a sufficient plea. It would free us from all blame in our neglect, because it would free us from all obligation to put forth a single endeavour. This is too obvious to require much either of proof or illustration. Our knowledge would, in that case, furnish us with a sufficient reason for withholding our endeavours. And does God require more of his rational creatures than to act, like himself, from sufficient reason? But there is another view in which our freedom from obligation may appear.—Our knowledge in that case would not only furnish us with a sufficient reason for withholding our endeavours, but would also render it impossible for us to put them forth. It is a law of our rational nature, that we cannot sincerely attempt what we know to be impracticable. And who is yet to be informed that impossibilities are not matters of obligation? But is it so? Is the worst man on earth beyond the possibility of reform? Is there any depth of degradation into which any man may sink from which he cannot be raised again to hope and to heaven? Does there breathe a solitary wretch in this world of hope in a condition so utterly hopeless? Are not the portals of high heaven,—the holy dwelling place of God,—flung wide open to even the chief of sinners. Do not beckoning angels crowd those portals with all the sensibility of their benevolence awake, ready to

welcome him to their company with high and holy gratulations? Are they not bending from that high eminence to watch with intense and ever growing regard, over every movement of his soul,—and would not his repentance, his return to virtue, to happiness, and to God, “send forth a wave of delighted sensibility throughout all their innumerable legions?”

But to speak in plain language.—Has not God, in the gospel of his Son, furnished sufficient means for the recovery of any sinner upon earth? Is not that gospel appropriately styled the power of God to the salvation of any sinner that believeth? Does not the same omnipotent benevolence that connects means with their proper ends in the physical world, connect them also in the moral world? Had we no other evidence of this delightful truth, than the abundant promises of his word, these alone would be sufficient. In these promises he points us to the connection thus established, and that too for the purpose of encouraging us to make use of the means for our own as well as the recovery of others from the spiritual maladies of our nature. The proper use of proper means to their proper end is all that is required for success in any enterprise. And in the high and noble enterprise of reforming ourselves and others, God has not only furnished the means, but has also established their connection with their proper end. All that is required upon our part is their proper use.

Let us now consider in the second place, that *there is nothing in the feelings which we class under the name of conscience that should cause us to withhold our benevolence from any human being, however great his moral degradation.* If it were otherwise, we should in this case also be free from obligation. If the feelings referred to, brought us under any necessity of our nature to neglect and despise the guilty being

whose crimes had excited them, rather than to put forth benevolent efforts to bring him to repentance, this necessity itself would be a sufficient plea: for that which is in us by the necessity of our nature, is matter neither of praise nor of blame. But is it so? Is it the nature of those feelings to destroy our benevolence towards any of our fellow sinners. That in those feelings—feelings that rise in view of our own, as well as the sinful conduct of others—God has implanted in our moral constitution an abhorrence of sin, we readily admit. But is abhorrence of sin incompatible with benevolence towards the sinner? Are not those feelings perverted from the original purpose of their existence in the human mind when permitted either to weaken or destroy that benevolence? Can we suppose for a moment that such feelings would be implanted within us, for such a purpose, by him who himself bears to sinners a love commensurate with his abhorrence for their sins,—a love and an abhorrence that admit a measure no less than the distance from the throne of the universe to the cross of Calvary.

This brings us to the third consideration, in which we shall show that *God himself, and those who have most resembled him, have not withheld their benevolence from any human being, however great his moral degradation.* If this were not true, we should not only be free from obligation both to have and to exercise feelings of benevolence to sinners, but it would be an incumbent duty to withhold such feelings. It is in the idea of God, and of those who, like mirrors, image forth the perfections which in him are infinite, that we can find the only infallible standard of what is right or wrong, either in feeling or in conduct. The ultimate design, no less than the natural tendency, of all worship and all religion, is to bring the feelings and conduct of the worshipper into conformity to the

character and will of him who is its object. This is true of all the various forms of worship and religion, that have appeared among men, but preeminently so of that, in which it has been our high privilege to be educated, and in which Christ is himself, both the founder, and its immediate object. It is through Christ, the divine exemplar of the Christians, that God, the everlasting Father, becomes known to the human heart. No man, says John, hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him. God, says the apostle Paul, who at sundry times, and in divers manners, hath communicated the knowledge of himself by the prophets to the fathers, hath in these last days communicated that knowledge by his Son, who is the brightness of his excellence and the express image of his person. God then manifested in the flesh, God in the person of our Lord and Saviour Jesus Christ, is he, in the idea of whom, we, as Christians, have the only infallible standard for the admeasurement both of our feelings and conduct. To be perfect, as he is perfect, and to be holy, as he is holy, should be our constant aim. What he approves, we should approve; what he disapproves, we should disapprove; whom he loves, should we love; and they only whom he hates, should we hate. But is there a human being on earth, who is the object of the Almighty's hatred? It is true, God is angry with the wicked every day; but is that anger inconsistent with his benevolence towards the guilty wretch, who is the object of it? With rejoicing confidence we can answer, no: malevolence is not among the attributes of the Holy One of the Universe. It is true, he is just, and that *that* justice shall blaze forth forever to the Universe from the fires that are never quenched. But what is justice, but benevolence, in another form. When expressed it is wrath

indeed; but it is, at the same time, the wrath of the Lamb. There is then, no just reason why even those who endure that wrath, should gnash their teeth against God, as a being malevolent. What reason, then, have *we* to regard him in that light, who live in a world so blest with all that can make it most blest indeed—a world, where every thing but the heart of man breathes the spirit of benevolence; where it is borne on every sun-beam, and heard in the breathing of every wind—a world too, which, though it has broken loose from allegiance to its greatest Sovereign, shares more largely on that very account, in the expressions of his benevolence. Seated, as he is, on the throne of infinite majesty, and surrounded as he is, by the adoring regards of his great and universal kingdom, he turns towards this dark—this distant—this rebellious province we dwell in, with an eye full of the tenderest compassion, and here pours forth in light and blessedness, the fulness of his benevolence. Yes! the fullness of his benevolence he pours forth on man—on man, a sinner—on man, his enemy. From the clouds he pours forth the showers to refresh the earth. From the sun, the moon, and the stars, he pours it forth in light to enlighten the earth. In the food, that sustains us; in the raiment, that clothes us; in the mansion, that defends us; in the friend, that comforts us: in all things we are blessed, and blessed beyond measure.

Now why this profusion of blessings upon sinners from the source of infinite purity? Why this expression of amazing goodness towards beings preeminently selfish? We have our answer in the words of inspiration,—that he might lead them to repentance; or, in the language of Christ, that he may thereby teach them to be children, not merely as dwellers in his house and partakers of his nature, but as exhibiting in their hearts the moral image of the

Everlasting Father. In every age, and among every people, this has been the constant aim of his providence, both natural and supernatural. For this he has put a conscience in the breast of every man; and there she still sits, surrounded by her thunders, that sometimes sleep, indeed, but sometimes roar—and roar, not to terrify, but to reform him; for this end, he has made creation itself a revelation both of his existence and character; for this end he has, at different times, and in different places raised up men, and hath put his spirit within them, to instruct and reform their fellow men. Such were Enoch, and Noah, and Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Joshua, and Samuel, and David, and Isaiah, and Daniel, and a host of others, who seem, as it were, a stream of light through the dark ages of a dark world, until the great light, that shall eventually enlighten the whole earth, did come.

That glorious Light was God himself, in the person of Christ. And how long shall I detain you, to tell the half of what he has done to bring sinners to repentance. Shall I sum up all in saying, that with this end in view, he hath done all he has done, is now doing, and shall hereafter do, both in Heaven and on earth? Look back to his life—his life of unparalleled labours; consider his condescension, and his patience, and his fatigues, and his death, and remember, that to all these he was reconciled merely because by them he would bring publicans and sinners, and such as they, to repentance. And have not all the men of God who have appeared since his day, acknowledged their indebtedness to him for all their knowledge, and to his Holy Spirit, for all their influence? And of these what a host could we name, who have all directed their efforts to this same object, the reformation of sinners. And here shall we so far indulge our own feelings as to

mention the names of Howard, who sought over Europe the unseen wretchedness of its prisons, or of Henry Martin, the great man of God among the Persians, or of Swartz, or of Elliot, or of Brainerd, or of Edwards? Visionaries and enthusiasts, doubtless, in the esteem of the earthly-minded, but their record is on high, their praise is of God, and not of man; their praise is in the everlasting joys they have conferred upon thousands of their fellow men.

This brings us to the fourth and last consideration, the great *good* that results from the reformation of any human being, however great his moral degradation. On this point, upon which we might consume the day, our time permits us to dwell but for a moment. We can only throw out a few remarks, that must suggest to your own minds, the thoughts we have no time to express. Consider, then, the great good that results to the reformed himself. Before his reformation, he was in all the chains, and darkness, in which the indulgence of brutal propensities envelopes the mind; now he is introduced into the glorious light and liberty of the sons of God. Before his reformation, he had no other prospect before him than the still heavier chains, and the still blacker darkness, of the future world, over which the Bible has thrown all the most fearful images of horror: now the Sun of Righteousness has arisen upon his soul, and through the darkness of the grave, he sees the pathway to the world of light and blessedness that lies beyond it; he has the consciousness within him that this same Almighty friend, who hath been his God through the brief moments of his earthly life, will continue to be his God, to sustain and bless him throughout the endless ages of a life that is immortal. Oh! if we could track his upward and brightening path, from the point of his repentance upon earth, to some far dis-

tant point of his endless progression in knowledge, holiness, and bliss, in the world eternal, we should require no other argument to magnify that repentance into an importance which no intellect can estimate. But this, great as it is, is but a small portion of the good to result from his reformation. Consider the great good it brings to the kingdom of God. It is in this view especially, that there is joy in heaven at the repentance of a sinner upon earth. It is not merely because in himself one more is added to that holy kingdom, but because in his repentance, they see the repentance of a multitude, who, through his example, his labours, and his prayers, will be brought unto the same blessedness with himself. We might also direct your attention to the good that results to him who is the instrument of his reformation. But sufficient has already been said to convince any candid person of both the truth and excellence of the sentiment of our text,—that the bringing of sinners to repentance, is, indeed, the best work in the world, the most suitable to the spirit of benevolence, and its proper employment. We have endeavoured to make this appear by directing your attention, in the first place, to the possibility of the event itself; in the second place, to the fact, that there is nothing in the feelings of conscience to affect our benevolence towards sinners; in the third place, to the fact, that God himself, and those who have most resembled him, have made it the aim of their benevolence; and in the last place, the immense good that results from the event itself, considered in its relation, both to the happiness of the individual himself, and the increased joy of the whole kingdom of God.

Now the first and most obvious remark is suggested by what has been said,—that the sentiment of our text, the truth and excellence of which we have endeavoured to vindicate, is not the prevailing senti-

ment of men. We say the prevailing sentiment: for we are unwilling to suppose that at no time, and under no circumstances, their sentiments upon this point are not more accordant to truth, than their daily conduct warrants us to believe. There are moments in the life, perhaps, of most men, when both their feelings and sentiments, upon this and all other points that relate to morality and religion are far different from what are habitual in them. Moments when the brutal parts of their nature seem enthralled by the noble attributes of their humanity,—when what is more spiritual within them rises up, as if to claim its supremacy over both their sentiments and conduct,—when there is a feeling as if the chains and darkness had broken away,—when the existence, and the love, and the presence of God, are borne in upon the soul with a power that can scarcely be withstood, and the heart seems swelling as if it would open to receive the whole influence of the Deity. We are willing to believe that at such times, when the spirits of men are most like to what they might become, they begin, even themselves, to be dissatisfied with the littleness, and worthlessness of all things about them, and refusing to acknowledge the objects of this life as an adequate end to their endeavours, or the pleasures this world offers as enough, they pant, in most sincere desires for more, and raise themselves, in imagination at least, if not in faith, to contemplate—to desire the blessedness of the upper world. But how deplorable the fact, that such times—(may we not call them times of rationality?)—are no longer than moments; moments, too, that have long intervals between them, in which the rise again of earthly feelings, throws over earthly objects their wonted fascinations, and the delirium returns.

It is in these intervals of infatuation that they discover their predominant character, and tell us by

their conduct, the real sentiments of their hearts. What, at such times, let me ask, is the treatment that poor depravity receives from depravity itself? and what are the sentiments that, in such treatment, they express? Look for an answer to the man in whom that depravity has assumed the form of avarice: I mean, (for I would not be misunderstood,) I mean the man who, in the appropriate phraseology of common life, is styled the money-making man: the man who hath said to gold, thou art my trust, and to fine gold, thou art my confidence. He may, indeed, present his body in the sacred temple of the God of the spiritual world, and put it in the attitudes of worship; but he bows still in no less adoring worship to his god of gold—the great Diana of this world. Talk with *him* about moral perfection, about moral obligation, about conformity to God, about the hateful nature of sin, and its awful consequences, about the affecting scene of Calvary, about the hopes of heaven and the fears of hell,—and you bring upon his face the smile that tells you he thinks you either a fool or an enthusiast. What cares he, think you, for either the depravity in himself, or in the men about him? Sometimes, indeed, it may offer advantage in adding to his hoarded heap. Then, surely, he cares for it; but not for its *destruction*: no, he rejoices in its existence, and would gladly find more of it. And how much more accordant to the true spirit of Christ are the sentiments of the man of pleasure, or the man of ambition, or the man of mere literary or philanthropic taste, or of any other man in whom the worldly spirit appears, in any of its various forms? Does not the daily conduct of all of these afford sufficient evidence that they deem the repentance, either of themselves or others, a very unimportant and undesirable event.

But it is not these alone, who, by way of distinction from the better

part of mankind, are called the world: I say it is not these alone who manifest in their general conduct, a sentiment so diverse from the sentiment of our text. It is in the church, as well as in the world, that we witness the expressions, both in words and conduct, of the same sentiment. And shall we exculpate ourselves from the condemnation we deal so liberally to others? Does the minister of the everlasting Gospel, with all its sacredness and all its awful responsibilities, secure, in those who assume it, either the exclusion of this sentiment from their hearts, or its expression from their habitual conduct? We should rejoice to think so, had we not the testimony of facts to prevent us. Have not those who have most faithfully and most laboriously discharged its high and sacred functions, found much in themselves to condemn upon this very point. Doubtless it would be well for us always to remember, that it was upon the Scribes and Pharisees that the Saviour found it necessary to inculcate the doctrine of our text. They, you all know, were the high professors and religionists of the Jewish church, the great Doctors in Divinity of their day, teachers and rulers in Israel, to whom the people looked up, both for example and instruction in righteousness. It was these that had it then to be displeased with Jesus for his kindness to sinners, in his endeavours to make them the heirs of immortal blessedness.

But are there not some who think differently upon this important subject from the larger portion of mankind; are there not those who are convinced, and who manifest the conviction by their conduct, that the work of bringing sinners to repentance, despised and undervalued as it is, is in fact, the best work in the world—the most suitable to the spirit of benevolence—those who have hearts to sympathize in the joy of angels, when they see or hear of sinners

roused from the depth and darkness of their depravity to the light and the hopes of Heaven? We have our answer in the fact that evangelical institutions—institutions, whose main design and value is the bringing of sinners to repentance, have still the respect and patronage of the public. We have our answer in the institutions sacred to science and religion, with which God has honoured and blessed this land—in the edifice sacred to devotion, in which we are now assembled, and in others of similar character, scattered throughout our country and the world, like points of light to diffuse light and blessedness upon the darkness that surrounds them. We have our answer in the Education, the Bible, the Missionary Institutions, to which the Christian world is now directing its attention. To whom are we indebted for all these but to those whose benevolence has been awake to the importance of bringing sinners to repentance?

The second and concluding remark is, that all evangelical institutions and projects are more entitled to your zealous patronage and support, than all the other affairs of mankind—that the schemes of mercantile enterprise, the labour which proposes to itself the accumulation of wealth, knowledge, honour, or influence—magnificent designs of political ambition—the boundless aspirings of kings, cabinets, and generals, are, in the sober view of reason, the toys and rattles of an infant, compared with the humblest exertions of the Christian philanthropist.

The whole drift of our chapter and of our discourse most forcibly impresses this sentiment on our minds, and I would, therefore, fain leave it in ascendancy over every individual present. However extravagant the thought may seem to the depravity of the heart, you may depend on it, there is nothing you ever undertake that deserves equal zeal and constancy and self-sacri-

ficing resolution, with your endeavours for the faith and furtherance of the Gospel. The reason is, that these endeavours have, for their ultimate object, the repentance of sinners. For whether they be the secret strugglings of the soul against its own corruptions—the breathings of pious affections in the closet—the intense meditation of divine truth—the social devotions of the domestic circle—the prayers and praises of the sanctuary—and the devout attendance on the spoken word—the contributions for the support of mission, of bible, or of education societies, or personal labours in the sabbath school, the repentance of sinners is the simple object which they all tend to advance, and, because this is so, though you should be languid in every other employment, here! oh! here it is, that what your hand findeth to do, you should do it with all your might.

For the Christian Spectator.

EXEGETICAL REMARKS ON ST. MATTHEW iii. 11.

He shall baptise you with the Holy Ghost and with fire.

BIBLICAL critics, as well ancient as modern, have been considerably embarrassed by the concluding expression in this passage, and various interpretations have been given of it; some of which are sufficiently absurd and ridiculous. The phrase is wanting in the Codex Basiliensis, (a MS. of the 9th century,) the Codex Vaticanus, No. 354, (a MS. of the 10th century,) eight others of inferior note, and many Evangelistaria. Some *versions* and printed *editions*, likewise, do not contain it; but it is found in a parallel passage in St. Luke's Gospel, (ch. iii. 16,) and in the most authentic manuscripts and versions. It was probably omitted by the transcribers of

some copies partly in consequence of its obscurity and the contradictory and fanciful interpretations which the fathers had given of it, and partly because it is not contained in the corresponding place in St. Mark's Gospel.

I shall first glance at some of the interpretations which in ancient and modern times have been given of the phrase, and then offer what appears to me the most satisfactory explanation of it.

I. Ancient interpreters.

1. Some of the fathers understand by the *baptism of fire*, the *tribulations, calamities, and afflictions*, which believers in Christ are in every age called to pass through, and particularly those persecutions and calamities which befel the followers of Jesus in the first ages of Christianity. Trials and afflictions are frequently and aptly represented in the sacred scriptures under the image of *fire*. As that element is employed to cleanse and purify and refine metals, so afflictions and deprivations are designed by God to test the probity and piety of men, and to produce in them a thorough amendment and reformation. (Vid. Isa. xlviii. 10. Zech. xiii. 9. Psalm lvi. 12. Eccclus. li. 6. 1 Cor. iii. 14.) Hence the Opus Imperfectum on Matthew says, that there are three kinds of baptism. 1. The baptism of water. 2. The baptism of the Holy Spirit. 3. The baptism of tribulations and afflictions, represented under the image of *fire*. This interpretation of the word is agreeable to Hebrew usage, but does not accord with the context. John the Baptist in no other part of this discourse alludes to the sufferings which Christians would endure, but on the contrary intimates that their condition will be a happy one. (v. 9.)

2. Basil and Theophilus understand by the word "*fire*," in this place, *the fire of hell, the punishment of the wicked in the future world*.

3. Cyril, Jerome, and others, explain it of *the descent of the Holy Spirit on the day of Pentecost*.

4. St. Chrysostom says it means *the superabundant graces of the Spirit*. But this explanation is entirely without support from the New Testament usage.

5. Hilary says it means *a fire that the righteous must pass through in the day of judgment*, to purify them from such defilements as necessarily cleaved to them here, and with which they could not be admitted into glory. Ambrose says this baptism shall be administered at the gate of Paradise by John the Baptist, and he thinks that this is what is meant by the "*flaming sword*." (Gen. iii. 24.) Origin and Lactantius conceive it to be *a river of fire at the gate of heaven*, similar to the Phlegethon of the heathen.—It is upon such absurd interpretations as these that the Roman Catholics have builded their monstrous doctrine of purgatory.

II. Modern Interpreters.

1. Dr. Samuel Clarke and others, following Cyril and Jerome, conceive that John refers in this passage entirely to the miraculous effusion of the Holy Spirit on the day of Pentecost, (Acts ii.) and that it is in fact a prediction of that extraordinary event. According to their interpretation the passage would read thus: '*He shall baptise you with the Holy Spirit, under the appearance of fire*.' But to this exposition it may be objected, among other things, that the "*tongues of fire*," spoken of in the Acts, descended only on the *twelve apostles*, and not on the promiscuous multitude who heard their preaching, whereas the persons here addressed by John were the Jews generally, and especially the Pharisees and Saducees, who came to learn his doctrine, and to be baptised of him. Admitting, however, that others beside the apostles were endowed with the extraordinary gifts of the Spirit, (and such only were commu-

nicated on that occasion,) the number of such must have been very small compared with the whole body of believers; whereas here the expression is universal, and qualified by no limitation whatever. I cannot believe that John has any reference in this place to the descent of the Spirit at the pentecostal season; *that* event was the subject of a special prediction of our Saviour, near the conclusion of his ministry, and the principal design of it was to qualify the apostles for the office of Christian ambassadors, and at the same time to afford a conclusive and irrefragable proof of the truth of Christianity. The prediction of such an event would have been altogether irrelevant to the occasion upon which John uttered these words.

2. Dr. Adam Clarke, Hewlett, Albert, and others, think that the word "fire," in this verse is used as a *symbol of purity, illumination, &c.* They explain the passage by the figure Hendyads, as if "the Holy Spirit and fire," were put for "spiritual fire," (*πῦρ πνευματικόν*), or for "the fire of the Holy Spirit," (*πῦρ πνεύματος ἁγίου*), and understand by the expression *those spiritual and moral gifts* with which the minds of believers should, under the new dispensation, be endowed, and by which they would be cleansed and purified from sin, and rendered sound and holy.* Fire is frequently mentioned in the sacred writings as a symbol of the highest degree of purity, or as the most efficacious means of purification. (Isa. vi. 6, &c.) Its use in proving and refining the precious metals has already

* "The Spirit of God is here represented under the similitude of fire, because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory." —A. Clarke's Com. in loc.

"It (i. e. fire) seems to be here used figuratively for the sanctifying influence of the Holy Spirit, which is communicated to the sincere Christian in the ordinance of baptism." —Hewlett's com. in loc.

been noticed. (Vid. Mala. iii. 2, 3.) Among the Hebrews it was an emblem of every thing which possesses the property of cleansing from impurities. But though this explanation is according to the *usus loquendi* of the scriptures, I cannot think it is the true one, because the context seems plainly to intimate that the two members of the sentence relate to different things, and therefore should be kept distinct.

The word fire (*πῦρ*) occurs three times in this discourse,—once in v. 10 and once in each of the two consecutive verses. Now it is obvious that neither in v. 10, nor in v. 12, is the word to be understood in a literal sense; nor in either case is it symbolical of moral purity; nor does it signify the persecutions and calamities which Christians were to endure, for believers are not the subjects of discourse. In both these passages it plainly denotes *the heavy punishment to which the impenitent and incorrigible are exposed*. "Even now the axe is laid at the root of the trees." (v. 10.) This is a proverbial expression, by which impending punishment is denounced upon the wicked. (vid. Eccclus. x. 18; Dan. iv. 20. 23.)—"Every tree therefore which beareth not good fruit shall be hewn down and cast into the fire;"* that is, all those who do not repent of their sins, believe in the Messiah, and live in the practice of virtue and piety, shall be overwhelmed with most certain and severe punishment.—"His winnowing shovel is in his hand; and he will thoroughly cleanse his grain: he will gather his wheat into the granary, and consume the chaff in unquenchable fire." (v. 12, Campbell's Translation.) Here the future condition of the penitent and impenitent is contrasted; and, as by "the gathering of the wheat into the granary" is represented the happy

* *εκκοπεται* and *βαλλεται* in the present tense are put by an enallage of terms for the future *εκκοπησεται* and *βληθησεται*.

state of the righteous in Heaven, so by the expression "fire unquenchable" ($\pi\upsilon\rho\ \alpha\sigma\beta\epsilon\sigma\tau\omicron$) is intended eternal punishment in the future world. Fire is used as an *image of punishment* in other parts of the sacred scriptures. Eccclus. vii. 19. Judith xvi. 16. Matt. xiii. 50. xviii. 8, 9. xxv. 41. compare v. 46. Mark ix. 44. 48. (vid. Schleus. Lex.) Now since the word *fire* is employed to denote severe punishment in verses 10 and 12, it is more natural to suppose that it is used in the same manner in the intervening verse. Besides, an antithesis is implied in verse 10, and distinctly expressed in verse 12. Is it not more satisfactory then to believe that John meant to be understood antithetically in verse 11? By giving then to the verse in question the same construction as to the verses next preceding and following it, and affixing to the word "fire" the same signification throughout the discourse, John is made to utter this sentiment: 'I indeed baptise you with water on the profession of your repentance, or on the promise of your future amendment; (the phrase $\mu\epsilon\tau\alpha\nu\omicron\tau\epsilon\iota\sigma\tau\omicron$ may have either of these significations;) but he who entereth on his public ministry* after me in point of time, is my superior in respect to power, authority, and dignity, to whom I am unworthy even to sustain the relation of a servant;† he shall richly imbue *you* who truly repent, with the illuminating and sanctifying influences of the Holy Spirit, by which you will become worthy participants in the felicities of his spiritual and eternal kingdom; but *you* who remain unbelieving and impenitent, he will overwhelm with the severest punishment.'

By *punishment* John may have partly intended the destruction

* $\epsilon\pi\chi\omicron\rho\epsilon\iota\sigma\tau\omicron\varsigma$ the comer, a title of the Messiah.

† To unloose the sandals and to bear them before their masters was the office of menial servants among the Hebrews.

which threatened the Jews, and the calamities which were to fall upon their country; but he meant principally the misery which will at the last day overwhelm all who reject the Saviour, and leave this world with impenitent and unsanctified hearts.

By rendering the Greek particle $\kappa\alpha\iota$ *disjunctively*, the true sense of the passage will be more clearly elicited than it is in our received version. "He will baptise you with the Holy Spirit, *or* with fire.

J. M.

To the Editor of the Christian Spectator.

Two volumes of Sermons, by Joseph Fawcett, have fallen in my way, and have interested me more than most printed sermons do. They contain many interesting reflections expressed in interesting language. The author, if I mistake not, was a dissenting minister. The sermons were preached at the Old Jewry, London, and were printed (the copy which I have) thirty years ago—which is all the account I am able to give of them. They have never been reprinted in this country, and few copies of the English edition have crossed the Atlantic. You may, therefore, be not unwilling to admit a few passages which I have transcribed for your pages.

M.

PRIDE REBUKED BY THE INSTABILITY OF EARTHLY THINGS.

"Alas! where is it, at what line, in the possessions of man, that vicissitude stops? Where is the point, in all the little region of his happiness, or his honour, to which, but no farther, changes come; where the giddy whirls of accident are stayed; and beyond which all is serene security, and sanctuary from uncertainty? There is no such point. His pride has no such place to set its foot upon, and say, "This ground

is immutably mine." Not only his riches take their flight; not only his pomp and power depart; not only his liberty is taken from him; not only his friends forsake him; and his health bids him adieu; his understanding is liable to go from him too. This most melancholy and most humiliating of all the desertions which man experiences, befalls him with a sufficient frequency, to frown upon intellectual pride. The number of mansions, erected for the reception of ruined reason, is large enough, loudly and eloquently to lecture the pride of reason in every human breast. From this dark shadow of intellectual adversity, not even the brilliant and the learned head is secure. We have seen the Father of lights recall the ray, he had let fall upon it, from the luminous and splendid understanding. He has left the sparkling wit, to wander into madness, or to wither into idiotism. The eminently civilized, the highly cultivated man, the lamp of his friends, the light of society, has sunk below the savage! has been degraded from the rank of rational creatures; changed from a scholar, from a philosopher, and a bard, into an animal to be kept in awe by brute violence! converted from a subject of fame, into a spectacle to vulgar curiosity, or to pensive compassion!

"Where shall our pride find a resting place? We hold our most intrinsic property by a precarious tenure. Not only wealth and power, but wisdom and wit, may make themselves wings, and fly away. Even these experience the turning of the wheel, and partake of the revolution that reigns around us. We are not only liable to lose our possessions, we are liable to lose ourselves."

"Instead then of stopping the praise that should rise to heaven, for any of those gifts of nature, which the God of nature, as he gave, can, whenever he pleases, take away; instead of stopping the glo-

ry that should ascend to God, and distracting it from its proper course to ourselves; let us give it the way it ought to go, and cheerfully ascribe to the Author of all excellence, whatever excellence of nature we may any of us have received from him."

**POVERTY WITH VIRTUE BETTER
THAN WEALTH WITHOUT.**

"At the close of these considerations, I cannot call upon you, in vain, for contentment with an inferior condition, which yet contains a sufficient supply for the few and simple necessities of nature; or for reconciliation to the wisdom and justice of those ways of Providence, according to which, wealth is often the portion of the unworthy. Be it so: to such is it any blessing? In the hands of Folly, is it not more commonly a curse? Can it rescue the wicked from any part of their appointed punishment, either in this world, or in the next? Can it give happiness to the unreasonable? Can it satisfy the insatiable? Can it supply the wants of either the profuse, or the parsimonious? Can it make the former prudent, or the latter unanxious? Can it heal the distempers of Intemperance? Can it silence the reproaches of conscience? procure the physician that can

'Minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous
stuff,
Which weighs upon the heart?'

Can it enable a moral nature to forget, or not to feel, the deformity of the guilt it has contracted? Can it wipe from remembrance, or wash the darkness of vice into whiteness? Can it ward off the stroke of mortality, or corrupt the justice of Heaven?—In the hands of the wicked, it is, then, a worthless thing. Let them take it: 'verily they have their reward.'

"He that allows himself to be 'envious at the wicked, when he sees the prosperity of the foolish,' suffers himself to be dazzled by the surfaces of things. In contemplating their condition, who roll in ill-acquired riches, he does not properly estimate the bargain they have made. Their gains project to his view; their loss retires from his eye. He beholds their purchase; it is a sparkling purchase; but he sees not the price they have paid. He observes the house, the grounds, the equipage, the troops of friends; but he cannot penetrate into the breast; he cannot perceive what passes on the pillow."

GENEROSITY.

"What we call generosity, we are apt to consider as a quality, in morals, similar to what we mean by grace, in language, or in arts; an excellence beyond the strict requisition of rules; a striking, but an unnecessary ornament; by which the piece is improved, but without which it would have had no fault. This is not the view of virtue to which reflection leads. Properly speaking, the absence of any of those beneficences, which we are capable of performing, is not merely the absence of so many beauties and graces in the character, but is to be considered as so much breach of duty; so much fracture in the frame of the character; so much deformity in the figure of the mind; so much blot and stain upon the purity of honour. The want of such acts as these, in the life of man, is not to be compared to the want of that exquisite finishing, which a piece of art receives from the last touches of the master's hand, by which it is made more perfect, but without which it would discover no defect; but is to be considered as positive, and pointed blemish. In the eye of strict and sober reason, what we call exalted goodness, eminent generosity, is but the perfection of

decency, and the summit of decorum."

MAKE THE MOST OF A SHORT LIFE.

"'Let us eat, and drink,' says the libertine, 'for to-morrow we die.' I urge the same consideration in favour of a virtuous life. Let us make the most of our little life, by leading it as it ought to be led. Let us press down into so small a measure as much happiness as it can contain, by compressing into it as much goodness as it will hold. Let us give to the joys, that have so short a time to flow, as brisk and sprightly a current as we can, by cultivating that virtue, which constitutes the vigour of nature, and the vivacity of life."

VICE THE OFFSPRING OF IGNORANCE.

"What can more powerfully spur the pride of man to the practice of virtue, than the consideration of the origin of vice? It is the offspring of parents of which it has reason to be ashamed. It is of base extraction. Ignorance and error are the authors of its being. There are things, of which even they are ashamed, who are said to 'glory in their shame.' They who plume themselves upon their vice, blush to be convicted, or to be accused, of that, of which their vice is a proof, and from which it proceeds. Immoral characters may be accompanied with knowledge upon some subjects, upon several subjects; but it springs from the want of it upon one, and that one the most important of all. It may be joined with philosophical, with political, with literary information; but it springs from ignorance of the science of happiness, from ignorance of the secret of content. It may be connected with a relish for polite letters, and for elegant arts; but it proceeds from the want of taste for truer and far finer entertainments

than music, or painting, or eloquence, can supply. It may be attended by that knowledge of the manners of men, which pilots the passenger through the world clear of its deceit; that penetration into human characters, which puts it into the power of the politic, to take hold of the hearts of those whom they wish to make the instruments of their designs; that discovery of others' weaknesses, which constitutes the wisdom of the crafty: but it is produced by the absence of that more deep and dignified knowledge of man, which relates to his general nature, and which lies in such a view of the secret structure of his

mind, as leads to a conviction, that it is made to be the mansion of virtue, and that, until thus tenanted, it must possess the dreariness and vacuity of an uninhabited house."

CHARITY.

"Charity is a complete and consistent thing. It is not a flash, but a flame; it is not a fragment, but a whole; it is not a segment, but a circle: its affections stream from God as their centre; all mankind compose their circumference; they go forth, not only in one, but in all directions, towards the production of others' good."

Miscellaneous.

For the Christian Spectator.

THE USE AND ABUSE OF ARDENT SPIRITS.

It is a matter of painful regret to every benevolent man, that on looking around him, he is obliged to recognise the existence of many evils, without, at the same time, observing any efficient measures in operation for their removal. Of this kind is *the improper use—the abuse of ardent spirits*.

We cannot easily ascertain the exact amount of this article, which is annually imported, distilled, and used, in our country; nor is it for this place thought necessary. The following general estimate, however, which has been taken from a respectable source, is probably not far from correct.—"Imports, *eight millions*; the distillation at home, *upwards of twenty-five millions of gallons*, besides what is exported, leaving more than **THIRTY-THREE MILLIONS** for home consumption!"

"And however horrid it may seem to us (continues the same paper) that the Hindoos sacrifice themselves to their idols, yet more victims fall in these United States to this vile idolatry in one year, than are sacrificed in India in ten years. And were the bones of the dead drunkards bleaching upon the hills of America, as those of the devotees are upon the shores of the Orrissa, the eye of the traveller through our country, would be dazzled with their brightness in the sun-beams, no less than the eye of Buchanan was dazzled at the sight of the bones of the idol's victims, and the latter would not exceed the former in his tale of woe." Indeed the instances of intoxication are so frequent; with the want and wretchedness it occasions we are so familiar; that our senses have become blunted—we pass the drunkard by without emotion. We can behold the afflicted companion of his bosom with a number of helpless children, ragged, ignorant, and without the

means or prospect of education, with cold indifference. We *can* do all this, and it is *frequently* done. But if there be exceptions; if there be some who have their sympathies moved when these sufferers are before them; how soon afterwards are all their woes forgotten! How slight and transient is the impression made! How very seldom does it open the hand of charity, or excite to any exertion for the amelioration of their condition! O, how many a delicate female has been doomed to drag out a miserable life! How many have pined away in secret, and found an untimely grave! How many have been reduced from affluence to want, and even to beggary! How many of their dear children have been made orphans, and cast upon the charities of an unfeeling world! O, how great the variety and the aggregate of evils to society, to families, and to individuals,—all which have their origin in *THIS ONE, the improper use—the abuse of ardent spirits!*

But it is not our object simply to paint and bewail the evil; this has been done a thousand times before, and far better than the writer of these pages could hope to do it, and failed of producing any practical result. It is our object to inquire into the *cause* and *criminality* of the evil, and therefore to propose an *antidote*.

If these truths be self-evident, that life, liberty, and the pursuit of happiness, are the common and unalienable rights of man; certainly, it cannot be less evident to every thinking person, that all our enjoyments, in order to be right, must be subject to the following conditions:—They must not be injurious to ourselves—they must not infringe the rights of others—they must not violate the law of our God.

Let us now examine the common use of ardent spirits by these acknowledged principles.

The common use, and by far the

greatest quantity of this article in many places, is for intoxication. Does not the drunkard injure himself? Yes; he wastes his property—he destroys his health—he sacrifices his reputation—he lessens his present enjoyment—he shortens the period of his existence; and, finally, he plunges his soul into *everlasting perdition*. These are facts, too obvious to every sober man to require proof: they are facts established by universal observation. Who *does*, or who *can* injure himself, if the drunkard does not? . . . And does he not infringe the rights of others? Yes; society has a claim upon him, for his counsels—for his interest in its welfare—for his influence and services in various ways and innumerable instances. His family and friends have a claim upon him—the former particularly for support, for guardian care; and both for kind and affectionate treatment. But he disregards all these claims. He renders himself incapable of benefiting any, and becomes a nuisance to all. His example and other influence are most pernicious. However amiable and kind might have been his natural disposition, he transforms himself into a monster of cruelty. . . . And does not the drunkard violate the law of his Maker? Most certainly he does. The whole tenor of the Scriptures stands directly opposed to his conduct. Here he is commanded to love his neighbour as himself; to do unto others, as he would that they should do unto him; to love and cherish the companion of his bosom; to provide for his family; and in fine, to sustain all the relations of life, in a manner far different from what he is capable of doing in a state of intoxication. But the scriptures contain, not only such general precepts, from which we may infer *his criminality* who, *like* the drunkard, tramples on all the rights of society and of home; they point out the *very character*—they specify the *very crime*. Drunkard,

thou art the man ! Behold the lines which are written against thee in the law of thy God : “ *Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them.*” Isa. v. 11.—“ Be not not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, *nor drunkards*, . . . shall inherit the kingdom of God.” 1 Cor. vi. 9, 10. Other scriptures to the same effect might be quoted ; but these are sufficient : for it is the language of Him, who cannot lie, “ Verily, I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled.” Matt. v. 18. Think of this, ye that forget God. Think of this, ye violators of his commands—ye *drunkards* ; there is a woe pronounced against you—*ye shall not enter into the kingdom of God.*

Thus far, it is believed, every reflecting reader will assent to the justness of our remarks.—Drunkenness is an evil, a great and tremendous evil. The drunkard injures himself—he infringes the rights of others—he violates the law of his God.

But this is not the *only* common use of ardent spirits, and we have not yet done with our first principles. Barrel after barrel, hogshead after hogshead, and from nearly every store and tavern in our country, is annually drained for the labourer, the traveller, and the gentlemen ; and *not* from the prescription of physicians ; *not* for the preservation of health ; but to gratify an appetite—to conform to a general custom. I am well aware that I am now stepping upon disputed ground, and, on every side, must encounter a host of opposers. I anticipate the objections. It is acknowledged that a distinction is to be made between the *use* and the *abuse* of every article. It will not be questioned

that ardent spirits may be *properly* used. It will not be denied, that there have been instances when the use of it has proved beneficial—that in some extreme cases it has saved life : but for one such instance, thousands can be produced, where the *improper use* of it has *destroyed* life. To say the least, it is certainly a very doubtful point, whether this ordinary use of ardent spirits by the labourer and others, might be regarded as an innocent gratification, provided it were never indulged in to excess. But when we compare the health of those persons, in general, who use, and those who neglect the use of it altogether ; when to this common use, in most instances, we trace the acquirement of that taste, which is the exciting cause of intoxication ; when we reflect too on the force of example, and the weighty obligations, which, as individuals, we are all under to our Creator, and to society, to discountenance, and as far as we are able, to diminish every evil : how light and trifling do all the *pleas* and *pretences* appear, for the continuance of this practice ! That unpretending sect of Christians, the Friends, can never be too much commended for the worthy example which they have uniformly exhibited, in reference to this article. Are not they as healthy as others ? Are not they, in general, as capable of enduring labour and hardships ? Are not they as moral ? The answer is obvious. *They are.* It has been ascertained “ from the registers of the society of Friends, or Quakers, that as a consequence of their temperance, one half of those that are born live to the age of 47 years ; whereas Dr. Price tells us, that of the general population of London, half that are born live only 2½ years ! Among the Quakers one in ten arrives at 80 years of age ; of the general population of London, only one in forty. Never did a more powerful argument support

the practice of temperance and virtue."* "The man who drinks spirits regularly," says Dr. Dwight, "ought to consider himself as having already entered the path of intoxication." "The appetite for intoxicating liquors," observes Dr. Paley, "appears to me to be almost always *acquired*." But suppose that one only out of ten, who ordinarily use ardent spirits, in the end becomes a drunkard; the evil is still spreading by example. "The fact is notorious, that we acquire a habit of drunkenness by seeing others drink. And whenever the character of those who set the example is the object of particular affection, esteem, or reverence, the influence of the example becomes proportionably great and dangerous. Parents in this manner become peculiarly, and other relations and friends generally, powerful means of seduction, and ruin their children and other relatives."† It is not enough, therefore, that we are not guilty of intoxication ourselves: it is our duty to abstain from even the appearance of evil, that we be not accessory to its existence in others.

Reader,—Are you a philanthropist? Do you seek the good and happiness of mankind? Be entreated to review your own conduct in reference to the use of ardent spirits. Be entreated to apply the principles, on which we have condemned the drunkard. And in view of those principles and the facts which have been just repeated,—in view of the numerous confirmations of them, which your own reflection and observation will furnish, answer to yourself the following questions:—Can I any longer import, distil, vend, or ordinarily use this bane of society? Can I, for the sake of a little corruptible gain—for the sake of a momentary pleasure, be *one* to perpetuate that evil, which annually destroys more lives, and causes

more misery, than famine, pestilence, and war, united? *Can I* do this, and at the same time, feel justified at the bar of my own conscience, that in so doing, I neither injure myself, infringe the rights of others, nor violate the law of my God?

But there is another class of persons, to whom I appeal, and not without hopes of success.

Christian reader, this subject invites *your* attention. What motives here, besides those which have been already urged, shall now be presented to dissuade from this evil practice—to persuade to reformation? Other motives, though they might be multiplied, are certainly unnecessary. Let us, then, recapitulate a little. Not only is drunkenness an *evil*; not only does the *drunkard* injure himself, and infringe the rights of others, and violate the law of God; but *they* also, who import, distil, sell, or ordinarily use this intoxicating article. For they can give no better reason for their conduct, than to increase their wealth, at the expense of multitudes becoming poor; to gratify an appetite, which is the exciting cause of intoxication; to conform to a general custom, which is not conducive to health, but destructive of morality: and in fine, *all three of these reasons taken together, constitute the source of the greatest and most numerous class of evils with which mankind were ever visited.* Christian reader, LOOK AT THESE REASONS! Is not our conclusion correct? *Review* the subject. Examine it in all its bearings. Examine it as one who *expects* to give an account; and remember too, you *must* give an account for the manner in which you treat this subject, and for all the deeds done in the body. . . . The writer is greatly deceived as to the force of the preceding remarks, or your understanding is convinced, and the language of your heart is, '*What shall I do?*' Answer: Do *as others have done.*

* Med. Intel.

† Dr. Dwight.

From this moment *resolve*, that you will never more *taste* of ardent spirits yourself, nor be the means of putting it into the hands of others, except in case of sickness, or for medical purposes; and conscientiously *observe* this resolution.—*“Cease to do evil: learn to do well.”* Cease to support, to perpetuate this evil practice. Learn by example, as well as by precept, to exert your influence in removing it.

And in addition to all the motives which may be drawn from the preceding remarks; in addition to all which an examination of this subject in the light of eternity may suggest; in addition to all which the general movements of the present day are calculated to inspire; permit me to state, that very recently, “a plan was originated among a few pious brethren, in a southern section of our country, to unite in a combined effort *to lay aside themselves*, and discourage in others, the use of *ardent spirits*.” A similar society to this, has existed for several years in another section. The following extracts of a letter from a worthy minister of the gospel, one of its active members, dated Jan. 4th, 1826, will more fully show its principles, their feasibility, and their tendency:—

“The constitution of our society has been published, but I can easily state the principles on which it is founded. To prevent the needless use of ardent spirits, each member engages to pay a tax on all that he buys, except in case of sickness. This tax, of course, may be just what shall be thought expedient. In our society it is about 100 per cent. This goes into the Lord’s treasury. You will perceive, at once, that this is designed to operate as a prohibition of the common use of spirits. The other principle of our society is *donation*. Every member pays, at least, 50 cents, and has a right to dispose of it for certain specified

objects. It is so easy to modify these principles, that I need not dwell on that subject. The number of our members has never been large; but they have been efficient. I have no doubt, they have saved to themselves hundreds of dollars, besides guarding themselves and their families from one of the most destructive vices in our land. Our society has struggled through difficulties: but it lives. It has given energy, if not existence, to some charitable institutions, and is one powerful instrument by which much good is done in a noiseless way.—I think a moral society for a state, or for the nation, on our principle, might live. The fundamental principle is the tax: this is a restraint; the exhibition of that account annually is a restraint: therefore the principle is salutary in its operation upon each member. It is also salutary in its tendency to affect others; because when we urge others to be temperate, we can assure them that we urge no more than we practice ourselves. Example speaks louder than precept.

Here is the antidote:—*Hundreds of dollars saved in a small society—the treasury of the Lord replenished—Christians stimulated in the cause of benevolence—the evil warded off from themselves and their families, and the most salutary influence exerted on others.*

Here is the antidote.—And until Christians generally arouse from their lethargy on this subject, and with one accord adopt similar measures to these ‘moral and benevolent societies,’ ministers may preach against drunkenness, others may write elaborate essays, and spirited declamations, and all may lift up their voices and weep,—the evil is inevitable; it exists, it progresses, and it will progress, till millions upon millions fall a prey to its influence—till millions upon millions are lost forever! Φ.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN
ENGLAND.

Continued from p. 248.

JAN. 5.—Since the commencement of Oct. it has rained almost incessantly. I do not recollect more than two or three fair days; and the streets and side-walks here, (Birmingham,) although they are well paved, have not been free from mud, except when occasionally hardened by the frost. There has been a small quantity of snow, which lasted two or three days. I have not seen ice thicker than the sixth part of an inch. In a latitude so far north, one would naturally expect much severer weather, were it not known that the country, being entirely surrounded by water, and continually subject to breezes from the sea, enjoys by this means a moderate temperature. Connecticut, which is 10 degrees south of this, I presume, is at this time covered with snow, and its rivers also, are, no doubt, frozen: but here, although the trees and hedges have lost their verdure, yet the grass retains all the freshness of spring. The front gardens are as beautiful as they were in midsummer. In truth, the grass-plot, the variegated holly, the laurel, and other evergreens, seem to have acquired even a brighter hue. The cattle and sheep are feeding in the pastures, and were it not for the cold, I could readily believe it to be any other season than winter. The days now are extremely short. People do not get to their business till about 10 o'clock, and at half past 3, or at 4 o'clock, it becomes necessary to light candles. The sun, of which we now and then obtain a glimpse, just glides along the horizon, and is soon gone. So you perceive, we are benighted, *bemudded*, and drenched with rain. For my part, I know not how the faculties of the English

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people ripen as they do, amidst fogs, mists, and darkness.

I have now been in the country a sufficient length of time, perhaps, to hazard a few remarks on the character and condition of the inhabitants. In this attempt there is not a little difficulty, as every one must feel, or should feel it to be such, in regard to a foreign nation; and I may have occasion to improve my statements, in some respects, hereafter. Books have taught you more than I can pretend to inform you of; but you may attach some value to my testimony in addition to that of many others. All remarks on the character of a people must be of a general nature, applicable to them as a nation, from which, of course, many individuals should be exempted. In drawing a character moreover, we must have a standard. Mankind are high or low, rich or poor, learned or illiterate, by comparison. A rich man in America would need to double his possessions to be called rich here; and a moral man here, at least, as the character seems generally to be understood, would hardly pass for moral in some parts of the United States. My standard is New-England. I know of no better state of society. Evangelical religion is the same the world over; though exhibited, no doubt, with more or less consistency, according as the ministrations of the Gospel, in various countries, are more or less pure. On this last article, you may rather expect occasional notices, than a general description.

Society, in England, may be divided into several distinct classes. The nobility, or people of high descent are, of course, the most conspicuous. In regard to this class I can say but little. They associate with none save those of their own rank, and being myself nothing but a plain New-Englander, with *no prouder title than that of a free-born American*, I can make no pretensions to their society. I have seve-

ral times been in their halls and castles, and rambled over their parks and pleasure grounds; but it has always been in the absence of the families, and through the cupidity of their servants. They live, as you have often seen described, in a style of magnificence to which we are strangers. Their wealth is estimated by their annual incomes, being so many thousands sterling a year. Some are rated at £50,000, or £100,000 a year; and a few, perhaps, may be rated at £200,000, falling little, if at all, short of the enormous wealth of some of the Roman Senators, in the corrupt ages of the empire, whose annual income, according to Gibbon, was 4000lb. of gold, (about £160,000,) besides their regular supply of corn and wine. The British nobility spend but a small part of their time on their estates. In the winter, they frequent London, and in summer are found at the watering places, or they travel from town to town. Their titles are somewhat revolting to an American ear; but many of them would claim the rank which they hold in society, on account of their wealth and respectability, were they even destitute of titles.

Next to the nobility are the gentry, or people of fashion and fortune, including those of the learned professions, and the more respectable merchants. This, I need not say, is a most important class of the community,—comprising most of the professional talent, the literary industry, and the commercial enterprise of the nation.

The third class consists of manufacturers, shop-keepers, travellers, and farmers. These, for respectability, will bear no comparison with the same class in America. Indeed, there does not appear to be that great body of people belonging to the middle ranks of life, which exists with us. The majority of our population consists of people of moderate fortunes, possessing intelligent minds,

and living in competence and comfort. The farmers, tradesmen, and mechanics here, are industrious, and thoroughly understand their business, but seem, in general, profoundly ignorant of every thing not connected with their occupations. I have been asked whether I came all the way from America by water. A woman of very respectable appearance once enquired of me if the Georgia women were not remarkably handsome. My reply was, that they had fine complexions and genteel forms, but were rather delicate than beautiful. She said she had read about the Georgia and Circassia women being sold to the Turks, and put in their seraglios! This class of people have a very confused idea of the Canadas. They hear much said about them, but are strangely puzzled to tell where they are. It is quite common to be asked in what part of the United States they lie. The Indies likewise, are without 'a local habitation' in their minds. They are here, and there, and every where. Ask a manufacturer for what market he is making a particular article; "For the Indies," he replies. "For which of the Indies?" Here he is quite at a loss—he knows of no difference between them. The ignorance of the common people may be attributed to the neglect of education in early youth, the high price of books, and the scarcity of newspapers. Newspapers, in particular, inasmuch as they are the great channel through which the events of the day are conveyed, diffuse information, more or less widely, according to the extent of their circulation. The high price of English newspapers (being about 14 cents each) prevents them from circulating among the poor. These, consequently, remain in ignorance of every thing that is going on, both at home and abroad. How different in the United States! There, no one is so poor but he can have a paper, and none so void of curiosity

as not to feel some interest in the measures of government and the affairs of his neighbours.

A fourth class of people, and the most numerous of all, are the journeymen manufacturers, and common labourers—a race of beings a step or two above the brute creation—without homes, property, or attachments—in general, destitute alike of honour and honesty. They may be termed a floating population, and the seeds of a future revolution. From this class England mans her navy and fills her armies. Thousands annually perish on the ocean, and still more are slain in battle. Were it not for emigration and war, the country would be overrun with this kind of population. In the present prosperous times, the soldiery are occasionally called out to quell disturbances. Within the last six months there has been a general turning out among the labourers for an advance of wages. In almost every instance, advances have been obtained, and in many cases, wages have been doubled. One advance renders them clamorous for another, and the more they get the less they work, so that they are in a worse condition than they were before. The money which they receive on Saturday night now lasts them till Tuesday or Wednesday, and so long as it remains they never think of labouring. The time which they should spend with their families, and the money they should use for their benefit, are wasted in tap-houses. Spirits are too costly, but two-penny ale is gulped down in such quantities, as to produce intoxication. They literally take no heed for the morrow, and when sickness or old age comes upon them, they are at once candidates for charity. A few years since, when trade was dull, the poor-levies in this town (Birmingham) were so great, that people who had little property, were apprehensive of having it all taken from them, and in many instances, to

prevent this, were forced to leave the place.

To the Editor of the Christian Spectator.

As the present session of Congress has been in some respects peculiar, I have sketched an outline of its history, which, if you shall oblige me by giving it a nook in your miscellany, your readers may fill up at pleasure. A LOOKER-ON.

MEMORABILIA OF THE NINETEENTH CONGRESS.

CHAP. i.—Introductory remarks—parties created by the late strife for the Presidency—lookers-on in Washington predict a stormy session.

CHAP. ii.—Annual business of amending the Constitution—that instrument extremely imperfect, inasmuch as it does not provide against the possibility of disappointment to some who look for high offices.—Senate in secret session on the Panama mission—'solemn protest' of Georgia—Governor Troup a man not to be trifled with.

CHAP. iii.—Doors of the Senate opened, and an opportunity given for members to repeat and print their speeches—character of Mr. R.'s speeches—leaves the matter in debate, and wanders into all times and countries to collect scraps and proverbs—dislikes the Panama congress—solemnly warns us that there will be African blood in that congress, and prudently demands what is to be the character and *color* of the ministers we are to receive in return!—sees nothing in the character of Bolivar, nothing in the policy of the South American States, and nothing in the objects of the Panama congress, which does not aim at the extinction of slavery on his own plantation!—discovers dark designs in the Colonization Society, declaims vehemently against the

'politico-religious fanaticism' of the people of the north and of Great-Britain, and in terms fearful and prophetic, describes slavery as an evil too great to be meddled with and too great to be let alone.

Slavery blended by southern politicians with almost all great national questions, who nevertheless deny that the nation has any concern with it.

CHAP. iv.—The constitution—more resolutions than reasons offered for amending it—referred to a committee who recommend that our chief magistrate be chosen after the tumultuous manner of the Roman comitia—Mr. Randolph opposed to all amendments, because in stopping up one hole we made two.

Speech-makers,—affect long speeches rather than sensible ones, and are more ambitious of being seen in print than of being heard in the Capitol—a worthy member from Ohio gives the house a sound lecture on this subject.—A night scene in the Senate—the candles burn to their sockets, and the conscript fathers fall asleep, while a speaker protracts his discourse till the day dawns—his eloquence resembled to heat-lightning, which continues its flashings, unheard and unspent, till morning—talking against time when argument is exhausted a more citizen-like mode of opposing the administration than that of Governor Troup standing by his arms.

CHAP. v.—Fierce logomachy and mutual charges of corruption between two honourable members of the house—from the quality of the parties and the quantity of abuse given and received, a duel looked upon as inevitable—usurps the place of the weather in fashionable conversation—wiseacres in great perplexity with the question, which ought to challenge?—dark ages throw no light on the subject—want of a proper digest of the laws of honour—best report of cases found in the New-York Tract Magazine.

CHAP. vi.—An apologist for slavery from a free state—cites the Greek Testament in support of his argument: '*Slaves* [negroes] obey your masters!'—avers that slavery is an institution whose duties, '*while it subsists,*' [whether for twenty-one years or for thrice as many generations,] '*and where it subsists,*' [whether in the states of America or in the states Barbary,] '*are pre-supposed and sanctioned by religion*'; therefore, he who buys a stolen man, or inherits a stolen man's son, assumes a relation which is '*not to be set down as immoral and irreligious*'—moreover, '*the great relation of servitude, in some form or other, is inseparable from our nature*'; why reprobate it in the form of involuntary bondage any more than in the form of free official service? Besides, '*the negroes at the south are better fed than the peasantry of Europe*'; therefore, all commiseration is misplaced on them, no condition in life being undesirable, provided a worse exists elsewhere.

Query—whether, by his argument from "*the great relation of servitude,*" our learned apologist does aver, that slavery is "*inseparable from our nature,*" and that all his country-men are '*slaves*' [δούλοι] as really as the negroes, and differ from them only in their "*greater or less departures from the theoretic equality of man*?"

CHAP. vii.—Mr. Randolph comes into the Senate with a red hunting-shirt on his arm, and proposes to adjourn because it is Good Friday—puts on his shirt—opposes the bankrupt-bill, and threatens to resist the execution of it with his '*double-barrel gun*'—sees a gentleman in the lobby whom he declares to be a rebel going to bribe Mr. Jefferson, and threatens to hire twenty-four men to shoot him—denies that he is crazy—ignites the chivalrous wrath of the Secretary of State, by calling him a '*gambler*' and a '*black-leg*'!—in the sight of the na-

tion, the latter resolves to wash him of the charge, and challenges the other to an affair of honour—let off two rounds a-piece—the senator's coat receives an honourable wound in the skirts, and the magnanimous man of the Cabinet is bleached from all stains—knight-errantry of the nineteenth century—New-Jersey famous for its Hoboken—the law of honour, according to all duelists, paramount to the law of God, and, according to the Department of State, paramount also to the decisions of human “judgment and phi-

losophy,”—remarkable that the secretary's description of the duelling passion is applicable to those strange disorders which haunt the imaginations of nervous persons; to wit, that it is “an affair of feeling, about which we cannot reason.”

CONCLUDING REFLECTIONS.—

The American Congress, confessedly the most dignified legislative body in the world—the present Congress, in respect to parliamentary dignity, advantageously compared with the continental.

Reviews.

Memoirs of the late Mrs. Susan Huntington, of Boston, Mass.: consisting principally of extracts from her Journal and Letters; with the Sermon occasioned by her death. By BENJAMIN B. WISNER, Pastor of the Old South Church in Boston. Crocker & Brewster. pp. 408, 12mo.

VIRTUE never appears so lovely as when viewed through the medium of its consequences; and these consequences are never so easily apprehended, or so readily acknowledged, as when presented in examples drawn from real existence. It is thus made to stand forth with the prominence of life and reality; experiment takes the place of theory, and it no longer seems a mere abstraction, a conception of the mind, which has no relation to human conduct; but as something that should regulate this conduct, something high in its import and momentous in its obligations. It is this exhibition of virtuous example which gives biography its highest value, and from which we have derived peculiar satisfaction in perusing the present volume.

If these memoirs present but few incidents, they are recommended by higher excellencies; and while we say to those who may take them up with the expectation of having their love of novelty gratified, that they will probably be disappointed; we can also say to others who are influenced by different motives; if they can be pleased by those common incidents which usually occur in the course of almost every persons' life, presented in an easy, simple, and unaffected style, and instructed by an exhibition of those graces and feelings, and sentiments, which give dignity to the Christian and loveliness to the female character, that they may derive from the reading of this volume both pleasure and instruction: they will find their hearts warmed; and if the principles of piety are not strengthened within them by the spirit which it breathes, we believe it will be because this spirit is not suffered to exert its legitimate influence.

After a brief sketch of the early part of Mrs. Huntington's life, from which the following is an extract, the compiler very judiciously leaves

us to read her character and history chiefly in her own writings.

"Mrs. Susan Huntington was a daughter of the Rev. Achilles Mansfield, of Killingworth, in the State of Connecticut. In this place her father was ordained to the ministry of the Gospel in the year 1779, and continued the Pastor of the First Church until death closed his labors in 1814. This gentleman was a native of New-Haven, a graduate of Yale College, and a respectable, useful, and much esteemed minister of Christ; and, for many years previous to his death, was a member of the Corporation of the College at which he had received his education. On the maternal side, Mrs. Huntington was descended from that pious man, so illustrious in the annals of the New-England churches, the Rev. John Eliot of Roxbury, Mass. who will bear, to future ages, the honourable title of "the Indian Apostle." Mrs. Mansfield was the daughter of Joseph Eliot of Killingworth, whose father, Jared Eliot, D. D., minister of Killingworth, was a son of the Rev. Joseph Eliot of Guilford, Conn. and grandson of the venerable John Eliot of Roxbury.

"Susan Mansfield was the youngest of three children. She was born January 27, 1791. Her childhood was marked by sensibility, sobriety, and tenderness of conscience, and a taste for reading. Her education was chiefly under the paternal roof, and at the common schools in her native town. The only instruction she received from any other source, was at a classical school kept in Killingworth, during two seasons. Her parents, however, devoted much of their time and attention to her instruction. And, as her constitution was delicate from infancy, she was suffered to gratify her inclination, in devoting most of her time to the cultivation of her mind, by reading and efforts at composition." pp. 5, 6.

"She appeared to have been, in a measure, sanctified from her birth, and from the first dawn of reason, to need only to be informed what her duty was, to perform it. There is evidence, however, that, for a time after she was capable of understanding her duty and her obligations to God, her heart was

not devoted to him. In a letter to her son, dated January 13, 1823, she speaks of having a distinct remembrance of a solemn consultation in her mind, when she was about three years old, whether it was best to be a Christian then, or not, and of having come to the decision that it was not. But the God to whom she had been dedicated, and whose blessing her parents had so often and fervently supplicated in her behalf, did not suffer her long to rest in this sinful determination. When about five years of age, she was brought by the Holy Spirit to consider the duty and consequences of becoming a Christian indeed more seriously, and, in the opinion of her parents and of other pious acquaintances, to choose God for her portion. Of the correctness of this conclusion of her parents and friends she always entertained doubts, and regarded a season of deeper, and, in her view, more scriptural, religious impression, when about ten years of age, as the commencement of holiness in her heart. She made a public profession of her faith in Christ, and joined the Church of which her father was pastor, on the 19th of April, 1807; having just entered her seventeenth year." pp. 6, 7.

During the two following years of her life nothing occurred of peculiar importance. The letters of this period are interesting, chiefly as they serve to develope her religious character, and exhibit her views of Christian doctrine.

"On the 18th of May, 1809, Miss Mansfield was married to the Rev. Joshua Huntington, son of Gen. Jedediah Huntington of New-London, Conn., and Junior Pastor of the Old South Church, Boston, Mass., which became immediately after the place of her residence." Her sphere of action was thus widely extended, and her relations in life rendered more numerous and responsible. These several relations led her to think, and in her several letters to express her opinions on a variety of subjects of peculiar interest and importance. These opinions are generally so correct, and so marked by good sense, that we shall

present our readers with a few extracts.

The following are her views of education :

“ There is scarcely any subject concerning which I feel more anxiety, than the proper education of my children. It is a difficult and delicate subject ; and the more I reflect on my duty to them, the more I feel how much is to be learnt by myself. The person who undertakes to form the infant mind, to cut off the distorted shoots, and direct and fashion those which may, in due time, become fruitful and lovely branches, ought to possess a deep and accurate knowledge of human nature. It is no easy task to ascertain, not only the principles and habits of thinking, but also the causes which produce them. It is no easy task, not only to watch over actions, but also to become acquainted with the motives which prompted them. It is no easy task, not only to produce correct associations, but to undo improper ones, which may, through the medium of those nameless occurrences to which children are continually exposed, have found a place in the mind. But such is the task of every mother who superintends the education of her children. Add to this the difficulty of maintaining that uniform and consistent course of conduct which children ought always to observe in their parents, and which alone can give force to the most judicious discipline ; and, verily, every considerate person must allow, that it is no small matter to be faithful in the employment of instructors of infancy and youth. Not only must the precept be given, Love not the world ; but the life must speak the same. Not only must we exhort our infant charge to patience under their little privations and sorrows, but we must also practice those higher exercises of submission which, they will easily perceive, are but the more vigorous branches of the same root whose feeble twigs they are required to cultivate. Not only must we entreat them to seek first the kingdom of God, but we must be careful to let them see, that we are not as easily depressed by the frowns, or elated by the smiles, of the world, as others. In short, nothing but the most persevering

industry in the acquisition of necessary knowledge, the most indefatigable application of that knowledge to particular cases, the most decisive adherence to a consistent course of piety, and, above all, the most unremitted supplications to Him who alone can enable us to resolve and act correctly, can qualify us to discharge properly the duties which devolve upon every mother.” pp. 75, 76.

“ It appears to me that three simple rules, steadily observed from the very germ of active existence, would make children’s tempers much more amiable than we generally see them. *First.* Never to give them any thing improper for them, because they strongly and passionately desire it : and even to withhold proper things, until they manifest a right spirit. *Second.* Always to gratify every reasonable desire, when a child is pleasant in its request ; that your children may see that you love to make them happy. *Third.* Never to become impatient and fretful yourself, but proportion your displeasure exactly to the offence. If parents become angry, and speak loud and harsh, upon every slight failure of duty, they may bid a final adieu to domestic subordination, unless the grace of God interposes to snatch the little victims of severity from destruction. I feel confident, from what observation I have made, that although more children are injured by excessive indulgence than by the opposite fault, yet the effects of extreme rigor are the most hopeless. And the reason is, associations of a disagreeable nature, as some of the ablest philosophers have stated, are the strongest. This may account for the melancholy fact, that the children of some excellent people grow up more strenuously opposed to every thing serious than others.*

“ * Such instances there undoubtedly are ; and the parents of such children have great cause for humiliation before God, for if their Christian fidelity had been tempered with a little more of Christian wisdom and Christian kindness, the result would probably have been different. But cases of this kind are by no means so numerous as is commonly supposed. The truth is, the children of religious parents are expected, (and justly too,) to be better than others. Hence every instance of the disappointment of this expectation,

They have been driven, rather than led, to observe the forms and outward duties of religion, and its claims upon their hearts have been too commonly presented to their minds, in the imperative, and not in the inviting form." pp. 128—129.

"Though all cannot be supposed to possess equal advantages for the cultivation of the mental faculties; yet most possess advantages which, duly improved, might have advanced them higher in the scale of human greatness, than they are. The daily occurrences of life, furnish an infinite variety of occasions, upon which the wise may seize as means of improvement. The difficulty is, not so much in not having such means, as in the want of the ability, or the disposition, to profit by them. To teach us how to do this, how to seize upon, and turn to the best account, every means of improvement with which we are furnished by Providence, is, or ought to be, the great end of education. Whatever we have learned, if we have not learned *to think*, so as to be able to advance ourselves in knowledge, by the judicious deductions of reason in reference to our daily circumstances, the most important of all knowledge is wanting, that of knowing how to educate ourselves. And if the mind is not accustomed to think *early*, there is danger that it will never be brought to think at all. How important then, that mothers should make the *communication of ideas* their principal object in instructing their children; and that they should encourage in them a becoming curiosity to know the reasons and uses of things, and induce them to exercise their judgments upon what they have learned. To accomplish these designs, in reference to our children, is, indeed, no easy task. But are not the benefits to be derived from their accomplishment of importance enough, and is there not sufficient

makes a strong impression on the mind of an observer, which is extremely apt to lead him to very erroneous conclusions, respecting the influence of the instructions and restraints of a religious family. An important investigation of facts will prove that the maxim, "Train up a child in the way he should go, and when he is old he will not depart from it," is as true now as it was in the time of Solomon."

ground to hope for success, to constitute a claim to more attention, and effort, and prayer, in reference to them, on the part of mothers, than they commonly receive?" pp. 181—182.

"I had hoped to have been spared to my darling children; to have used my humble exertions to guide their infant minds in the paths of truth and holiness; to have watched over their early associations, and directed those propensities which a mother best understands, and on the judicious management of which so much of their future usefulness and happiness depends. I had hoped to have directed their early studies; to have put into their hands such books as I know to be useful, or accompanied with my own observations such as I know to be dangerous, if they were greatly inclined to peruse them. I had hoped to have gone with them over the instructive pages of history, to have drawn their minds from an undue regard to riches and worldly endowments, by pointing them to the noble and virtuous conduct of statesmen and generals taken from the cottage and the plough. I had hoped to have shewn them, that ambition is not always successful, that pride is never productive of happiness, that outward greatness does not always involve magnanimity. And, above all, I had hoped to have shewn them, from the history of past ages, that the lusts and passions of men produce wars and fightings, turmoil and misery and death; and to have drawn them to behold the difference, manifested in the spirit of the Gospel of Christ, from this picture of wretchedness and sin; and thus to have taught them to cultivate the dispositions which that Gospel requires, and on which the happiness of individuals and of society depends. O how many ways may the mother seize, to teach the offspring of her love the way of truth, which no one else can perceive!

But what if this office of maternal tenderness, dear to my heart as life, should be denied me; have I any complaint to make? No, none." pp. 112—113.

From these extracts it will be seen, that the subject of education held in the mind of Mrs. Huntington, that

place which its importance demands. How happy would be the result, not only to families, but to communities and nations, if the same were true of every parent, especially of every mother. In ordinary cases it is not necessary that she should mark out for her children a complete course of education, and herself lead them on to its end; but it is necessary that she should control the incipient desires and opening faculties of the mind, that she should direct its unfolding energies and give impulse to its springs of action. And this necessity is imposed by the very circumstances which oblige them to derive from her their nourishment, and which, by thus creating between them the bonds of a strong love, gives her the ascendancy over their feelings and make her, we had almost said, the arbiter of their destiny. Whoever, then, in view of these things, recollects in how great a degree man is the creature of circumstance, and how easily these desires and faculties, these energies and springs of action, at a period when the judgment is not ripe, and moral principles are not formed, are made the sport of every passing event and every floating opinion, must feel that awfully responsible is the station of every mother. This responsibility, we have said, was felt by Mrs. Huntington; and again we remark, how happy would be the result, if, like her, all could feel, and not only so, but could make this feeling a principle of practical application, that to them is committed the duty of "implanting those principles and of cultivating those dispositions which make good citizens and subjects."

Other topics of equal interest are incidentally noticed in her correspondence, but we cannot introduce them. We pass on immediately to another period in her life,—to one which, by testing her religious principles, and calling into exercise her tenderest feelings, exhibits her character in its most interesting light.

"Few persons," the compiler remarks, "have, in the short period to which her life was extended, been called more frequently to mourn the death of friends or to suffer bereavements more afflicting than hers. Though not thirty-three years of age when herself removed from this state of trial, most of her connexions and intimate acquaintances had been taken before her." Under all these bereavements she felt deeply; but that which inflicted the severest wound was the death of her husband. This event occurred at Groton, where Mr. Huntington was taken sick on his return from Montreal, to which place he had been for the benefit of his health. Notice of his illness was given to Mrs. H. who immediately repaired to the place of his suffering. Their meeting and the circumstances of his death are thus related in her journal.

"Mr. Huntington was apprised, by the physician, of my arrival. There was an increase of ten to the number of his pulse upon this intelligence. When I entered the room in which he lay, he was gasping for breath; but his countenance glowed with an expression of tenderness I shall never forget, as he threw open his arms, exclaiming, "My dear wife!" and clasped me, for some moments, to his bosom. I said, with perfect composure, "My blessed husband, I have come at last." He replied, "Yes, and it is infinite mercy to me." I told him, all I regretted was, that I could not get to him sooner. He said, with a tender consideration for my health, which he always valued more than his own, "I am glad you could not; in your present circumstances, it might have been too much for you."

From that time, owing to the insidious nature of his disease, I had considerable hope. I had seen him. I was with him. He was as sensible of my love, and of my attentions, as ever; and I could not realize the stroke which was impending. Never shall I remember, without gratitude, the goodness of God in giving me that last week of sweet, though sorrow-

ful, intercourse with my beloved husband.

"The days and nights of solicitude drew near a fatal close. I could not think of his death. At that prospect, nature revolted. I felt as if it would be comparatively easy to die for him. But the day before his death, when all spoke encouragement, I felt that we must part. In the bitterness of my soul, I went into the garret. It was the only place I could have without interruption. Never shall I forget that hour. Whether in the body or out, I could scarcely tell. I DREW NEAR TO GOD. Such a view of the reality and nearness of eternal things, I had never had. It seemed as if I was somewhere with God. I cast my eye back on this life, it seemed a speck. I felt that God was my God, and my husband's God; that this was enough; that it was a mere point of difference, whether he should go to heaven first, or I, seeing we should both go so soon. My mind was filled with satisfaction with the government of God. "Be ye followers of them who, through faith and patience, inherit the promises," seemed to be the exhortation given me upon coming back to this world.—I do not mean that there were any bodily or sensible appearances. But I seemed carried away in spirit. I pleaded for myself and children, travelling through this distant country. It seemed as if I gave them, myself, and my husband, up, entirely. And it was made sure to me, that God would do what was best for us.

"From that time, though nature would have her struggles, I felt that God had an infinite right to do what he pleased with his own; that he loved my husband better than I did; that if He saw him ripe for his rest, I had no objections to make. All the night he was exercised with expiring sufferings, and God was pouring into my soul one truth and promise of the Gospel after another. I felt it sweet for him to govern. There was a solemn tranquility filled the chamber of death. It was an hour of extremity to one whom Jesus loved. I felt that He was there, that angels were there, that every agony was sweetened and mitigated by ONE, in whose sight the death of his saints is precious. I felt as if I had gone with the departing spirit to the very utmost boundary of this land

of mortals, and as if it would be easier for me to drop the body which confined my soul in its approach toward heaven, than retrace all the way I had gone. When the intelligence was brought me that the conflict was over, it was good news, I kissed the clay, as pleasantly as I ever did when it was animated by the now departed spirit. I was glad he had got safely home, and that all the steps of his departure were so gently ordered." pp. 233—235.

The following extracts more fully exhibit her feelings under this dispensation.

"So far as human sympathy can operate to heal a heart torn by a wound like mine, it has availed for me. Few ever had more affecting and soothing proofs, of tender concern and affectionate commiseration, than myself. I number this among the many mercy-drops which my kind Father has mingled in my cup of sorrow. Few had so much to lose. But this would make my ingratitude the deeper were I to murmur at the removal of a mercy which I never deserved; especially when its removal has been accompanied with so many, so very many, mitigating circumstances. No: though God witnesses the tears of agony which daily force themselves from eyes long accustomed to weeping, I trust he does not behold them tears of impatient repining, or impious rebellion. I think I can say, He hath done all things well. I think I feel, that he has a right to govern, and can comfort myself with the sure and certain conviction, that his plan of government will be most conducive to his own glory and to the happiness of his people. In this trying dispensation the question has arisen, which shall govern, God or myself? And blessed be his name! I am not conscious that, for one moment, I have felt disposed to take the reigns of dominion into my own hands. 'God knows best.' This silences, and, pre-vaillingly, satisfies, my troubled soul." pp. 207—208.

"I went to Bridgewater on the 22d. It was a melancholy visit. The first day, all the fountains of my grief seemed broken up, so that I was ready

to be overwhelmed. O how I watched, five months before, at that window ! And how often since, has the recollection of that hill, down which I was never, never more, to behold my husband coming to meet her whom he loved, almost made me spring distracted from my pillow. But my soul grew calm, and I could say, 'Am I not safe beneath thy shade?' Heaven is filling fast. The prospect of an admission there is ineffably glorious.

"Six months have now elapsed since my affliction ; and it is as fresh as it was at first. Will it always be so ? The very thought of remembering him less, seems like unfaithfulness to one whom I had the best reasons for loving. God has been inexpressibly good to me. In his mercy he has given me a son, the very image of his father, to bear his name, and, in some measure fill up the awful chasm, which the removal of that best of fathers and husbands has made in my family and in my heart. I believe I am looking heaven-ward. I desire that this stroke may ever drive me to God as my husband and my portion. The past looks like a dream. On God's part, all has been faithfulness, and mercy, and love : on mine, how much unfaithfulness, and treachery, and sin ! Oh, why do I find it so hard to keep near the Fountain of blessedness, the Spring of all my comforts ? Shall these wanderings one day cease ? Shall I ever, Oh my God ! be made perfect in thy likeness ? It seems too much for me to hope for. And yet I must not, cannot, be satisfied short of it. Then, my soul, watch, and pray ; labour, and faint not ! If thou patiently follow those who are now inheriting the promises, thou shalt also, in due time, enter into the same everlasting rest." pp. 226—227.

"My dear Aunt. The expressions of affection and interest from those who are kindred according to the flesh, are very welcome to a being, who, like myself, has, at twenty-nine, almost outlived all she once claimed as near relatives in this land of the shadow of death. When I look abroad into the world, how many places are vacated, which were once occupied by those I loved ? But I am not alone. A merciful God has left me many friends ; perhaps as many as I need. And

what is more than all, I trust, through grace, that He has given me himself. There are moments, however, moments of incommunicable sorrow, when a heart, smitten as mine has been, feels that all beneath the sun is "darkened down to naked waste:" when, to look back overwhelms it with recollections too interesting to be resisted, too agonizing to be endured, and to look forward—alas ! may you never behold the chasm I have trembled to look into !

But why do I speak thus ? God knows best. And the soul, satisfied with the wisdom and rectitude of his government may endure, even this, and sing of victory, through our Lord Jesus Christ. Dear Mrs. L., THE GOSPEL IS TRUE : we shall be saved if we live by the faith of the Son of God. Our only danger lies in forsaking the Rock of our salvation. All the storms of this troubled sea, can do us no harm, if we cast the anchor of our hope, firm and strong, into the Rock of ages.

Oh for a strong, a lasting faith !

It would transform this dreary desert into a region of light and joy." pp. 227—228.

"My health has, generally, been very good of late ; though the weight of my cares sometimes lies heavily upon me. I should have thought once, I could not have sustained all the care I have in one way and another, without sinking. But through the great goodness of God, my mind is usually kept tranquil ; and I feel as if I could thank him for all that is past, and trust him for all that is to come. My dear little boy grows charmingly. He is a lovely child ; and I find his smiles and interesting actions often soothe a sorrow which must ever be deep. When I go down into the parlour, and see nothing but the likeness ;* when I think of the future, the husband who will never return ; when the chilling recollection of this long, this bitter separation pours all the agony of hopeless sorrow over my soul :—I return ; there is another Joshua, whom I press to my aching heart, and I thank God, my heavenly Father, that he gave

* A portrait of Mr. Huntington.

him. These are bitter hours, when nature prevails. But it is not always so. No, my sister, if it were, I could not have lived." pp. 228—229.

"I have been looking over an old journal kept previously to my marriage. O how like a dream my past life looks! Where are the days that have gone by? Fled, with the friends of my childhood, forever.

The clouds and sun-beams, on my eye,
That, then, their shade and glory threw,
Have left, on yonder silent sky,
No vestige where they flew.

Surely we do 'pass our days like a tale that is told.'

"But in every thing I behold my husband, my dear husband. All that I ever loved or feared, all that excited pleasure or produced disgust, speaks of the friend whose image is associated with all. Yes, this heart, faithful to its trust, can never, never cease to remember thee, friend of my bosom; once mine, now removed from her who loved thee much, to Him who loved thee better! A chasm is left, which he filled; a chasm not to be described; a chasm I have trembled to look at. But I remember that others suffer also. And shall this selfish heart bleed for its own sorrows alone? No, no. When I am pouring forth the prayers of my soul for others, when I strive to lessen the anguish which rends the bosom of others in affliction, my own sorrow is lessened also. I feel that I am but one member of the general body, that by diffusing my sympathies and my sorrows to all the members, their intensity is softened, their effects chastised and elevated, and that what, felt for myself alone, would have led me to an absolute resignation of my soul to the influence of despair, when diffused, diverts my mind from itself, and drives me to a throne of grace in behalf of others, more constantly and earnestly than before." p. 244.

But while her own heart was thus wrung with anguish, we find her extending to others the sympathy and consolation which she so much needed herself.

"All that can be seen here of nature, is quiet, and serene, and lovely. But my heart is sad, and so is yours. I take my pen to relieve my own spirits, by communing with a friend. And to this motive is added another—that of extending to the solitary and mourning mother, the expression of my sympathy. Yes, I do feel for you, my afflicted friend. And all the shades of sorrow which pour their deepening gloom over your wounded heart, I know; for I too am a mourner. Who can tell the sense of hopeless solitude, the shipwreck of earthly expectations, which they groan under, whom the Lord hath written desolate? The sun shines the same, nature rejoices, and all the great machinery of universal Providence moves on without interruption; but no revolutions can restore that which has been smitten with the touch of death. The chasm stares fearfully upon us; and we say of this beautiful world, 'It is a wilderness, a desert!'

"But this is the dark side of the picture. Nature has, and must have, some such moments, but they are not her best. And I would now endeavour to rouse both you and myself from these withering, these consuming recollections. It is sin to indulge ourselves in sorrow, so far as to unfit us for present or future duty. It is sin for us not to feel, that God can be to us more than any thing he has removed. What are creatures, what are all our comforts, without him? They are to us just what he makes them. And, if he please, can he not still give us what we need of temporal comfort? O, yes. If we could but find our happiness now in what the angels do, how every earthly trial would lessen. And is it not wise to begin, at least, to place our happiness in what we certainly shall place it in, if we ever get to heaven? And what is the happiness of the angels? Doing the will, and promoting the glory, of God. And this source of felicity temporal circumstances cannot affect." pp. 337—338.

But other afflictions were still in reserve for Mrs. H. In the fall of 1821 two of her children were removed by death. In relation to this event, she writes—

"The hand of the Lord has again touched me. On the twenty-fifth of last month I was called home to receive the last parting sigh of my dearly beloved Joshua. Thus the fond and cherished babe left me, at a moment's warning. It fell upon me like a thunderbolt.—But my mind is comforted now. My child, my lamb, is in heaven. He has gone to the Saviour, who said, 'Father, I will that those whom thou hast given me, be with me, where I am.' Amen. Lord, help those that remain to follow!

"I go about from one room to another, but the places and things which once knew him, know him no more. I find not the object I seem to be seeking. My tears flow; my heart is full; I feel, almost as if there were no sorrow like my sorrow. My mind does not leave every thing here, and fasten itself on heaven, as it did when my dear husband died. I am not comfortless; but I have not the 'strong consolation' which I then had. It seems as if Joseph were not, and Benjamin were not. But oh, let me not undervalue my remaining mercies—my pleasant children, my thousand, my unnumbered blessings!

"I live, though death has smitten another of my number. Elizabeth was taken from all her sorrows and her sufferings, eleven days after my sweet babe. I have no doubt that both these little ones are in heaven." pp. 304—305.

We might multiply extracts from other letters written about this time. It is however unnecessary. They all breathe the same spirit of mental anguish; yet this spirit is so chastened and purified by Christian resignation, that it gives at once elevation and loveliness to her character. Our feelings have indeed been painfully tried by that exhibition of suffering which these letters present; yet marked as it is by the most perfect submission to the hand that had smitten her, we rejoice that it has been made—inasmuch as it shows the true influence of the gospel, and evinces how infinitely superior, as a source of consolation, it is to all worldly principles. Around every parent's, and especially eve-

ry mother's heart, are clustered feelings which are deep and hallowed. Let any of these be withered by the sundering of those ties which unite her to her husband or her children, and thus their circle of love and tenderness be broken—and truly she is to be pitied if she has nothing to sustain her but the strength of natural fortitude. To stifle her emotions, or to brood over them in silence, is but an additional ingredient in the cup of her affliction; and unmingled as this cup is, we wonder not that she should often fall a victim to their intensity. But the experience of Mrs. H. evinces—what, indeed, every true believer knows—that there is something which can soothe these feelings; and in view of this experience we feel ourselves animated by the consideration, that, as Christians, we are partakers in a spirit which will carry us safely through every trial—a spirit as superior to every thing presented in philosophy and unbelief, as the hopes of the Christian are superior to those of the atheist—as the full enjoyments of heaven are above the cheerless blank of annihilation.

After the death of her children, Mrs. H. lived but about two years. During this period nothing occurred of peculiar interest: we therefore pass on to the closing scene of her life. Of this the following brief account is in the words of the compiler:—

"The cough, of which frequent mention is made in her letters, had continued without abatement. On Saturday, July 5th, she took an additional cold. In the evening of the succeeding Sabbath her indisposition assumed a more painful and alarming character."

"Every effort which skill and kindness could make, was made, for the removal of her complaint. Prayer was continually offered, by numerous and ardently attached Christian friends, for her restoration. But she continued gradually to decline.

"In the latter part of August, she was removed to the house of a friend in the country, about ten miles from Boston, with the hope that a change of air and scene might be beneficial. And, for a time, she was more comfortable than while in the city; but the progress of her disease was not interrupted. While here, she wrote two or three short notes to her children, none of whom were with her. The following extracts are from one to her son at Andover.

"My beloved child. Though I am very feeble, I feel a great desire to write you a few lines. My love and anxiety for you, are greater than any but a parent can know; and yet I tell you your faults. I want you to settle this truth in your mind for life, my J., that *he is your best friend who takes the most pains to correct your errors.* Beware of the person who tries to make you think well of yourself, especially when your own conscience is not quite satisfied.

"Always love your sisters. Consider yourself as, in a sense, their protector and guardian. Write to them often: pray for them. You are likely to be left alone in a strange world. So have I been; and

Thus far the Lord hath led me on,

so that I have never lacked any good thing." pp. 378—379.

"About the close of the month of September, she desired the physician then attending her to inform her, definitely and frankly, whether there was, in his opinion, any prospect of her recovery. His answer was in the negative. She received it, with some feeling, but with submission, and thanked him for his kindness in being so explicit.

"On the third of October, she was removed again to her residence in Boston; and proceeded immediately, to set her house in order, in preparation for death." pp. 379—380.

"During her illness, her pastor had frequent interviews with her. She at one time, about a fortnight after the first bleeding from her lungs, had some doubts and fears in regard to the genuineness of her religious experience. Her apprehension was, that she might

never have been truly humbled for sin. But the feelings which this apprehension excited, were of such a character as to furnish to others, the most satisfactory evidence of her piety; as they clearly evinced a deep and practical conviction, that, without the light of God's countenance, there can be no real happiness. The cloud was, however, soon dissipated; and, from that time till her death, she was favoured with uniform peace of mind.

"Her pastor, usually, when other engagements did not prevent, made brief minutes, upon returning home from visiting her, of the conversation during the interview. A few of these, as a specimen, will be here inserted.

"Called on Mrs. Huntington about half past nine in the morning. Found that she had failed considerably since my last visit. To an inquiry in relation to the state of her mind since Friday, she replied, 'I think I have felt more of the presence of Christ than I did when I saw you last. I have not had those strong views and joyful feelings, with which I have sometimes been favoured. My mind is weak, and I cannot direct and fix my thoughts as I once could. But I think I have fled for refuge to lay hold on the hope set before me in the precious Gospel; and He, who is the foundation of that hope, will never forsake me.' Then, with a most interesting expression of countenance she said, 'I trust we shall meet in heaven, and spend an eternity in praising our dear Redeemer.' It was replied, 'We shall, if we give him our hearts, and continue faithful to him unto the end.' 'I feel,' she answered, 'that I have been very, very unfaithful. But he is merciful, his blood cleanseth from all sin, and I trust he has blotted my sins from the book of his remembrance. Oh, what should we do without Christ?' 'As much debtors,' it was remarked, 'to free grace at the end of our course as when we begin it.' 'More,' she replied, 'far more; for we sin against greater light and love, after we are born again. Yes, it is all of free grace. If it were not, what would become of me?' It was answered, 'You would have perished, justly perished; but now, when you enter heaven, you will stand before the angels, a monument of God's justice as well of his free grace, for he is just in justifying those that believe

in Jesus.' 'Yes,' she replied; 'what a glorious plan! what a precious Saviour! Oh, that I could love him more! Pray that I may love and glorify him forever.' " pp. 380—382.

"Frequently, during her sickness, she had expressed to her pastor, a desire that he would, if possible, be with her in her last moments. On Thursday, December 4th, he was informed about three o'clock in the afternoon, that she had failed greatly since morning, and would probably survive but a little longer. He immediately repaired to her residence, and found her, sleeping, but very restless, and breathing with great difficulty. She continued in this state, except that respiration became constantly more difficult, through the afternoon and evening. About eleven o'clock the difficulty of breathing became so great, as to overcome the disposition to slumber. Intelligence, it was found, still remained. She was asked 'if she knew she was near her end.' She answered, by a sign, in the affirmative. It was said, 'I hope you feel the presence of the Saviour sustaining and comforting you.' She assented. 'Your faith and hope in him are unshaken?' Her reply was in the affirmative.—A few minutes after, her sight failed; and, at twenty minutes past eleven, her spirit entered into rest."

Her end was full of peace,
Fitting her uniform piety serene.
'Twas rather the deep humble calm of
faith,
Than her high triumph; and resembled
more
The unnoticed setting of a clear day's sun,
Than his admired departure in a blaze
Of glory, bursting from a clouded course.
pp. 385—386.

If the complaint has been sometimes made, that religious biographies have been injudiciously multiplied—that in some instances private affection has attributed to the memoirs of a friend an interest in which the public could not participate, it will not be made in respect to the memoirs of Mrs. Huntington. While the compiler, in collecting and arranging the materials of this volume, has yielded to the solicitations of the personal

friends of Mrs. H., he has at the same time rendered an interesting service to the Christian community.

To the Editor of the Christian Spectator.

MR. EDITOR,

THE writer of the following brief review requests it may be inserted in the Christian Spectator, under the full persuasion that the cause of missions cannot fail to be forwarded by the circulation of a work so entirely and so judiciously devoted to its promotion as that whose title is given as its subject.

The Missionary Gazetteer, comprising a View of the Inhabitants, and a Geographical Description of the Countries and Places, where Protestant Missionaries have laboured; alphabetically arranged, and so constructed as to give a particular and general History of Missions throughout the world; with an appendix, containing an alphabetical list of Missionaries, their stations, the time of entering, removal, or decease. By WALTER CHAPIN, Pastor of the church in Woodstock, Vermont, pp. 420.

It is an assertion which, at the present day, requires no proof, that every well-timed effort to extend the knowledge of the Gospel and the administration of its ordinances to the destitute, both at home and abroad, is a blessing to the world. The manner in which God has excited such efforts in Christendom, since the beginning of the present century, and then crowned them with unexpected success, is "confirmation strong as proof from Holy Writ," that the cause is his own, and that he will prosper it till the grand object, for which he sent his Son to die, shall be forever accomplished. The man, therefore, who has part in this work, and contributes largely to its promotion, of

that which God has given him, whether it be silver, or gold, or labour, or research, holds a distinction among philanthropists and Christians, which it is not unlawful to covet. To such a distinction, we hesitate not to believe, the author of "the Missionary Gazetteer" has attained.

That the reader may have possession of the grounds on which we hazard this opinion, we proceed to remark, that the effort of the Rev. Mr. Chapin, in this work, appears to us to have been peculiarly *well timed and happily executed*.

Those who were in the habit of reading the missionary intelligence of the day had long felt the need of such a manual as he has produced. Without it they were often obliged to remain in doubt of the geographical description of the place, its relative situation, and the state and progress of the mission, concerning which they read. And no gazetteer extant could furnish them with the requisite information. He who has not, again and again, within the last twenty years, felt the need of such a facility to the knowledge of missionary stations and societies, as might be furnished by a Missionary Gazetteer, cannot, surely, have been familiar with the religious publications of that period, nor have read them with much desire to know, particularly and topically, how great have been Jehovah's works of mercy in all the earth. Such a work, therefore, began to be regarded, by the most discerning friends of the cause, as a great desideratum to the means of diffusing correct information; and the more the field of missionary operations was enlarged, and its stations multiplied, the more plainly was it seen that such a help was becoming indispensable. Many, therefore, who bore the cause of missions on their hearts, were prepared to rejoice, when it was announced in the Christian Spectator, for December, 1822, that the Prospectus of the work, now be-

fore us, had been issued; and the sentiments of the Christian public were not imperfectly expressed by the following remarks, which accompanied the above announcement, more than two years before the publication of the work, viz: "*This work is, at this time, much needed, and from the character of Mr. Chapin, there is reason to believe that it will be executed in such a manner as to ensure it an extensive patronage.*"

The author of "the Missionary Gazetteer," then, was not prompted to his arduous undertaking by the mere desire to make a book, which is but too apparent as the origin of a thousand ephemeral productions under which our presses groan, and by which the world is deluged. But he saw that the cause of Christ required such an effort, and he was willing to put it forth. Encouraged also by the good opinion of his friends and the public, who had sanctioned his attempt, he entered upon the weary labour of compiling a work, which, as it was the first of the kind ever published, must have cost him many months of sedulous and patient research. Several single articles could not be completed without more than a hundred references to the periodical publications of both continents, since the commencement of the present century. Accordingly, the author tells us in his preface, that all his leisure time, for about three years, besides considerable occasional assistance, he was obliged to employ, was devoted to the preparing and perfecting of the work. Yet Mr. C. did not grow weary of his toil; but amid all the embarrassments of his situation, sustaining the weight of a parochial charge, and so far in the interior, that, to procure a complete missionary library must have been attended with no little difficulty and expense, he gathered around him "the annual Reports of the different Missionary Societies in Europe and Ameri-

ca, and the periodical publications of each important Society," together with "the most important religious magazines and papers, which have been issued since about the commencement of the present century." These he turned over with the assiduity of a Masorite, and with an amount of labour, which his own mountain-breezes alone could have invigorated him to endure, he has at length given to the public the work, whose appearance the friends of missions had been anxiously expecting. It has accordingly, to a considerable extent, secured the patronage, to which, from its design and importance, and the ability of its execution, it is fairly entitled. A large portion of the first edition, we are informed, is already sold, every copy of which, we trust, is doing good. Nor should we now regard the assistance of our pen as at all required to introduce it to the further notice and patronage of Christians, had not some remarks prejudicial to the character of the work been suffered to reach the public eye.

The objection, which has been expressed, to "*the nature of the work*," derived from the fact, that "*the world is never stationary*," lies with equal weight against all Geographies of every character. "*For the fashion of this world passeth away*," and he who attempts to describe it, in any of its present forms, must not expect his description to remain perpetually accurate without perpetual alterations and amendments. New editions of the most finished Gazetteers, Geographies, and Maps, are required every few years, and the former are laid aside. This objection, therefore, if it be really such, must remain. We have not the power, nor do we entertain a wish, to remove it. While our prayer to the Father of mercies shall be, "Thy kingdom come," and while we say to the wheels of time, "Roll on," we will not cease to contemplate, with gratitude, that pro-

gress of the missionary cause, by which every year leaves the story of its predecessor too poor in detail to express its own unexampled triumphs. And we will not repine at "the calamities of authors," nor regret the expense occasioned to readers, if every compiler of a Missionary History or Gazetteer, hereafter, shall be called on to renew his labours every six months. Let the work go on, and let him who tells the story of its advancement follow, *pari passu*, if he can. The Historian or the Geographer, who waits till the warfare is accomplished, will probably wait till his work shall be no longer needed.

It should be remarked, however, that the work before us is less liable to the above objection than most other descriptive works. The views of the author in many of his articles are so far prospective that a number of stations already described may be occupied, and new schools established before "the Missionary Gazetteer" will be found materially defective. It has gathered from the journals and remarks of missionaries notices of several localities not yet embraced, and thus, to some extent, presents the field of future operations.

But it has been said, in reference to the execution of the work, that "*if the author had given us a more elaborate and philosophical view of the great masses of mankind, embraced in his 'general articles,'—if he had made us more intimately acquainted with the character of their political and religious systems, their antiquities, prejudices, philosophy, literature, modes of life, &c. so that we should have seen distinctly the nature of the ground to be occupied by the missionary; and if he had, at the same time reduced his minor articles to a more concise, statistic form, he would have increased the value of his work as a book of reference, and added something to its literary merit.*" These remarks, the writer acknowledges,

were the result of a "slight examination;" and we are happy to find in a more recent notice of the *Missionary Gazetteer*, from the same hand, his ingenuous confession, that his estimation of the work, even in those particulars to which his strictures had reference, has increased as he has become better acquainted with it. We cannot but entertain the opinion that a more thorough perusal still would result in the entire removal of his objections. It is true, that the "general articles" embraced in Mr. Chapin's plan, would have furnished fine occasions for "elaborate and philosophical views" and discussions of a very interesting nature, and thus, as a political or literary work, the value of the *Gazetteer* might have been increased to any extent within the compass of the author's genius and erudition. But these additions would have been desirable only in reference to a very small portion of those for whose benefit the work was designed, while the great mass of its readers, we conceive, would have been embarrassed rather than assisted by the alterations here suggested. Our author's plan, as is sufficiently indicated by the title of his work, is both general and particular. His design is to give a general history of the countries where missions have been established, and a particular description of the places where missionaries have been located. And we feel prepared to say, after a careful perusal of the book, that it is, as a whole, by no means unsatisfactory in its delineation of the character of the "masses of mankind" embraced in its plan. Brief and appropriate views of their political and moral condition, &c. are found scattered through the volume, making a part of both its general and particular articles. Now if all this information were gathered up and thrown into the general articles, so as to leave the minor articles purely statistic, besides diminishing the interest of

each minor article, it is easy to see, there would be a real difficulty felt by most readers in appropriating each portion of the information thus embraced, in the several general articles to the particular localities, to which it might peculiarly apply. But if more than this had been attempted, and the author had sought to make us "*intimately acquainted with the political and religious systems, the antiquities, prejudices, philosophy, literature, modes of life, &c.*" of every larger community, concerning which he treats, it is obvious that his work must have been enlarged to an unreasonable size, and that, by doubling the expense of its purchase he must greatly have diminished the extent of its circulation, and consequently, of its usefulness. For, with all this augmentation, its value, as a *Missionary Gazetteer*, for common and popular use, could not have been much increased.

On the whole, then, we feel compelled to dissent from the above objections, so far as they may go to depreciate the work, in its present form.* We are far, indeed, from attributing perfection to the *Missionary Gazetteer*, though our partialities may seem to be excited in its favour. It is an original compilation. It is the first work of the kind ever given to the world, and it would be marvellous, if it were not susceptible of improvement. We trust it will be improved under the diligent hand of the author. But just as it is, we are unwilling to assign it a place among the merely "*well-meant labours of authorship.*" It is an inestimable accession to the means of correct information on the subject of missions; and we cordially unite with the Editor of the *Boston Recorder and Telegraph*, in expressing our belief, that the author "*has been eminent-*

* As hints to the author in reference to future amendments of his plan, we are willing they should stand, and receive his deliberate consideration.

by successful in his undertaking."

It is with pleasure also that we extract the following remark from a notice of this work found in the *Missionary Herald* for June, 1825, viz: "*Matter has been judiciously selected. Many of the articles will interest the general reader; and the book may with confidence be appealed to as authority.*"

It may be appropriate to add, that "the *Missionary Gazetteer*" has been read with interest in Europe. The Rev. George Burder, Senior Secretary of the London Missionary Society, writes thus concerning it in a recent letter to the author. "*Such a work was wanted, and I wonder it had not been undertaken before. You have*

certainly discovered much judgment and great industry in its compilation. Your labour must have been great indeed, and deserves to be well rewarded." P. C. S.

[Our readers will be reminded by the above article, of a brief notice of the *Missionary Gazetteer* which appeared in a former number of the *Christian Spectator*. The author of that work, and several of his friends, having expressed to us their dissatisfaction with the notice alluded to, and especially as our remarks seem to have conveyed to some minds a more unfavorable opinion of Mr. C.'s book than we intended to express, we cheerfully insert these strictures without comment.]

Literary and Philosophical Intelligence.

UNITED STATES.—The Rev. Austin Dickinson proposes to publish at New-York a monthly series of Sermons, by living authors, under the general title of the *National Preacher*. Each number is to contain one long Sermon, or two short ones. The plan is recommended by several of the Professors of the Andover and Princeton Seminaries, and by the Professors at Amherst; and the prospectus is accompanied with the names of a number of distinguished living preachers, from whom Sermons are expected by the Editor. Subscription \$1 a year.

The corner stone of the first edifice of the Western Reserve College was laid at Hudson on the 26th of April. The grounds are laid out on a liberal plan, and with reference to the growth of the institution in other generations.

The *National Philanthropist*, a publication recently undertaken in Boston with reference chiefly to the growing evils of intemperance in our country, contains an estimate founded on the number of licences granted in that city the present year, from which it appears that *more than the hundredth part of the whole population are employed in retailing liquors to the other part.* "And these licenses relate on-

ly to the retailing business; add to this that of the merchant to supply the retailers and country trade, and it clearly appears that one of the most extensive branches of business in Boston is of no kind of use to society; but on the contrary is the source of innumerable evils—pauperism and crime—misery and destruction among the people."

There is another 'branch of business' which is growing up to a great magnitude among us, and producing evils scarcely less extensive or less palpable than that of selling ardent spirits. We wish some one would undertake to inform the public how many persons there are engaged in *selling lottery tickets*, and thus employing a great amount of time and capital for purposes of merely nominal benefit to society, but productive far and wide of mischief. It is remarkable that at the very time when in England lotteries have just been abolished because of the evils which attended them, they should with us be multiplied beyond example. There is no one passion which is so universally addressed in the United States at present, as is the love of this species of enterprise. It would seem as if our legislators assembled

for the set purpose of creating lotteries. Our readers are aware that eleven of these games of hazard took place the last year in Maryland, and that a still greater number are contemplated for the present year. We have been informed by a gentleman engaged in the lottery business that in a smaller state than Maryland, there are now in operation *twenty-three* lotteries. One has just been granted by the legislature of Connecticut, now in session; and several more were waiting the sanction of that body, but we are happy to say, are negatived.—Nearly forty existing lotteries in two of our smallest states! Will any one inform us how many there are in all the remaining states and territories?

SIAM.—*Siamese Calendar.*—"The Siamese year commences with the first moon in December. At the close of the year there is a grand festival, called the feast of the souls of the dead. At this period also the Siamese propitiate the elements; the fire, the air, the earth, and water. Water is the favorite element. Rivers claim the greatest share in this festival. Rice and fruits are thrown into the stream; a thousand fantastic toys are set afloat on the water; thousands of floating lamps cast a flickering light upon the scene, and the approach of evening is hailed as the season of amusement, as well as of religious duty.

The Siamese affect to bestow great attention upon the construction of their calendar. There is little difference between it and that of the Chinese; and it is very doubtful if they could construct one without the assistance of the latter, which they procure regularly from Pekin. Formerly a Brahmin was entertained at court for the purpose of regulating the calendar. That office is now executed by a native of the country by name Pra-hora. The Siamese years are divided into duodecimal periods.

Respecting the origin of the Buddhist religion among the Siamese, "the general persuasion amongst the priests is, that it had its origin in the country called Lanka, which they acknowledge to be Ceylon; for which island they still entertain the highest reverence, and imagine that there the doctrines of their faith are contained in their greatest purity. Others maintain that it had its origin in the country called Kabillah Path, the common name amongst the Siamese for Europe; while others again assert it to be of domestic origin, and taught by a man sent from God."

"They state that 2340 years have elapsed since the religion was first introduced; a date which is said to be stated in their sacred books, and particularly in that called Pra-sak-ka-rah, which was written by Buddha himself, or at least under his direction.

"He commenced the task of converting men, by teaching them a more civilized mode of life, directing them to avoid rapine and plunder; to cultivate the soil, and to lay aside their ferocious manners, and to live in peace with each other, and with all other animals of the creation.

His commands were, at first, but five; they were afterwards increased to eight. The five first alone are essential to the salvation of man, and he who observes them will assuredly merit heaven. These five are more particularly calculated for the lower orders; but it is very meritorious to observe the other three.

The five commands of Buddha are the following:—

1. You shall not kill an animal or living creature of any kind.
2. You shall not steal any thing.
3. The third forbids adultery.
4. You shall not speak an untruth, or any falsehood on any occasion.
5. You shall not drink any intoxicating liquor, or any substance calculated to intoxicate.

New Publications.

RELIGIOUS.

A Sermon, delivered at Torrington, Lord's Day, Jan. 22, 1826, at the Fu-

neral of Rev. Alexander Gillett: together with a Memoir of his Life and Character. By Luther Hart, Pastor

of a Church in Plymouth. New-Haven: T. G. Woodward & Co.

Memoirs of the late Mrs. Susan Huntington, of Boston, Mass., consisting principally of Extracts from her Journal and Letters; with the Sermon occasioned by her death. By Benjamin B. Wisner, Pastor of the Old South Church, in Boston. pp. 408, 12mo. : Crocker and Brewster.

A Sermon addressed to the Legislature of Connecticut, at New-Haven, on the day of the Anniversary Election, May 3d, 1826. By Lyman Beecher, D. D. New-Haven.

The Gospel its Own Witness: a Sermon delivered in Portland, Nov. 9, 1825, at the Installation of the Rev. Charles Jenkins, Pastor of the Third Congregational Church in that place. By S. Edwards Dwight, Pastor of Park-street Church, Boston. pp. 51. Portland: Shirley & Edwards.

A Sermon, delivered on Fast Day, April 6, 1826, in the Presbyterian Church, Boston. By James Sabine, Minister of said Church. Boston, pp. 40.

A Sermon on the Nature and Influence of Faith. By Leonard Woods, D. D. Andover. pp. 27.

The Doctrines of the Church vindicated from the Misrepresentations of [the Rev.] Dr. John [H.] Rice, and the Integrity of Revealed Religion defended against the "No Comment

Principle" of Promiscuous Bible Societies. By the Right Reverend John S. Ravenscroft, D. D., Bishop of the Diocese of North-Carolina. Washington: P. Thompson.

A Discourse on the Official Relations of New Testament Elders. By the Rev. John M. Duncan. Baltimore.

The National Preacher: or Monthly Sermons from living Ministers. No. 1, vol I. Edited by Rev. Austin Dickinson, New-York. [*The Sermon in this first number of the National Preacher is by the Rev. Dr. Mason, of New-York.—See Lit. and Phil. Intel.*]

MISCELLANEOUS.

Sketches of History, Life, and Manners, in the United States. By a Traveller. pp. 392, 12mo. New-Haven.

Two Lectures on Classical Literature, being part of a course delivered at the New-York Athenæum in February and March, 1826. By Richard Ray. New-York: G. & C. Carvill.

Hints on Extemporaneous Preaching. By Henry Ware, Jr. Second Edition. Boston.

An Oration, delivered at Lancaster, Feb. 21, 1826, in commemoration of the One Hundred and Fiftieth Anniversary of the Destruction of that town by the Indians. By Isaac Goodwin. Worcester: Rogers & Griffin.

Religious Intelligence.

ANNIVERSARIES IN NEW-YORK.

THE AMERICAN BIBLE SOCIETY celebrated its tenth anniversary on the 11th of May, in the Middle Dutch Church, New-York. In the absence of the venerable President, the Chair was taken by the Hon. John Cotton Smith, one of the Vice-Presidents. The meeting was numerous, and the exercises attended with the usual degree of interest. The following are selected as the most prominent facts in the abstract of the Secretary's Annual Report.

"The receipts into the treasury, and the circulation of the Scriptures, have both again exceeded those of the preceding years; the former by 6576 dol-

lars, and the latter by 3881 Bibles and Testaments.

"During the year there have been printed at the Depository, or are now in the press, 34,250 Bibles; viz. in English, 28,250; Spanish, 4000; French, 4000; and 46,750 Testaments; viz. in English, 44,760; and in French, 2000; making a total of Bibles and Testaments for the present year of 81,000, which, added to 451,902, the number which was stated in the Ninth Report, makes a grand total of FIVE HUNDRED AND THIRTY-TWO THOUSAND NINE HUNDRED AND TWO BIBLES AND TESTAMENTS, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation dur-

ing the ten years of the Society's existence. Plates for a pocket bible have at length been completed, though after some delay, and an edition of 2000 has been put to press.

"The issues from the Depository from the 30th of April, 1825, to the 1st of May, 1826, have been as follows:—31,154 bibles; 35,927 testaments; 52 Mohawk Gospels, and 1 Delaware Epistle. Total, 67,134; which, added to 372,913 bibles and testaments, and parts of the latter, issued in former years, make the whole number issued from the commencement of the institution to be 440,047—exclusive of those issued by the Kentucky Bible Society, and printed from plates belonging to this Society, and those which have been procured by Auxiliary Societies from other quarters. The issues of the scriptures in foreign languages has been considerably augmented during the past year. The account is as follows:—Spanish bibles, 2,705; French, 203; German, 157; Dutch, 1;—3,066. Spanish testaments, 2,681; German, 261; Portuguese, 1;—2,943. Total of both, 6,009.

After mentioning supplies furnished by the Society to the West Indies, Sandwich Islands, &c. the report states the following facts concerning our own country. "In Illinois one fourth of the twelve thousand families composing the population of that state, are unsupplied with the Scriptures. In Wayne county, Ohio, the Bible Society reports that 654 families have been found destitute, and five towns remained unexplored: In Brown county, Ohio, 985 families are in a similar condition. The reports of the Bible Society in Scott county, Ken. declares that in one district in that county, out of 559 persons subject to taxation, 260 were found destitute of the Scriptures; in another district, 267 out of 400; and in another 327 out of 572. In nine out of the 36 counties of Alabama, the most highly improved parts of the state, 2378 families have been found destitute, while only 2895 families in the same counties were supplied. It is estimated that 7134 families are destitute in the other counties of that state. The Secretary of one of the Societies in Indiana, estimates the number of families in that state at 40,000, not more than one half of which number have an entire copy of the bible.

Many other facts of a similar character might be presented, from other states in the South and West; but the Managers choose rather to turn their attention nearer home, where, within the state of New-York, facts have been disclosed equally painful to every Christian heart. In Oswego county, one fourth part of the families are destitute. In nine towns of Livingston county 277 families are destitute. In Tioga county 500 families are in the like situation. In Allegany county, and some of the adjoining settlements, 1000 families are destitute. The Society in St. Lawrence county, found 716 families in the like situation, and took immediate measures to supply them. These facts have been elicited by the Societies, who have taken pattern after the example set them in Monroe county last year, and they have resolved to persevere in their labours, until it is known that every family is supplied. But with all their efforts, the tide of population rolls on so rapidly from the shores of the Atlantic to the Rocky Mountains, that the Managers fear that unless greater exertions are employed, to disseminate the bible, there will ere long exist in our country, millions of civilized human beings unenlightened by the Oracles of God.

The number of Auxiliary Societies recognised by the parent institution during the past year, is fifty-two.

The AMERICAN TRACT SOCIETY held its first annual meeting in New-York on the 10th of May: the following facts are from the Society's Report.

"The publishing committee have already approved *one hundred and eighty five* Tracts, making nearly six volumes of 490 pages each. Five hundred copies of the first volume have been neatly bound. The Tracts of five volumes, comprising 155 numbers, and 2000 pages are stereotyped; and Tracts for the sixth volume are in progress at the foundry. Each of these volumes will have a table of contents prefixed to it, and to the sixth an Alphabetical Index to the whole set will be appended. The price of the six volumes bound, will be three dollars only.

On the first day of the present month, the whole number of Tracts printed by the Society was 697,900, comprising, exclusive of the covers,

8,053,500 pages. The committee have also sanctioned, and are now able to present to the public an edition of 16 Tracts in the Spanish language, and 14 in the French.

Of the 8,053,500 pages of Tracts published by the society, about 3,611,500, comprising 337,277 Tracts have been put into circulation." Of the Christian Almanac, since its commencement, in 1821, about 250,000 copies have been distributed.

AMERICAN HOME MISSIONARY.—In pursuance of arrangements, with which our readers are acquainted, a Convention was held in New-York on the 10th of May for the formation of a National Domestic Missionary Society. The Rev. President Day, of Yale College, was called to the Chair, and the Rev. Mr. De Witt of Hopewell, and Rev. Dr. Chester of Albany, were appointed Secretaries. A Constitution was adopted, which being subsequently adopted by the United Domestic Missionary Society, that Society became the nucleus of the National Institution.

From the report of the U. D. M. Society, it appears that aid has been extended during the last year to 148 churches and congregations, and that these congregations have been statedly supplied, in whole or in part by 127 missionaries. The committee have thus made provision for the entire support of 27 years and 9 months of missionary labor, and by this have secured to the congregations aided 115 years and 11 months of parochial or ministerial service.

The receipts of the year were \$11,304, and the expenditures, \$10,156.

The Baptist Triennial Convention closed a session of two weeks in New-York on the 9th of May. The following facts respecting it are given in the N. Y. Observer:—

"There were 64 ministers, beside the lay delegates, present, and many other ministers who were not entitled to a seat. To be eligible to a seat in this body, there must be paid by the individual, or some society which sends him, *one hundred dollars per annum*, which money forms the principal item in their receipts. In accor-

dance with the principle of the entire independence of churches, this convention neither exercises nor claims *any* control in the character of a church judicatory. It is wholly a *missionary body*. Education concerns have for a few years been connected with their operations, and the Columbian College, in the district of Columbia, was by them erected, and has been thus far supported. Measures have been adopted at this session to discharge all the remaining debts of that institution, and then bid it look elsewhere for patronage, or stand on its own merits.

They expect the Rev. Lott Carey, their coloured missionary at Liberia, soon to arrive in this country, and have made arrangements for an abundant renovation of funds for that mission.

We are told, that in no previous convention has there been collected such a weight of talent and influence; and that in no previous meeting was there ever manifested so much Christian candour and affection throughout the debates, though some of the subjects discussed were peculiarly trying and momentous.

Their mission stations are Burmah and Arracan, in the East; Liberia, in Africa; and Withington, Valley Towns, Tinsawatta, Carey, Thomas, Oneida, and Tonewanda, among our Indians. They have projected also, a mission to Mexico or South America.

They have recommended all their churches to take collections for the American Colonization Society on the 4th of July annually.

Among the late anniversaries in New-York was that of "The Missionary Society of the Methodist Episcopal Church." The number of Missionaries employed by this Society is twenty-one; of whom one is stationed among the Mohawks and Missisau-gahs in Upper Canada; two at Upper Sandusky, among the Wyandots; three among the Cherokees; two at Asbury, among the Creeks; one among the Choctaws; one among the Potawatamies; and the remainder in destitute white settlements. The expenditures of the year were \$5,510, and the receipts \$4,969.

Ordinations and Installations.

April 23.—Mr. JOHN BRISTED was admitted to the order of Deacons at Bristol, R. I. Sermon by the Rev. B. Smith, of Middlebury, Vt.

April 25.—The Rev. CHARLES THOMPSON was ordained Pastor of the church and congregation in Dundoff, Susquehannah county, Pa. Sermon by the Rev. Burr Baldwin, of Montrose.

May 7.—The Rev. AMASA CONVERSE was ordained to the work of an Evangelist at Nottaway, Va.

May 11.—The Rev. B. MANLY was installed Pastor of the Baptist church in Charleston, S. C. Sermon by the Rev. Mr. Ludlow, of the Georgetown Baptist church. The Rev. Dr. Palmer, of the Circular church, and the Rev. Mr. Mc Dowell, of the Third Presbyterian church, were among the clergymen who officiated on this occasion.

May 11.—The Rev. REUBEN SMITH was installed Pastor of the second Congregational church in Burlington, Vt. Sermon by the Rev. Mr. Hoyt, of Hinesburg.

May 14.—The Rev. JACOB BROADHEAD, D. D. was installed Pastor of the Reformed Dutch church in Broom street, New-York. Sermon by the Rev. Mr. Baldwin.

May 17.—The Rev. JOSIAH TUCKER was ordained Pastor of the first Congregational church at Madison, Me. Sermon by the Rev. Mr. Thurston, of Winthrop.

May 17.—The Rev. WAKEFIELD GALE was ordained as an Evangelist in Salem, Mass. Sermon by the Rev. Mr. Burnham, of Pembroke.

The following gentlemen, late of the Seminary at Andover, were ordained at Springfield, Mass., on the 10th of May; viz. Messrs. JOSIAH BREWER, ELI SMITH, JEREMIAH STOW, and CYRUS STONE. These gentlemen are to be employed as foreign missionaries under the direction of the American Board. Mr. Smith has already sailed for Malta, where he is to be associated with Mr. Temple in connexion with the press. The destination of the others, we understand, has not yet been determined on. At the same time, and by the same Council, the Rev. RUFUS ANDERSON, Assistant Secretary of the Board of Foreign Missions, was ordained as an Evangelist. The Sermon on this occasion was by the Rev. Mr. Fay of Charlestown.

Public Affairs.

DOMESTIC.

CONGRESS closed its session on Monday, the 22d of May. Several attempts were made to postpone the adjournment to a later day, in order to dispose of the great number of bills which, as usual, crowded upon the last days of the session. We regret to find the House of Representatives, in one instance, continuing its sitting till 5 o'clock on Sabbath morning—thus encroaching on that holy day by way of partially redeeming the time lost in idle speech-making.

The act making appropriations for carrying into effect the appointment of a mission at the Congress of Panama passed the House on the 4th of May, and was subsequently agreed to by the Senate. This great question being thus, at length, disposed of, other bills of comparatively small importance

passed in crowded succession. The resolutions for amending the Constitution were negatived. The national bankrupt bill, after making some progress in the House, failed of a decision for want of time.

The Legislature of Louisiana has passed an act prohibiting the further introduction of slaves into that state, either for sale or hire. This act will do much towards limiting and discouraging the domestic slave trade, as it closes against that traffic its most important market.

FOREIGN.

The King of Poland died of apoplexy on the 6th of March. His daughter, the Princess Isabella Maria, acts as Regent.

[Other foreign intelligence deferred for want of room.]

THE CHRISTIAN SPECTATOR.

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[1826.

Religious.

For the Christian Spectator.

EXEGESIS OF MATTHEW XXIV.
29—31.

“IMMEDIATELY after those days of affliction, the sun shall be darkened, and the moon shall withhold her light; and the stars shall fall from heaven, and the heavenly powers shall be shaken. Then shall appear the sign of the Son of Man in heaven; and all the tribes of the land shall mourn, when they shall see the Son of Man coming in the clouds of heaven, with great majesty and power. And he will send his messengers with a loud-sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other.”
—*Campbell's Translation.*

The circumstances in which this prophecy was uttered, will serve to explain its import. After reproving the Pharisees for their pride and hypocrisy, their attachment to human traditions, and their opposition to his cause, Christ declared that God was about to punish them for their sins, and avenge on that generation “all the righteous blood shed upon the earth from the blood of Abel to the blood of Zacharias.”* To this terrible denunciation he added the pathetic apostrophe—“O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them, which are sent

unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings; but ye would not! Behold, therefore, your house is left unto you desolate.”*

After thus alluding to the calamities which awaited the Jews, Christ retired to the Mount of Olives, an eminence from which Jerusalem could be seen in all its beauty and magnificence.† Pointing to its splendid edifices, he said to his disciples, “there shall not be left one stone upon another.” This alarming prediction led them to inquire when it should be fulfilled, and what signs would precede its fulfilment. As precursors of the event Christ bade them expect false teachers and pretended Messiahs; war, famine, pestilence, and earthquakes; the apostacy of many Christians, the spread of his gospel, and a great variety of persecutions.‡ When they should see Jerusalem encompassed with armies, he assured them its destruction would be nigh, and exhorted its inhabitants to flee for refuge to the mountains.§ After repeating some of these warnings, he proceeds to describe, in the glowing language of prophecy, the destruction of that devoted city. “Immediately after those days of affliction, the sun shall be darkened, and the moon shall withhold her

* Matt. xxiii. 1—33.

* Matt. xxiii. 37, 38. † Matt. xxiv. 1—3. ‡ Matt. xxiv. 4—14. § Matt. xxiv. 15—22. Luke xxi. 26.

light ; and the stars shall fall from heaven, and the heavenly powers shall be shaken. Then shall appear the sign of the Son of Man in heaven ; and all the tribes of the land shall mourn when they shall see the Son of Man coming in the clouds of heaven with great majesty and power. And he will send his messengers with a loud-sounding trumpet, who shall gather his elect from the four quarters of the earth, from one extremity of the world to the other."

To one who is familiar with the nature of prophetic language, the general import of this passage is too obvious to require minute and elaborate criticism. The phrase, *immediately after the tribulation of those days*, and the corresponding expression in Mark,* *in those days after that tribulation*—*ἐν ἐσχιάτῃς ταῖς ἡμέραις μετὰ τὴν θλίψιν σκηνὴν*—mean simply, that soon after the events mentioned as preceding the destruction of Jerusalem, "the sun should be darkened, and the moon withhold her light ; the stars should fall from heaven, and the heavenly powers should be shaken." These are the expressions used in Hebrew poetry to denote the celestial bodies. The language, though bold and striking, corresponds with the ordinary style of Jewish prophets, who employ changes in the natural world to represent changes in the moral and political world. Isaiah thus describes the overthrow of Babylon :—

"The stars of heaven, and the constellations thereof,
Shall not send forth their light :
The sun is darkened in his going forth,
And the moon shall not cause her light to shine.
I will visit the world for its evil,
And the wicked for their iniquity.
I will make the heavens tremble,
And the earth shall shake out of her place."[†]

* Mark xiii. 24. † Isaiah xiii. 10, 11, 13. Lowth's Translation.

"And then shall appear the sign of the Son of Man in heaven."—Those who were appointed by God to publish his will, proved their divine commission by uttering predictions, and performing miracles. The Jews expected the advent of their Messiah to be attended with supernatural events, peculiarly grand and awful, which they called signs from heaven ;* and they frequently demanded such signs of Christ in support of his claims to the office of Messiah.† Such proofs he threatens, in this verse, to give them. The word translated *signs*, denotes any thing which proves a divine commission ; it here refers to the prodigies which attended the destruction of Jerusalem, and means simply proof, or evidence. A sign in heaven is a conspicuous sign ; a sign of the Son of Man in heaven is conspicuous proof of his being the Messiah ; and the whole phrase, therefore, means that Christ, in destroying Jerusalem, should vindicate his claims to the character of Messiah, and give awful displays of his majesty and power.—"And then shall all the tribes of the earth mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory." The phrase, *all the tribes of the earth*,—*πᾶσαι αἱ φυλαὶ τῆς γῆς*,—though often used to denote the whole human family, is occasionally applied, by way of eminence, to the inhabitants of Palestine.‡ This strong language, therefore, means simply, that the inhabitants of Judea should mourn when they saw the Saviour coming in all the terrors of an avenging God, amid the clouds of heaven. This figure is often employed by the Hebrew poets in describing the majestic

* Dan. ii. 44. et seq. vii. 13. ix. 24—26. Josephus B. I. c. 6.

† Matt. xvi. 1. Mark viii. 11, 12. Luke ix. 29. 1 Cor. i. 22.

‡ Zach. xiv. 11. Matt. v. 5. xxvii. 45. Eph. vi. 3. Joel ii. 1.

movements of the Almighty; for when Jehovah came to deliver David, he is said "to bow the heavens and come down—to ride upon a cherub, and fly on the wings of the wind."*—"And he shall send his messengers with a loud-sounding trumpet." Angels are messengers of God. The word is used by the sacred writers literally to designate the instruments of Providence, or figuratively to represent signal interpositions of Providence without specifying the agents employed.† A trumpet was the usual instrument for sounding an alarm, and summoning the people to resist invasion.‡ The angels, therefore, blowing their trumpets, and gathering the elect into places of safety "from the four winds, from one end of heaven to the other," represent the special interposition of Providence to deliver Christians from those calamities which awaited the unbelieving Jews.

The whole passage, divested of its poetic costume, may be thus paraphrased:—Immediately after the events mentioned as signs preceding the fulfilment of this prophecy, Jerusalem shall be destroyed with a terrible overthrow. The Jews, when they see these calamities coming upon them, shall deeply mourn their fate; but Christians, in every part of the land, shall by the merciful providence of God be delivered from these evils.

We come, then, to the conclusion, that this passage refers exclusively to the fall of Jerusalem, and the consequent calamities which befel the Jewish nation. This may be confirmed by the following considerations:

I. The passage forms a part of a prophecy which is supposed by all judicious commentators to foretell

the destruction of Jerusalem. The disciples asked when Jerusalem should be overthrown; and Christ in reply, mentioned some signs which should precede this event, and added, that these signs of woe should be immediately followed by the destruction of that devoted city. There is no intimation, that the subject of discourse is changed; and the passage itself bears every mark of being a continuation of the prophecy which all refer to the fall of Jerusalem.

II. The context seems to decide the point. To show how closely the signs he had mentioned would be connected with the destruction of Jerusalem, Christ adds, in the very next verse, a parable drawn from the fig-tree. "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things,—the signs which I have specified as precursors of this event,—know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled.* The men of that generation, then, were to witness the fulfilment of this prophecy. This language is unequivocal, and fixes the reference of this passage to the calamities which overwhelmed the Jews, when the Romans, about seventy years after the birth of Christ, took the city of their solemnities, burned its temple, and spread devastation through the land.†

III. If we examine the peculiarities of Hebrew poetry, and prophetic language, we shall find additional reasons for acquiescing in the conclusion to which we have arrived. To the writers of the New Testament the sacred poems of their nation were as "familiar as household words;" and, how-

* Ps. xviii. 9, 10.

† Matt. i. 20. xviii. 10. Acts vii. 30. Heb. i. 7.

‡ Lev. xxv. 9. Numb. x. 2, etc.

* Matt. xxiv. 32—34.

† Josephus' War of the Jews, B. III—VII.

ever simple their ordinary style, they always dressed their predictions in the splendid costume of prophetic poetry. Simeon had displayed no peculiar ardor of feeling, or vigor of fancy; but when he clasped the infant Saviour in his arms, he kindled into a blaze of enthusiasm, and painted the prophetic visions which burst on his eye, in colours so bright and vivid that the genius of Isaiah seemed to have risen from the slumber of centuries.* The prose style of John has all the simplicity of nature; but when he comes to describe the future glories of the church, he dips his pen in the radiance of heaven, and transfers to the Apocalypse all the bold and beautiful imagery of the prophets.

Examples of the poetic and prophetic style of the sacred writers might be multiplied without number; but I will add only one from the prophecy of Isaiah, respecting the fall of Babylon.† Jehovah lifting a standard, musters the Median army, and leads "his consecrated warriors" forth to attack the devoted city. Its inhabitants are smitten with terror and amazement; its warriors are trampled down like mire, its children dashed on the pavements, and its streets drenched with blood. At this scene of war, the earth is shaken from her place, and the luminaries of heaven are veiled in darkness.‡ Babylon is never more to be inhabited;—

"But there shall the wild beasts of the deserts lodge;
And howling monsters shall fill their houses;
And there shall the daughters of the ostrich dwell;
And there shall the satyrs hold their revels;
Wolves shall howl to one another in their palaces;
And dragons in their voluptuous pavilions."§

LOWTH.

* Luke ii. 28—32. † Isa. chap. xiii. xiv.
‡ Isa. xiii. 2—20. § Isa. xiii. 21, 22.

The prophet then represents the Jews as chanting a song of triumph over the fallen monarch of Babylon. The earth, smiling in peaceful repose, breaks forth in acclamations of gladness; the trees of the forest clap their hands for joy; the ghosts of departed kings meet the tyrant with the bitterest reproaches, as he enters the world of spirits; and the song closes with fearful imprecations on his posterity, and on the city where he had swayed his sceptre of oppression and blood.* As the fallen despot enters the world of departed spirits,—

"Hades from beneath is moved because of thee, to meet thee at thy coming,
He moveth for thee the mighty dead, all the great chiefs of the earth;
He maketh to rise up from their thrones all the kings of the nations.
All of them shall accost thee, and shall say unto thee—
Art thou, even thou too, become weak as we? art thou made like unto us?
Is then thy pride brought down to the grave; the sound of thy sprightly instruments?
Is the vermin become thy couch, and the earth-worm thy covering?
How art thou fallen from Heaven, O Lucifer, son of the morning!†
Those that see thee shall look attentively at thee, they shall well consider thee;
Is this the man that made the earth to tremble, that shook kingdoms?‡

LOWTH.

This magnificent description was designed to represent that series of calamities which terminated in the total destruction of Babylon. But what were these calamities? History must inform us; and from it we learn, that Cyrus took the city, but spared its inhabitants, and left its walls standing; that Darius demolished its gates to prevent its becoming a nursery of rebellion; that Alexander found it so flourishing, that he thought of making it

* Isa. xiv. 5—27.

† Gesenius agrees with Lowth in the translation of this phrase; but *bright and morning star*, is more literal and exact. Hence the phrase in Rev. xxii. 16.

‡ Isa. xiv. 9—12, 16.

the capital of his empire ; that it gradually declined from its pristine magnificence, till, in the fifth century of the Christian era, it was converted by the kings of Persia, into a park for wild beasts, and ultimately became a heap of almost undistinguishable ruins.* The prophecy must, therefore, have been at least seven, and probably more than ten centuries in receiving its complete fulfilment.

To the construction we have put upon the prophecy of Christ respecting Jerusalem, it has been objected that its language is too strong to be applied to the destruction of a city, or a nation. But if imagery so grand and awful as that which we have been examining, was used to describe events of less importance, is it strange that Christ employed language equally bold to predict an event the most disastrous that the Jewish annals ever recorded ?

We shall more readily admit this conclusion, if we consider prophecy as a symbolical representation. The parables of Christ are symbols, and might be represented by a series of historical paintings.—Suppose a painter to employ his art in teaching the moral lesson contained in the parable of the prodigal son.† He might represent, in the first picture, the prodigal receiving his patrimony ; in the second, wasting it in scenes of dissipation ; in the third, feeding on husks, and famishing among swine ; in the last, restored to the arms of his father, and the bosom of his family. Thus a battle, the destruction of a city, and the peculiarities of different nations are to be portrayed.

Let us apply this principle to the prophecy respecting Jerusalem.—

* Gesenius. † Luke xv. 12—32.

The commotions, which are said to pervade all nature, are the symbols commonly employed by the prophets to represent great revolutions. The Son of Man riding in awful majesty through the heavens, and his angels sent forth to gather his chosen people beneath the banner of his love, are emblems of that deliverance which the Christians in Judea actually obtained from the calamities that put an end to the Jewish nation.

I am aware, that various opinions have been adopted respecting the import of the passage under consideration.* Some refer it solely to the day of judgment ; while others suppose it to relate, in its plain and primary signification, to the overthrow of Jerusalem, but in its mystical and secondary sense, to the day of judgment. The second opinion involves the long disputed doctrine of a double sense ; a principle in sacred hermeneutics which has been adopted by most commentators since the time of Origen, and which is still retained by the greater part of English critics, though it has long since been discarded by the ablest scholars on the continent.† All these points deserve a thorough examination ; but each topic would require a separate article and my limits, therefore, force me to omit not only these, but the well known fulfilment of this prophecy,‡ and a variety of interesting topics which it suggests. R. NAMAN.

* See an enumeration of these in Kuinoel Com. in loc. ; Wolfii Curac h. l.

† See a very candid and ingenious defence of this principle in Lowth's Lecture on Hebrew Poetry, Sec. XI., and a brief refutation in the notes by Rosenmüller and Michaelis, as well as in Ernesti, Morus, &c.

‡ Newton on the prophecies, Diss. XVIII—XXI. Kett's View of Scripture Prophecies, ch. X.

JUSTIFICATION BY FAITH :

A SERMON.

ACTS XIII. 39.—*By him all that believe are justified from all things from which ye could not be justified by the law of Moses.*

THE law of Moses in this connexion signifies the moral law,—that law which requires us to love our Maker supremely, and our neighbour impartially. On another occasion, I endeavoured to show that as all have, in numberless instances, violated this law, they now stand condemned by it, and of course, they must resort to some other mode of justification before God. Such a mode has been adopted and proposed to men by infinite mercy. It is brought to view by our text, the meaning of which seems to be this :—Though we are all, as transgressors, condemned by the law and can never therefore be saved by our own works, yet if we believe in Christ, we can be pardoned, restored to the divine favour, and admitted to all the happiness of holy beings.

When we speak of justification by faith in Christ, the word justification has a somewhat different meaning from what it has when we speak of justification by law. Justification by law, implies that the person justified is really innocent, whereas justification by the gospel does not imply that the person justified is really innocent, but that for the sake of Christ he is *treated by God as though he were innocent*. Here we see the astonishing mercy of God, mercy which has devised a way by which he can treat us, guilty and vile as we are, as though we had never sinned, by which he can encircle us in the arms of his love, and regard us as a part of his own holy family.

Justification by faith in Christ, in opposition to all human merit, is a theme on which the writers of the New Testament, particularly in the epistles, delight to dwell. To show you how much this subject interest-

ed their understandings and their hearts, I will make a few quotations from their writings. Now the righteousness of God without the law is manifested, even the righteousness of God ; that is, the way for men to become righteous, which God has appointed ; which is by faith of Jesus Christ unto all, and upon all them that believe.—Being justified freely by his grace, through the redemption that is in Christ Jesus. When we were without strength, in due time Christ died for the ungodly. Being now justified by his blood, we shall be saved from wrath through him.—What things were gain to me, says Paul, those I counted loss for Christ ;—for whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is of the faith of Christ. Passages to this effect might be quoted in great numbers. They occur on almost every page of the epistolary writings of the New Testament. It would seem that the writers regarded salvation by faith, as one of the fundamental truths of the gospel. As to their own doings, they rarely speak of them, and when they do, it is never done in such a way as to lead one to imagine that they expected to purchase by them the favour of God. Are they justified ? it is not by any works of their own, but by grace freely manifested to them through Christ.—Are they redeemed ? it is not by any ransom which they have paid, but by his blood. Are they enabled to fight and to conquer ? it is not by their own strength, but by faith in his atonement. As they had transgressed the divine law and exposed themselves to its penalty, they seem to have abandoned altogether the idea of reaching heaven by their own merits—they therefore looked to Jesus as their hope, their strength, and their Re-

deemer. Their minds were filled with the glories of his cross, and they regarded this world, with all its fascinations of wealth and pleasure, as vanity, and were willing to renounce it—to suffer the loss of every temporal comfort, if they could be found in Him, not having their own righteousness which is of the law, but that which is by faith in his merits.

Here it may be asked, if we are not justified or saved by the law, but by faith in Christ, what is the use of the law? Why has God published it to the world? What purpose does it answer?

I reply, that although the law cannot be a rule of justification for those who have violated its precepts, as we have, yet it is still a rule of duty. Our transgressions have not at all affected our obligations to obey it. These obligations are now as real and as perfect as they would have been, had we never sinned. This law is the great standard of duty, which has been set up in the empire of God, and by it all intelligent beings are required to regulate their conduct. It is obvious that there must be such a standard, otherwise every one would be in doubt respecting his duty. The law as a rule of conduct still continues, and will always continue, and will always be binding. And the Christian rejoices that it will, for he sees that it is just and good, and he anticipates with humble hope, the time when he shall come up to this holy standard—when he shall reach the stature of a perfect being—when he shall love his Lord with his whole soul, and his fellow beings as himself. The law too is of the greatest importance in bringing sinners to repentance. When they look to this law, they see what they ought to be, and by comparing their conduct with its requirements, they can see how far they have fallen short—how deeply they have plunged themselves in guilt

and corruptions. The law of God is the great instrument in the hands of the Spirit, of convincing the world of sin. While men measure themselves by themselves, or by others, or by some other rule of duty which their own imaginations have created, they may think themselves safe, and pass on to eternity with the most unshaken confidence in their own righteousness. So it was even with Paul. I was alive, says he, once, without the law, but when the commandment came, sin revived and I died—died to all my self-righteous hopes. The commandment appeared to him exceeding broad, and his righteousness, compared with it, like a bed which is shorter than that a man can stretch himself on it, and a covering narrower than that he can wrap himself in it. The Apostle in one place describes the law as a school-master to bring us to Christ. It does this by teaching the sinner the lesson of his depravity; by exhibiting to him his countless and aggravated sins; and the disaffection and opposition of his heart to the claims of God's government; the awful danger of his case, the wrath which is about to overwhelm him for ever. After the law has done this work of conviction, the gospel comes with its healing influences, its cheering hopes, and binds up the broken hearted by the sense of pardoning mercy it imparts, soothes the fears which have been awakened by the thunders of the broken law, sheds a heavenly serenity over the feelings, and spreads its bright rainbow of promise on the dark scene;—a lively token that the wrath of the Almighty is passing away, and that his everlasting favour is dawning on the penitent soul.

But how is it that the weary, heavy laden sinner becomes interested in the blessings of the gospel? By faith. The language of our text is—by Him all that *believe* are justified. And what is

faith? Faith in regard to religion is a disposition to admit cordially and cheerfully all the truths of revelation. Now as Christ is the centre and substance of revelation, so faith is sometimes called *believing in Him*; receiving the testimony which God has given of his Son;—and on the other hand, unbelief is called rejecting the record which God has given of his Son. This testimony, this record, is substantially this: God has given us eternal life, and this is in his Son; that is, God in the gospel testifies, that he has established and revealed a method of bestowing immortal blessedness upon guilty sinners, who were justly condemned to everlasting wretchedness. And he farther testifies, that it is only in and through his Son Jesus Christ, that this blessedness can be obtained; it is only through Him that it can be hoped for;—that nothing appears but horror and despair from every other quarter. Now faith in Christ—that faith by which the sinner is justified, implies two things:—first, that the sinner firmly believes the truth of that method of salvation which the gospel reveals,—that he firmly believes that an adequate atonement has been made for the world by the sufferings of Christ, and that God is now waiting to be gracious to every repenting child of Adam;—faith implies that the sinner admits those truths as realities; that he is so thoroughly convinced of their existence, that he can cast his eternal all upon them and feel safe; that he can say, I know that my Redeemer died and is now alive again. I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him. Faith implies that the sinner believes these truths so confidently and firmly, that they shall become as it were a part of his soul—go with him wherever he goes, and support him under temptations and

trials, and at last, when the billows of Jordan shall be dashing against him, and making a wreck of his mental part, they shall be as an anchor to his soul both sure and steadfast, entering into that within the veil.

In the second place, faith implies that these truths are not only believed by the sinner, admitted into his understanding, but that they awaken in his heart feelings corresponding to their nature. Multitudes yield a kind of assent to the truth of that method of salvation revealed in the gospel, while at the same time they think of it, and hear of it, with indifference or dislike. Now this is a state of mind highly criminal and dangerous. You will all acknowledge that these are truths in relation to the occurrences of life, which, if believed, are adapted to produce feeling, and that if they do not produce feeling there must be some defect in the character. You may indeed believe some things with little or no emotion. You may, for example, read of the death of a stranger in a distant part of the country, and the event, if attended with no extraordinary circumstances, excites no interest. But change the supposition: let this man, instead of being a stranger, be your near neighbour and intimate friend, and how deeply does the event affect you. Still farther: let this individual be not only your intimate friend, but suppose also that he sacrificed his life for you: if you did not feel in such a case, would you not be a monster. Fellow sinner, Jesus, the Son of God, died on Calvary. This event in itself considered, may not be adapted to awaken feeling so much as to arrest your attention by its strange and wonderful aspect, and to fill you with admiration. But Jesus was your friend—your best friend—one that has done infinitely more for you than all other friends combined; and can

you hear of the death of such a friend without emotion. Still farther: Jesus, your best friend, died for your redemption,—that you might be reconciled to God. And do these facts awaken no feelings? O, what destructive ravages has sin made upon your moral nature! The sinner hears of the redemption of his soul by the Son of God without gratitude,—without love. He has no faith; for faith implies not only a belief of the truths of the gospel, but also feeling corresponding to those truths. These feelings never animate his bosom. Hence we see why faith is the gift of God. The man must have a new heart—he must be renewed in the spirit of his mind, and then he will not only believe as he ought, but feel as he ought. In view of the love and mercy of God in giving his son to die, he will say, Thanks be to God for his unspeakable gift—gratitude will arise in his heart. In view of the sufferings of Christ he will say, I thus judge that if he died for me I should live unto him—a sense of obligation is created. And these feelings, gratitude and a sense of obligation, are among the elementary principles which produce a holy life. Such is the nature of that faith which unites the sinner to Christ. It implies a firm conviction of the truth of that method of salvation which God has revealed, and a cordial, hearty compliance with it. By this *faith* the sinner is justified before God. He is never represented in the bible as justified by love, or repentance, or humility, or hope. If you ask why he is not, I reply that there is a propriety, and a fitness, in the connexion which God has established between a sinner's justification and his faith. Faith is an act of the mind which has particular reference to the character and the atonement of the Saviour, and these are the objects which lay the foundation for our justification.

On the other hand, repentance has sin for its object; love, the perfections and glory of the divine nature; charity and meekness have reference to our fellow men: and none of these objects are the proper grounds of our justification, and consequently none of those graces which terminate upon them can have any direct concurrence in it. But the atonement of the Saviour, in view of which God justifies the sinner, is the immediate object of faith, and therefore our faith has a special instrumentality in our justification.

Here it may be objected that we make a merit of faith, and ascribe our salvation to it. I answer that we ascribe our salvation all to Christ as its procuring cause, and that we regard faith as that act of the mind in which it discovers or beholds the way of salvation which has been opened for guilty sinners, by the atoning blood of the Saviour. It is the act of a penniless beggar, reaching forth his hand to receive a gift of charity; it is the act of a drowning man, seizing hold of a rope that has been thrown out to him. Does the beggar, in thinking of his gifts, ever ascribe any merit to the motives of his hand by which he received them—or does the man who has been rescued from the waters ever ascribe any merit to his seizing a rope? No more does the ransomed sinner ascribe any merit to his faith. It is indeed necessary to salvation, but only as a means; it is the channel through which the divine testimony concerning pardon through the blood of the lamb is conveyed to the understanding, and operates on the heart. It is the inlet by which spiritual light enters the soul. The man who is thus enlightened to see the glory of Christ—the sufficiency and fitness of his atonement; who is brought to feel his entire dependence on him for salvation, to cast himself on his mercy, and to go forward in

his strength, has faith, and he is justified before God.

My hearers, it is an enquiry of everlasting interest with us, whether we are thus justified. I will suggest one or two remarks which will assist us in settling this point. In the first place, the sinner that is justified heartily approves of the divine law. Men are naturally disposed to regard the moral law as too strict for human nature—as requiring more than men are able to perform, even if they had a disposition; and hence they are inclined to regard this law as a thing that is done away—superseded by the gospel, which is a milder dispensation. They would fain believe that the law no longer exists, either as a rule of justification, or as a rule of duty, and that they are now released from its obligations. But the sinner who has been justified on the principles of the gospel has no such views of the divine law. Although he has transgressed it, and therefore no longer looks to it for salvation, yet he still regards it as the guide of his conduct. His language in regard to it is—the law is just and good, and perfect obedience to it is perfect happiness, and imperfect obedience is imperfect happiness; I would not therefore have it lowered down to meet my depraved wishes; I would rather be brought up to its requirements—entirely conformed to its precepts; for I know when I reach that attainment I shall be perfect as my Father in heaven is perfect, and shine with the lustre of those who are about his throne.

My brethren, do you thus regard the law of God. You are not at present conformed to it. To bring about an agreement, there must be a change either in the law or in you. Which then should you prefer? Is it your desire that the law may remain as it is, and that you may be changed; and is it your daily aim to hasten this process of reformation by every means

in your power;—then you possess some evidence that your sins have been pardoned, and your souls renewed by grace.

Again; the sinner that has been justified is in a state of progressive sanctification. The two things go together. The faith by which we are justified is not a dead faith—not a principle that lies dormant in the soul: it is action; it puts forth a mighty and constant influence on the heart and conduct. It is sometimes objected to our doctrine of justification by faith in Christ, that, by teaching us to depend on the merits of another, it leads to inactivity and sloth. But, I ask, has this in fact been the effect of it upon those who have embraced it? Have they not been the most distinguished for their activity and zeal in the church? Was Paul inactive or slothful? And yet he was justified freely through the redemption which is in Christ Jesus. Was one of the great instruments of the reformation inactive or slothful? And yet he declared that the fact whether the church stood or fell depended on the adoption or the rejection of this doctrine. The truth is, we do not contend for a faith that is inoperative. We affirm that if a man says that he has faith and has not works, he is deceiving himself—dreaming that he is a disciple of Jesus, when he has never yet felt the power of his gospel. We contend that faith is indeed an act of the mind, an internal principle; but we assert that this principle, if it has an opportunity, will display itself in all the acts of a holy life; that it is made perfect, as James expresses it, by works. We do not indeed rely upon any works for justification. Still we say that works will exist where faith exists. Then works, although they can never be a ground of justification before God, answer, nevertheless, many important purposes. They afford peace to the conscience;

they afford evidence to the individual, and to all around him, that his faith is genuine; they serve to distinguish the real Christian from the mere professor; they bless the world and honour the gospel.

My brethren, how does the faith which you profess affect your characters? Does it work by love; does it purify the heart; does it detach your affections from the world; does it bring you nearer to Christ, and enable you to behold higher and brighter manifestations of his glory; does it make you more devoted to his cause; more active to secure your own salvation and that of others? Then you are justified;—and happy are ye: soon you will be with your Saviour in Paradise; for whom he justifies them he also glorifies.

My impenitent hearers, you know not what it is to exercise faith in the Saviour: you are therefore not justified; your sins all stand charged against you. God has placed you under a dispensation of mercy, and made to you the offers of eternal life. If you cast away these offers, it will hereafter be of no use to you that Christ died for sinners. Nay, the fact that he did die for sinners will eternally aggravate your misery. If you refuse to comply with the terms of the gospel, you come under the dispensation of law. You choose to be tried by the deeds of the law. Do you not know that by such deeds, no flesh can be justified? Do you not know that if the law be the standard of judgment, every mouth must be stopped, and the whole world become guilty before God? How can you stand such a trial. Look up and behold your Judge. Behold him, not as your fancies would imagine him to be, but as he is represented in the scriptures; as one by whose brightness the stars are turned into darkness; by whose power the mountains are melted; at whose anger the earth

trembles; by whose wisdom the wise are caught in their own craftiness; before whose purity all things are turned into pollution; who will by no means clear the guilty; whose vengeance, when it is once kindled, burns to the lowest hell! Let him, I say, sit as judge on your actions, and who of you can stand before him? You may feel confidence in the presence of your fellow mortals, but before his judgment seat all your confidence must fall and perish in an instant. God knows your character and situation; he has sent the Son of his bosom to deliver you from the curse of the law by being made a curse for you. Will you, can you refuse to be saved by his merits? By refusing you kindle his anger more and more. He that believeth not is condemned already;—that is, he is condemned by the divine law, and is hourly exposed to the full execution of its penalty,—a situation solemn and awful beyond conception. Do you ask what you shall do? Flee to the Saviour for pardoning mercy. Go, crying, have mercy on me, a poor perishing sinner. He will not be deaf to your entreaty: he will save your soul.

To the Editor of the Christian Spectator.

THE Number of your work for November 1824, contained an Essay on “Edwards’s views of Original Sin,” which challenged a reply.—The doctrines of that Essay are a theme of frequent discussion, or rather a subject of frequent remark in every theological *coterie* with which I am acquainted; and it cannot but be a matter of surprise with the majority of your readers, that the discussion which your correspondent so gravely, and (by common consent) so ably commenced, has not been continued on your pages.

If the article in question was written, as it professes to have been,

for the instruction and edification of the Unitarians, it seems to me to have been misdirected. Its track is through a region of inquiry, to which that sort of people are entirely strangers. Its reasoning is too abstract, too close, and requires too much of vigorous thought and fixed attention, to be at all effective upon them. If the essay has a different bearing,—if it was designed to remove some common prejudices of the orthodox and evangelical, and to give new distinctness to their conceptions, and a new correctness to their language, I must be allowed to say, that in my opinion, an inquiry into the *Scriptural* doctrine of original sin, would have been at once more congenial with the spirit of the times, and more appropriate to the object, than any investigation of the opinions of the great and venerated, yet uninspired and fallible Jonathan Edwards. The motto, and I believe the spirit of theological inquiry in the churches of New-England has always been, (and let me hope, for ever will be,) “call no man Master;”—and if in any portion of our land, researches in theology are conducted in a different spirit, it is not there that the authority of Edwards can prevail; for there the test of orthodoxy must be found in other and far more technical “standards.”

It is not my present purpose to investigate the doctrines of your correspondent, or even to call in question their correctness. There are other minds more determined, more acute, more powerful than my own to whom I would willingly abandon an inquiry for which I feel that I have neither leisure nor ability.

My only design is to propose a few queries for the consideration of T. R., in the hope of reviving an investigation which seems to have been prematurely suspended for the want of some one to act the part which I have undertaken.—

These inquiries, like the observations which I have ventured to throw out, have resulted partly from my own desultory reflections, and partly from the controversial criticisms which I have heard from others; and if they shall appear too simple to deserve an answer, the motive by which they have been prompted must be their best and sole apology.

1. What is the meaning of the word *depravity*? and how does it differ from *sin* and from *guilt*? or are these three words all identical in import?

2. What is the difference between *physical* depravity and *natural* depravity? and how does *natural* depravity (as distinguished from physical) differ from *moral* depravity?

3. What is meant by a “substantial property or attribute of man’s nature?” and can there be any property or attribute of man’s nature which is not substantial?

4. Is every human being a sinner from his birth? and if so, in what sense?
R. T.

To the Editor of the Christian Spectator.

To the extracts from Fawcett, in your last number, permit me to add the following. The first is from a Sermon on Happiness: the other contains some reflections on the evanescent nature of man and the littleness of human fame. M.

“All sensual pleasure is a relative thing. That which is luxury to him, to whom it is new, is none to them, to whom it is familiar. The continual recurrence of them reduces the highest ranks of sensual gratification to a level with the lowest. He who is in possession of an easy sufficiency, and capable of commanding a series of plain and humble pleasures, indulges a groundless envy, when he suffers it to be excited by the

higher, but the habitual, indulgences of persons in superior station. The enjoyments, to which he looks up, are not superior to his own.

“There are those, whose appetites are courted by more costly provision than his ; whose senses are excited by more stimulating entertainments, and soothed by smoother accommodations ; whose days are spent in more expensive amusements, and whose nights are passed upon softer pillows. But he, who ‘fares sumptuously *every* day,’ sits down to no sweeter feast than he : he, whose delight is daily stirred by more pungent excitements, is no more animated by them, than he is by his cheaper and soberer pastime : and he whose love of ease is lulled in a downier lap, whose situation is covered, in every part of it, with cushion, and lined all over with pillow, enjoys not a more delicious recumbence, even under the supposition of his mixing along with it the labour, of some kind or other, which is necessary to render rest delightful, than belongs to his hour of repose, in his less silken seat. Continual repetition wears away the exquisiteness of all sensual pleasures, and gradually dulls the most lively delights into flat and insipid sensation. That landscape, which fills the traveller with rapture, is regarded with indifference by him, who sees it every day from his window. The sweetest sounds that art can combine, lose much of their effect upon the ear that is perpetually listening to melody. The most costly luxuries, that can load the board of opulence, are but bread to him, who makes his daily meal upon them. The cordial, that exhilarates the sober, is but “a cup of cold water” to one, who is accustomed to the draught of intemperance. The brilliant lustres, that illuminate the house of public amusement, are no more than sober day light, to him who passes all his evenings there. And the

softest couch, into which languor ever sunk, is only a seat to them, who never recline upon one less soft. When custom has made them necessary, the highest order of sensual pleasures communicate no higher satisfaction, than the supply of her necessary wants affords to simple nature. And let me be allowed to stop one moment to remark, how much are they exposed to pain, in this world of change, to whom the deprivation of luxury were the horror of famine ; exclusion from gay assemblies, the dreariness of solitude ; the soberness of domestic society, the gloom of imprisonment ; the loss of soft clothing, the misery of nakedness ; and the reduction of elegant life’s redundant conveniences, the bare condition of savage and unaccommodated man !”

“Take up the annals of nations ; in which, the great ones of their different ages, who put on the plumes of grandeur, and kept the world awake with the noise they made in it, whose excellency essayed to mount to heaven, and whose ambitious heads endeavoured to reach to the clouds, are marshalled by the pen of history, and made to pass in review before you. Behold the successive shades of the mighty ; see how swiftly they seem to shoot through the scene, as you pursue the story of the countries where they acted their part ; their entrances and their exits have but a moment between them ; the suns of glory, one after another, rise and set ; the reigns of princes course one another with a rapid flight ; the stirring spirits of different periods present themselves to the reader, and vanish ; occupy a page, and disappear ; the time in which each individual in the long procession is going by, is but as an instant ; each fleeting passenger, in his turn, is departed, while the word of admiration is in your mouth : —Is this a glory to content a great

mind? Shall we suffer our dignity, or our felicity, to be confined within such limits as these? Shall we permit so small a room as this to enclose our happiness? Shall we imprison our expectations in a point, when the door of immensity is thrown open to them? Let us be ambitious of abiding in honour, and in happiness. Let no believer in the Gospel content himself with meteor and mortal glories, the fires of which, however splendid, are speedily spent. Let no one satisfy himself with being a shooting, however shining, star, in the firma-

ment of glory, who is invited to become an everlasting luminary there; to whom a splendour is offered that shall survive the sun; whose ambition is bidden to a glory, and an honour, with which immortality is joined. Let no one discover so little avarice of welfare, and engage in so abstemious a pursuit of happiness, as to restrain his desires to the few hasty joys, he is able to snatch in his passage through this world, when before his wishes, Christianity has spread 'pleasures, that are for ever more.' "

Miscellaneous.

To the Editor of the Christian Spectator.

PREACHING.

I HAVE observed, with much satisfaction, that the subject of preaching has found a conspicuous place in your useful publication, because I consider it a subject of great importance. When this institution is not supported in its purity and strength, we may look, not only for a decay of vital piety, but also for the extinction to a great degree of that external morality, which is so requisite to the good order and happiness of society. The remarks which have already been published, have, with a few exceptions, accorded entirely with my own views, and have therefore rendered much of what I had intended to communicate unnecessary. I shall however submit to your consideration a few thoughts on what I consider the prominent defects of ministers in this part of their duty. In the first place they do not take sufficient pains to avoid unsound arguments and untenable propositions. There are certain arguments which have been advanced

so constantly from age to age, in support of certain doctrines, that they seem to have acquired the sacredness of antiquity, although they would not stand the test of strict examination for a moment. Thus we rarely hear a sermon on the immortality of the soul, without having its indivisibility mentioned as a proof it. Now it is clear, in the first place, that our ideas of divisibility and indivisibility are all borrowed from matter, and are applicable only to matter. To speak therefore of the soul's being divisible or indivisible, considered as immaterial, is as absurd as to speak of its length and breadth, and is in fact the same thing expressed in different terms. If a man were to speak of the colour of sound, or the weight of motion, we should see the absurdity at once. But so much has been said on the indivisibility of the soul, that our ears have become accustomed to the expression, and we do not consider, that it is assuming a thing as immaterial, and then by language turning it into matter. Let any one examine carefully the idea of divisibility, and he will find that in every in-

stance matter, or at least space, enters into it as a component part. There must be, in this case, both position and magnitude. When we conceive of a thing as indivisible, we immediately and necessarily, as our minds are constituted, give it position. When, therefore, we apply either of these terms to any thing immaterial, from which both position and space are, as far as we know, excluded, we run into an absurdity. Of the same description is the famous argument for the existence of a God. "*Sum, ergo Deus est.*" When a man, who thinks for himself, hears a doctrine proved by such arguments, it produces an impression on his mind unfavourable to the doctrine itself. The other error, to wit that of advancing propositions either wholly untenable, or at least to the extent claimed, is perhaps more common and more dangerous.

Some hazard paradoxical and hyperbolical assertions, apparently for the purpose of awakening the drowsy attention of their hearers; others through inattention say what others have said or written, without examination; while others still fall into the same error by depending on theory rather than observation. As an instance of what I refer to, I have frequently heard ministers, when preaching on the happiness of the righteous and the misery of wicked, after quoting the text, "the wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt," assert, and endeavour to prove, that the wretchedness of every unregenerate soul is aptly represented by the strong imagery there used. Now if a serene countenance, a cheerful voice, and lively actions, are just indications of enjoyment, such a proposition is not true. It is unquestionably the fact, that true religion, when it reigns in the heart, has a tendency to produce a greater degree of happiness than can arise from any

other source. But it is equally true, that the effect of sin is to lull the soul into a state of fancied security, and to shut out those thoughts and considerations which produce uneasiness. Indeed, one of the most difficult tasks which the minister has to perform, is to make men dissatisfied with the enjoyments of a sinful course. Besides, many of those who mean to lead moral lives do not believe that they are sinners, and of course are not distressed with a consciousness of guilt. The pain of transgression depends, in a great measure, on tenderness of conscience. Cowper doubtless suffered more than many who have been guilty of murder. The gospel is eternal truth itself, and surely every thing which is said in its favour, ought to be conformable to this perfect standard. Nothing is gained by representing things either better or worse than they actually are. On the contrary, when a sinner hears the wretchedness of a sinful course represented so much beyond his own experience, he either concludes that he is not a sinner himself, or that the preacher knows nothing of his subject. One of the conclusions shuts out repentance; the other destroys that confidence in the correctness of the preacher's views, which is necessary to give weight and efficacy to his instructions. One of these consequences will always follow an inaccurate exhibition of the truths of the gospel.

Secondly; Ministers do not take sufficient pains to give *effect* to their discourses. This is the great object of preaching, and yet perhaps no part of it is more neglected. In order to produce effect, it is necessary to adapt the discourse to the peculiar views and feelings of the audience. This is the grand secret of Eloquence, so far as the matter is concerned. What makes a powerful impression on one mind makes none at all on another.

The mind of a student is a totally different thing from that of a farmer or mechanic. He is influenced by different motives, and thinks and reasons in a different way. To convince or persuade him, therefore, requires a different process. Such men as Paul was, understand this fully and take advantage of it. So ought all, as far as is in their power, who undertake to follow his footsteps. It must be acknowledged, that a minister labours under great disadvantages in this respect, in being shut out, as it were, by his calling, from that free and unrestrained intercourse, in which alone the secret motions of the heart may be observed. Much, however, may be done by making it a constant object of study and observation, and by carefully improving every opportunity which he does enjoy. I should recommend also that a minister should occasionally hazard the loss of that dignity which distance confers, for that superior elevation which always accompanies a thorough knowledge of mankind. I would suggest also the idea, that too much pains is taken to have each sermon contain a complete view of its subject, as much as if it were prepared for the press. Many seem to fear a total loss of reputation, if a carping critic could find any fault with the arrangement or distribution of the several heads. Now, Mr. Editor, I hear every important subject in religion discussed from one to ten times a year. It is therefore of little consequence to me to hear a complete exhibition of it on each occasion. Besides, the great body of mankind do not, like scholars, view a subject as a whole, and have no idea at all of the beauty and force of arrangement. I have no doubt, therefore, that if ministers would pursue some striking and interesting thought, as far as it would bear, although it should occupy the half or perhaps the whole of a dis-

course, they would frequently make a stronger impression.

The manner of many of our clergymen is as it respects effect, more faulty than the matter. The frequent complaint of a want of energy and animation, is not without foundation. The difficulty however, is not always understood. To make a discourse impressive, it must be delivered not only with sufficient loudness and force, but, what is vastly more important, with *feeling*. Sympathy is the powerful chain by which the real orator holds the hearts of his hearers in subjection. Very few can listen to the notes of sorrow even when they know them to be fictitious, without shedding tears. I have known the lamentation of a widow or orphan, instantaneously prostrate a whole assembly. The speaker, whose voice is tuned to the notes of the various passions, can with ordinary abilities, do what Whitfield did. Many preachers have warmth enough in their closets, but in the pulpit immediately become chilled to apathy by diffidence; others feel enough in this situation, but are afraid to exhibit it lest they should "overstep the modesty of nature." A third class, are satisfied if what they say ought to make an impression, and regard every effort to aid such an object as theatrical and profane. To those of the first class I would say, that to get the feelings excited is the best cure for diffidence; to those of the second, your fears are groundless. Those only overact, who have no fears on the subject. Of the last, I would inquire, what can be expected from that which is not heard or attended to? If you were sent to awaken a person from sleep, would it be any excuse to say, I spoke loud enough, but he would not hear? And when you are called to render up your accounts, will you be willing to reply, Lord it was their own fault that they did not attend to my

instructions, unless you have done all in your power to awaken their attention? There is a wide difference between possessing feeling and exhibiting it. One frequently exists without the other. The latter is an important art and as such ought to be cultivated.

Thirdly; the practice of extemporizing in the pulpit is becoming too common. I mention this chiefly because some of your correspondents imagine that public sentiment requires it. The reverse, as far as my observation has extended, is the fact. Where I have heard one complaint of the practice of writing sermons, I have heard ten of that of extemporizing. It would be easy to enlarge on this subject, and show the impropriety of the practice from the peculiar situation of the preacher, the danger of not expressing his views of subjects with a due degree of accuracy, the almost utter impossibility of avoiding the same old beaten track, and many other considerations. But I shall content myself with remarking, that no situation is favourable to extemporizing, when the mind of the speaker is not brought to a sufficient degree of excitement by something preparatory to his commencement. At the bar this is supplied by the examination of witnesses, and the discussion of interlocutory questions. The statesman finds the same, in the gradual introduction of the bill and the discussion of preliminary points. But the preacher is obliged to launch out into his subject while his feelings are yet cold, and his faculties unstrung. Under such circumstances, few could be expected to succeed, and very few do succeed.

K. L.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

(Continued from p. 307.)

MARCH 11, 1825.—To-day, being in the neighbourhood of the coal mines, I felt inclined to attempt a descent into one of them, and see how people live under ground. Fortunately I was transacting business with a person who was acquainted with the master of a mine near by, to whom I was politely introduced. A few steps brought us to the mouth of the pit, and my wish was intimated to the master. No sooner, however, did I contemplate the dark abyss, and see the smoke, and in my fancy almost the fire, issuing from it, than my heart began to fail me. The master perceiving that my fear was getting the better of my curiosity, obligingly proposed to descend with me; the by-standers also seemed anxious that I should go: one offered me a frock, another an old hat. I could not then refuse; but rigged myself, stepped into the bucket, to which a rope was attached, and in company with the master down I went. It was a descent indeed, and put me in mind of some of the terrific images of the poets, in their descriptions of a more dreadful descent. After a time, I began to hear a noise, next saw a feeble light, and finally came to a bottom. My companion provided me with a light, took one himself, and proceeded to show me the curiosities of this new world. He first conducted me to the horse-stable, but the "darkness visible" prevented me from perceiving any thing, save *that*,

and my candle. We tarried there awhile, and then went to see the work people. The road led through an opening just high enough for a person to stand erect, and sufficiently wide for three or four to walk abreast. My eyes were still useless to me, and though my ears admitted sounds, I might as well have been without them. A noise that I heard gave me intimation that something was approaching. It was a horse, dragging a load of coal, and which he would have dragged over *me*, had not my companion pulled me aside. We proceeded down, following the sound of the miners until we arrived where they were at work. I could now discern objects, but such objects as these I never beheld before. My thoughts turned on Tartarus, Erebus, the Styx, and all the underground scenery of the heathen poets. I was ready to fancy myself among such characters as Ixion, Sisyphus, and Tantalus. The miners, however, who presented such images to my imagination, learning that a stranger had arrived among them, turned towards me, and a smile betokened the "human face divine." It was a sort of relief to me to dispel the fancies I had conjured up, and to believe myself to be among my fellow beings; but my pleasure was mingled with considerable alloy at the reflection that *human* beings should be doomed to such an employment. I stood for a short time, and viewed them before I ventured to approach. They were scattered about in small cavities which they had dug, or were still digging. A small taper, stuck in putty, and then attached to the side of the ore, shed a glimmering light upon the naked body of each, for they were all stript to the skin from the waist upwards. Their laborious employment made them perspire freely, and the fine particles of coal adhered to the flesh, except in spots where they had come in contact with the solid

substance around them. The confined holes in which they worked would not permit them to stand erect; but they were obliged to dig on their knees, or in an entirely prostrate situation. They behaved with much civility. One of them came out of his black "palace," and offered to conduct me into it. Leaving my hat with my guide, I put on the collier's cap, and on my hands and knees followed him to the extremity of his princely abode. But my curiosity was soon satisfied, and I returned to the portals of this Stygian chamber with more pleasure than I entered them. The miners, in addition to their severe and irksome employment, are every moment in danger of losing their lives. The mines may be suddenly flooded, or the air which is always impregnated with sulphur, may take fire, and explode, and other hazard arises from the falling of coal. This last danger arises from the manner in which they operate. After they have found the bottom of a bed, they commence by digging under it and at the sides. The coal has a grain like wood, and when the bottom and sides of a bed are cut away, it falls in a body. A mass of fifty tons will sometimes be let down at once. Commonly the miners have sufficient notice by its cracking, to afford them an opportunity to take care of themselves; but it sometimes falls before they are aware, and all are crushed in a heap. The mass around which they were cutting while I was there, was expected to fall in a short time: it had already parted a little. As a specimen of human perverseness and insensibility in view of the most solemn of all catastrophes, I will here mention the fact, that when any of the miners are killed in their occupation, fifteen shillings are allowed the others by the master, for the purpose of buying grog, and that they at once leave off

their work, and make merry upon the occasion! Having seen the wonders of the place, I bent my course towards the upper world. On my way towards the bottom of the shaft I met the horse again that had nearly run over me, and could hardly help pitying the poor animal. In all probability he will never again see the day-light. And yet he was fat and sleek, and for aught I know, contented with his lot. He had enough to eat, and enough to do; he had a coal stable and a coal manger; knows no summer, and no winter; is not liable to heat or cold, to storm or sunshine. I distributed four or five shillings among the miners, and the bucket being ready stepped in and ascended. As I approached the surface of old England again, I felt a satisfaction scarcely inferior to that, with which I landed upon her coast.

From the kindness and attention which Englishmen bestow upon the *negroes* among them, I should judge that they wished to render them some atonement, for the injuries inflicted upon their race, by the rest of mankind. Of the few that live in England, a part are in the employment of families who keep them more for show, than use: the remainder go from place to place with printed "tales of woe" attached to their persons, and solicit charity. I do not recollect having seen a negro at work, except a few on the quays at Liverpool. Once landed on the shores of happy England, their toils are over. A charitable people freely give them bread, and ask no labour in return. I saw a negro in Sheffield who attracted attention by marching through the middle of the streets playing on a fife. His head was exposed to the ever-varying climate of this country: a hat which should have covered it, had found better employment. It was suspended to a button of his coat,

and seemed in mute eloquence, to solicit charity for its owner. Among his donors, I noticed men, who are called from their employment, *dry grinders*, whose very occupation, while it enables them to support life, shortens it nearly one half.—Even such men in England can commiserate the hard fortune of the negro. It was perhaps owing to the prejudice which Americans, as is here imagined, acquire against the black man, that I felt more provoked than gratified, that the brawney, healthy fellow was not behind a plough or harrow, rather that employed in burdening a people, who have paupers and beggars enough of their own.

It is considered, and no wonder, a great stain upon our national character, that we permit slavery among us. Englishmen are fond of adverting to the preamble of our Declaration of Independence, in which the doctrine of free and equal birth is asserted, and of reproaching us with the inconsistency of holding a certain class of men in bondage, because they happen to differ from us in colour. The reference has often been suggested to me. My mouth is shut on the principle of slavery, and the conduct of those who maintain its expediency or policy, and who object to emancipation where it is practicable. But as I must say something, and defend my countrymen if possible, I have palliated this state of things among us—this anomaly in our political system, in the usual manner—a manner better calculated to silence Englishmen, than satisfy ourselves. They are charged with having themselves originated the evil and entailed it upon us. I sometimes, too, allude to the condition of their own peasantry. I remind them that the English labourer, with all his theoretical freedom is in fact no better than a slave, his own liberty consisting in the privilege of changing masters; that his pover-

ty compels him to work for some one, and though his master may not beat and mangle him, he will exact from him as much hard labour as the planter does from his bondsmen—that if the labourer is a peasant, he is nevertheless in thralldom to his landlord, and is oppressed by heavy rents and exactions of every kind; that it is a thralldom too from which he cannot extricate himself by any exertions of his own; that he must toil on and patiently submit to it, without any hopes of rising to independence. These considerations, together with some peculiar difficulties in the manumission of our slaves, I have urged in reply to the Englishmen, not as a justification of slavery, either in principle or in practice, but as an apology for our bearing it at present as an evil.

March 29.—The day being unusually mild and clear, I made an excursion on foot, with two Americans, as far as Dudley, nine miles from Birmingham. All the public roads have broad level foot paths, running just beside the hedge, for the convenience of pedestrians.—As much attention is paid to keeping these walks in order, as to the coach road. I find it no hard task to walk off ten miles in two hours and an half; and indeed, if I had visited England only to seek amusement and gather information, I should not be reluctant to walk from one extremity of the kingdom to another. It is the only effectual way to see life, and to collect a minute and particular acquaintance with individuals or national peculiarities.

Our road lay through a part of the country where men, women, and children make nails. I saw some females of sixteen or eighteen years, who, if they were thoroughly to undergo the operations of ablution and the toilette, would make no mean appearance in the drawing room. What a pity that

beings who are cast in so fair a mould, and who, as the poet says, are “Heaven’s last, best gift” to man, should be doomed to such drudgery! In one shop of about the size and elegance of a farmer’s sty, we noticed a woman apparently quite in the wane of life, labouring entirely alone. We stopped to see her work. Her lean, bony, skinny right hand, had grown to the shape of the handle of the hammer which she held in it, while the other hand seemed equally fitted to the rod of iron which it grasped. We familiarly enquired of her how old she was. “If God be willing, and I live to next Bromwick fair, I shall be eighty-one.” She gave me a nail of her make, and I returned the compliment, by giving her a six-penny.

We resumed our course. Dudley castle, perched like an eagle on the summit of a mountain, (or as we should say in America, a hill,) soon caught our eyes, and fixed our wandering curiosity. It commands a fine view of the adjacent town of Dudley, and the neighbouring country. The ruins are noble, but have not the grandeur of Kenilworth. Cromwell first began the destruction of the castle. It was afterwards restored to its ancient splendour, when a fire, seventy-five years since, again laid it in desolation. The place now belongs to Lord Dudley who makes it free. The walks around the castle are numerous and pleasant, and are much resorted to by the inhabitants of the town. But it is not my design here to describe this castle: my principal object in visiting the place, was to take a view of the limestone caverns, which lead under it. The aperture where the workmen enter is at a considerable distance from the castle. Several of them whom we found standing at the mouth, provided us with candles and accompanied us in. A narrow footpath conducted us along the side of the canal, the distance being

about four hundred paces. We then crossed the canal on a bridge, and followed a rail road perhaps three hundred paces more. This led us to the end of the excavations, and directly under the castle. The quantity of stone which has been dug out is almost beyond calculation. It is first loosened by blasting, when it is broken into small pieces, and put into an iron waggon, the waggon moving on an inclined plane until it meets the canal. A boat then receives the stone, and is towed along to the mouth of the cavern—here it glides off through a tunnel, the distance of nearly two miles, before it again emerges into light. The tunnel is so low and narrow, that the boatmen are compelled to lie down on their backs, and propel the boat forward by pushing with their feet against the sides. It was my intention to take passage in the boat, but I arrived too late. I know not how to describe this awful place. A person who is versed in heathen mythology, might conceive of “Gorgons and Hydras, and Chimeras dire.” He might see at least Charon and his boat, and the river Styx, by the glimmering of a taper. The vast extent of the caverns—their funereal gloom—the massy pillars that are left to support the weight above—the processes of excavation—the heaps of rubbish, I might describe to you; but as I have so lately sketched for you scenery of this sort, I will forbear, and lead you to the upper regions, to gather petrified shells, and animals, and crystalizations. Some I have found quite curious in their character, and have added them to my cabinet.

To the Editor of the Christian Spectator.

MOURNFUL REMINISCENCES.

THE writer of “Memorabilia of the Nineteenth Congress,” in your last Number, alludes to a list of *duels*

in the New-York Tract Magazine.* On looking over that list, I find it enumerates *eighty-two* duels—all that the writer recollected, though probably not all that actually occurred in the United States between the years 1801 and 1819. This document is chiefly remarkable for the singular assemblage of characters it exhibits. Besides some of the chief men of the nation, and *midshipmen*, who of all men seem gifted with the quickest sense of honour, there are instances such as these: passionate lovers fighting for a lady's smiles; young friends both killed and buried in one grave; a couple of Indians exchanging rifle balls, with the stipulation that the survivor shall be shot by the other's friend. There was one instance of two negroes who slaughtered each other with scythes; and another of a common soldier, poor forlorn man, who, for presuming to be a man of honour, and being the better marksman, was convicted of manslaughter and imprisoned ten years.

I have received my education in a climate too northern, perhaps, to have gathered just notions as to what constitutes a man of honour; but if it consists in a conformity to the law of honour, as a non-conformity to that law convicts a man of dishonour, then these, it seems, are the goodly company of the men of that description, the chivalrous spirits of the age;—commodores and midshipmen, captains and common soldiers, striplings and rival lovers, aborigines and negroes, and the *optimates* of the land—all, all honourable men.

But all professions have their unworthy members, and Mr. McDuffie perhaps, will tell us that it is no more to be set down to the shame of duelling, that soldiers of the ranks, fired with the ambition of their superiors, and men of co-

* It originally appeared in the Boston Recorder.

lour, affecting the sentiments of white men, should practise it, than it is to be reckoned the disgrace of medicine and law that quacks and pettifoggers are found in those professions.

I am aware, Mr. Editor, that this is a hackneyed subject—it is but a word that I beg to add, and that out of compassion to duellists themselves. For I consider duellists as an unfortunate class of men, living some centuries behind their time—the subjects of a law (enacted in I know not what grim council of some dusky age) which holds in constant jeopardy either their lives or sacred honour,—which makes a word a capital offence, and punishes alike the offender and the offended.

And this monstrous statute no legislative power is competent to annul. Its only remedy is public opinion—the great antagonist of modern tyrants. Our Secretary of State has told us, that duelling will never cease till all shall unite in its proscription. And he himself, as I remember, ventured to cast a stone at that ‘pernicious practice,’ by declaring it at odds with reason and religion. But the public did not second him, and I need not speak of what has happened since.

Let us have then, Mr. Editor, in any and in every practicable way,

such an expression of the public sentiment, in the behalf of these enthralled men, as shall dissolve the spell that binds them. Let us, if possible, relieve them from their great terror of being *posted* by madmen and gamblers—from their harassing apprehension of what they seem of all things to dread, the low suspicion in the minds of one another, that they have more integrity than spirit—more magnanimous forbearance than sensitive pugnacity.

How this expression of the public sentiment may be best elicited I leave for others to show. In respect to our public men the evil may be most effectually reached through our suffrages. Let our citizens, with one consent, signify to the candidate for office, that they will not hold it the dishonour of a man that he *can* suffer an incivility without returning a challenge, nor count him worthy of disfranchisement, though he be *not* prompt to shed his neighbour's blood. Above all, let our great men at Washington—for the peace of their wives and children, and for the sake of the public weal—be made to understand that it shall be consistent with their reputation to lay aside their arms. So their common zeal for their country shall not endanger their lives, nor our national city be made another Hoboken. HOMO.

Reviews.

Sketches of Algiers, Political, Historical, and Civil; containing an account of the Geography, Population, Government, Revenues, Commerce, Agriculture, Arts, Civil Institutions, Tribes, Manners, Languages, and Recent Political History, of that Country. By WILLIAM SHALER, American Consul General at Algiers. Bos-

ton : Cummings, Hilliard, and Company.

Few of the publications which are almost daily falling from the press in this country can claim the merit of presenting so great a quantity of new and interesting matter as the work whose title is placed at the head of this article. It is true, the

Barbary states have, in their foreign intercourse, so often come into collision with civilized nations by infractions of public and private right, that their *external* character, and political relations need, at the present day, no elucidation. The fact, that these states, in the immediate neighbourhood of civilization, should have so long and so obstinately maintained an attitude with regard to foreign nations entirely singular and at variance with the well established rules of international law, leads us to the obvious conclusion, that their *internal* economy and condition must be marked by a corresponding singularity. It is the design of the work before us to elucidate this part of the character of one of the principal of the Barbary powers. In the prosecution of this object our author has gone considerably into detail, and collected a mass of facts of which the greater part have never before come under the eye of the reading public in so clear and authentic a form. We would not be understood by this remark to undervalue the information relative to these states which we have derived from other sources. But we hazard little by the assertion, that Mr. Shaler, by his protracted residence in Algiers, his relation to the government as our accredited agent there, and his opportunity for private intercourse, possessed advantages for gaining extensive and accurate information which have fallen to the lot of few, if any, that have preceded him in investigating the civil policy and internal condition of the Barbary powers. These advantages he has not neglected to improve, and the result of his labours is now before the American public. It is no part of our object to enter into a critical examination of the "Sketches," but to lay before our readers a few of the more important facts from the very copious collection thus furnished to our hand.

The kingdom of Algiers extends

on the Mediterranean from the territories of Morocco on the west, to those of Tunis on the east, a distance of about five hundred miles. On the south it is limited by the borders of the desert of Sahara, a boundary line which, from the nature of the country, does not admit of being very accurately defined. Of course the breadth of the country is variously estimated by different writers. Our author fixes the medium at sixty miles, though he is inclined to think it rather falls short of this distance than exceeds it. The climate of this region is represented as delightful and salubrious. The medium latitude is about 36 deg. The Mediterranean washes the whole extent of its northern boundary, and the Atlas chain of mountains defends its southern border from the heated atmosphere and noxious winds of the desert.

Mediterranean Africa is distinguished in history as one of the most fertile provinces of the ancient Roman Empire. At the present day, although agriculture is at a very low ebb, yet nature, almost unassisted by the labours of those who cumber the ground, gives ample indications of a rich and luxuriant soil. The face of the country is variegated but not broken. Even the mountains are said to be capable of cultivation almost to their summits, and the region between them and the Mediterranean is plentifully irrigated by the numerous small streams that find their way to the sea. The extensive line of coast which forms the northern boundary presents every facility for an extensive and profitable commerce. Indeed few countries can be pointed out on the map of the globe which can boast of greater physical advantages than the states of northern Africa. But such has been the effect of an absurd religious faith, of the barbarous despotism of the government, and of the moral desolation which reigns

throughout the land, that these otherwise valuable physical advantages have been bestowed in vain.

The estimated population of the kingdom of Algiers falls somewhat short of one million. Of these the Turks of foreign extraction compose the regular army, and engross all the offices of government. Their immediate descendents go to swell the mass of the subject population, and no native can aspire to a place among the Janissaries, or a post of honour in the civil and military departments of the government.

The body of the population is a mixed race, descended from the foreign Turks, the ancient Moors, and the Arabs, who have become completely amalgamated, and are marked by a distinct and uniform national character. This people are said to exhibit a versatility of talent and to be capable of the highest degree of civilization. But as the theory and practice of the Algerine government has held them for many generations in a state of disfranchisement, their present character necessarily partakes of a corresponding moral and intellectual degradation.

Besides this stationary population there are tribes of wandering Arabs, who are tributary to Algiers, but politically subject to their own scheiks and governed by their own laws. They are purely pastoral in their habits and occupations, and there is no assignable difference between their character and that of their brethren in Asia.

The tribes of the Brebers, or Kabyles, constitute another class of the population comprised within the geographical limits of Algiers. The peculiar habits and primitive language of this people have given rise to the conjecture, that they are the aborigines of the country. They are now found scattered extensively through the mountainous region south of Barbary, and the oases of the desert, extending easterly as far as Bornou. They are

an independent race, and acknowledge no subjection to the governments within whose territories they reside, though they are often made the victims of their oppression and rapacity.

The only remaining class of population within the territory of Algiers deserving particular notice, are the Jews. The whole number of Jews within the limits of the kingdom are computed at 30,000. They are secured in the exercise of their religion; they are governed by their own laws in civil cases, administered by a chief of their own nation, who is appointed by the Bashaw; they practise trade in all its branches, and are the only dealers in money. But besides the legal disabilities common to them with the other classes, except the foreign Turks, the Jews are, in Algiers, a most oppressed people. They pay a capitulation tax, and double duties on every species of merchandize imported from abroad; they are not permitted to resist any personal violence of whatever nature from a mussulman; they are compelled to wear clothing of a prescribed colour; and on any unexpected call for hard labour, the Jews are compelled to execute it. On occasions of sedition among the Janissaries, they are often indiscriminately plundered, and they live in perpetual fear of the renewal of such scenes. The post of chief of the Jews is procured and held through bribery, and is exercised with a tyranny and oppression corresponding to the tenure by which it is retained. Thus the whole course of their existence is a state of abject oppression and contumely. But they bear injury and indignity with wonderful patience, learning submission in their infancy, and practising it throughout their lives, without daring to murmur at their hard lot.

These classes, with some others of less note, are the materials which go to make up the heterogenous

and discordant mass of the population of Algiers ; and it is obvious that rapacity and barbarous despotism on the one hand, and a spirit of independence on the other, cannot fail to keep alive the animosity and violent dissensions which have hitherto prevailed in this kingdom, and effectually prevent a consolidation of the physical strength of the population.

The natural inference from the foregoing remarks is, that the political power of Algiers, so far as it depends upon its available population and internal resources, is in point of fact, contemptible, and utterly unworthy of the consideration in which it has apparently been held by civilized nations. A cursory examination of the government, civil policy, and revenue of the country will corroborate this conclusion.

The commencement of the Algerine power in its present form, may be dated in the year 1516, when the brothers Horuc and Hayradin, better known in history by the name of Barbarossa, by fraud and violence, established themselves in Algiers as the seat of their piratical power. For the purpose of securing the obedience of their Moorish subjects, and repelling foreign invasion, they placed themselves under the protection of the Grand Seignior, and received from him a garrison of Turkish soldiers. Thus Algiers became a province of the Ottoman empire, governed by a Bashaw appointed by the Grand Seignior. About the middle of the seventeenth century, on the decline of Turkish power, the office of Bashaw or Dey of Algiers became elective. The right of appointing this chief has been vested, since that period, in the Janissaries at Algiers, the Turkish government reserving the nominal power of confirming the choice by bestowing or withholding the sabre of office. The government is therefore at present a military despo-

tism, the chief being elected for life. The Dey appoints his own ministers and all the officers of the government, and is subject to no responsibility or control. The theory of the government includes a Divan composed of the ancient military commanders. This body, however, has no practical power, and is rarely convened except for the purpose of electing the Dey ; and on these occasions their decisions are in fact controlled by the predominant faction among the Janissaries ; and the elections rarely terminate without dissension and bloodshed. The Dey thus elected, while alive, is perhaps the most absolute monarch on earth. But nothing can be more precarious than the tenure by which he holds his office and his life. A violent death almost invariably follows the brief enjoyment of sovereign power. This unenviable elevation, however, cannot be declined ; if an individual be elected he has no alternative but to reign or perish.

The cabinet of the Dey is composed of the Hasnagee, who is minister of the interior and of finance ; the Aga, who is commander in chief of the military, and minister of war ; the Vickel Argee, who is minister of the marine and of foreign affairs ; and a few others of less official importance ; all of whom are immediately dependent on the Dey, appointed and removed by him at pleasure.

The administration of criminal justice is in the hands of the Dey and his immediate ministers ; and of course the lives and fortunes of the people are entirely at the disposal of the sovereign. That it is incumbent on the accused to prove his innocence by indisputable evidence, appears to be the fundamental maxim on which their criminal proceedings are based. The individual arraigned is therefore exposed to the grossest oppression and injustice, and however innocent, an acquittal can hardly be

obtained without the aid of wealth or powerful friends.

Justice between man and man is better administered. A Turkish and Moorish Cadi are appointed to hold courts for the determination of causes for their respective countrymen. From these an appeal lies to the Mufti, of whom also there is one of each race. If but one of the parties is a Turk, he has the right of selecting his own judge. In these courts justice is said to be speedily and impartially administered. It cannot, however, be supposed that these tribunals are inaccessible to corruption and favour.

The Bet el Mel, or judge of inheritances, exercises an uncontrolled authority throughout the kingdom, over all subjects which belong to his jurisdiction. He appropriates to himself all intestate estates, and the emoluments of his office are immense. His power is justly dreaded. The three departments into which the territory of Algiers is divided are each governed by a Bey, appointed by the sovereign, to whom as his lieutenant despotic authority is delegated.

All these officers, instead of being supported by the government, are bound to pay annually into the national treasury a prescribed sum, which is proportioned as nearly as possible to the power conferred on them of enriching themselves. This principle runs through every department of the government, and in effect legalizes the most oppressive and iniquitous exactions. The following quotation from the "*Sketches*," will illustrate, by a single example, the legitimate effect of the whole system. Speaking of the Beys, our author says:

The situation of these governors is necessarily precarious, and the tyranny and oppression which they exercise within their respective jurisdictions, to procure the means of keeping their places, are probably without a parallel in the history of any other country. Such is the wretched condition of the

inhabitants of this kingdom, that a mild and equitable administration by the governor of a province, would be regarded as an attempt at popularity dangerous to the general government, and, as experience has proved in several instances, might cost the offender his fortune and his life.

The Beys are required to render an account of their administration in person at the seat of government once every three lunar years, when their public entry is usually very splendid.—Then the continuation of their power, and even of their lives, depends upon their ability to satisfy the rapacity of the members of the Regency. I am informed on respectable authority, that each visit of the Beys of Oran and Constantine costs to those governors not less than three hundred thousand dollars. On these occasions it is necessary to bribe all the officers of the Regency according to the different degrees of their credit and influence.—No part however of these extraordinary contributions goes into the public treasury. pp. 19, 20.

It has been mentioned that every important post, both civil and military, is filled from the corps of Janissaries, none of whom are natives of Algiers. This very singular principle is adhered to with much rigour, and has admitted but few exceptions for centuries. The number of Janissaries has, in latter times, rarely exceeded five thousand, and is supposed at present to fall somewhat below four thousand. This corps is kept up by recruits constantly drawn from the Levant, who are generally the sweepings of prisons and the refuse of society. Agents are maintained at Constantinople and Smyrna, to engage recruits and transport them to Algiers. On their arrival they immediately become an integrant part of the corps of Janissaries, where they rise regularly by seniority, unless by some fortunate accident they are called to an official station. As this small body of foreign adventurers have the interests of the whole country under their control, and are alone eligible to all the of-

fices of honour and emolument they necessarily feel a deep concern in the stability and perpetuity of a system so beneficial to their individual interests. This feeling obviously accounts for the apparent patriotism and attachment to the institutions of the country which they not unfrequently exhibit; and the strength of this principle may be estimated by the fact, that natural affection for their offspring has never induced them to do away this fundamental maxim of the government, that no native is eligible to any important civil or military office. In the present advanced state of political knowledge in our own country, where the principles of rational liberty are thoroughly wrought into all our habits of thought and action, it appears at first view unaccountable, that so small a body of strangers could have secured and maintained for centuries an absolute control over the native population of Algiers. But reflection will convince us that this absurd government is but a bald exemplification of the principle on which all despotic power must rest. The proposition which has been inculcated through a succession of ages, that Turks are born to command and the natives of Algiers to obey, has been by time disrobed of every thing odious and exceptionable in principle, and has long since been received there as a political axiom.

Such being the government of Algiers, resembling (as has been aptly said of the Ottoman Empire) an encampment of barbarians, it cannot be matter of surprise that its character should be marked by rapine and oppression at home and piracy abroad. But, in the language of Mr. Shaler,

It cannot fail to excite the astonishment of the reader, that so insignificant and worthless a power, should have been so long permitted to vex the commercial world and extort

ransom at discretion; and that while the great maritime powers of Europe were establishing colonies at a vast expense of human life and of treasure, at the utmost extremities of the earth, a mere handful of mischievous banditti has been left in the quiet enjoyment of the fairest portion of the globe, at their very threshold, and receiving from them submission, little short of homage. p. 38.

The naval expedition from the U. States in 1815, and that from England in 1816, taught the world that the reputed strength and formidable power of the Algerines was a mere illusion; and it is becoming daily more and more apparent, that their ability to injure the commerce of civilized nations, has depended almost entirely on the immense sums which have been paid over by these nations themselves, to propitiate their favour, and purchase an exemption from their depredations. Since 1816 they have been allowed to derive no benefit from piracy, and thus have been forced to depend on their internal resources alone. The result has been, that the current expenses of the government have exceeded the annual income by one half, and the balance has been drawn from the hoard previously accumulated by foreign exactions. This has been true, although many of the secondary European powers still continue to pay a yearly tribute. The prospect of replenishing the national treasury from their internal resources is utterly hopeless. Individual industry, the true and only source of national prosperity, has been paralyzed by removing the motives to exertion which arise from a secure tenure of property, as well as by a system of restriction and monopoly which has effectually shut out the body of the people from all the avenues to wealth. Indeed there is scarcely a sound maxim of political economy, which the Algerine government have not systematically viola-

ted; and national poverty is the necessary result.

It is obvious therefore, that if tribute were wholly withdrawn by civilized nations, and the government of Algiers were shut up to a rigid observance of the laws of nations, it must soon decline, through the exhaustion of its once well-replenished treasury; and without a radical change of system, must ultimately become extinct, and be numbered with the scourges of civilization that have been.

A Sermon on the Nature and Influence of Faith. By LEONARD WOODS, D. D., Abbot Professor of Christian Theology in the Theological Seminary. Andover: Flagg & Gould.

THE view which the author takes of Faith, in this discourse, is scriptural and instructive. It is happily adapted to impart distinctness and simplicity to a subject about which private Christians, and teachers of Christianity, have entertained more confused notions than on almost any other doctrine of the Scriptures. Faith has been distinguished, by some theologians, into so many kinds, and so many explanatory names have been applied to it, that their unedified disciples have been at a loss what the faith was which they were to exercise, or what conceptions they should form of a duty which was so abundantly, but at the same time, as it would seem, so obscurely inculcated by the sacred writers.

The sermon of Dr. Woods is unembarrassed with these distinctions. And it might be profitable to present the substance of it to our readers; but as it accords with the views which have been elsewhere and often exhibited on our pages, we shall only accompany these remarks with one or two extracts.

The text is Hebrews xi. 1.—*Now faith is the substance of things hoped for, the evidence of things not seen*; and in the execution of his design, the author avails himself of the whole chapter, illustrating the nature and influence of faith by the examples which are there set forth. The view which he takes of his subject may be summarily given in his own words.

Faith I have represented to be a firm, cordial belief in the veracity of God, in all the declarations of his word; or, a full and affectionate confidence in the certainty of those things which God has declared, and because he has declared them. Whatever may be the divine testimony, and to whatever object it may relate, faith receives it, and rests upon it. p. 16.

It consists not merely in an assent of the understanding to the truth of the divine declarations, but it involves a right temper of heart also. It implies affections correspondent to the nature of the objects which it respects. "Such affections must accompany it, and make a part of it, or, in the scripture sense, it is not faith."

The following passage, which speaks of the practical influence of faith, illustrates also, in some degree, its nature.

Or do you say, that the things which God has declared in his word, being *invisible* and *distant*, cannot excite any strong emotion, or any powerful effort? This, I admit, is true with regard to those who are governed by sense. But it is the very nature of faith to give an uncontrollable efficacy to objects *invisible* and *distant*. All must allow that the things which God has revealed must have a mighty influence upon us, if they were actually *visible* and *present*. To faith they *are* visible. To faith they are *present* too. Faith removes the distance; and makes them present realities. So that things which are not seen, and things which are to take place thousands of ages hence, excite the same emotions, and have the

same practical influence, as though they were actually visible, and actually present. In the exercise of faith, we say of unseen and future things; they are absolutely certain, because God has declared them. They are equally interesting to us, as if they were present; for they *will* be present; and we shall experience them and feel them, when happiness will be as dear to us, and misery as dreadful, as they are now. pp. 10, 11.

Such is the effect of faith. Its influence is also seen, by contrast, in the following reflection near the close of the discourse, on the consequence of unbelief or a want of faith.

Without faith in the general sense, man has in fact no motives to a holy life; because all the motives to holiness are found in those invisible things which are the objects of faith, and which are brought by faith to have an influence on the mind. Were there no God, no moral government, no law with divine sanctions, no eternal retribution, there would be no motives to holiness, and of course, no holiness. And if a man does not cordially *believe* in a moral law and government, and a future retribution, it will be to him just as though there were none. In other words, there will be nothing, there can be nothing, which will have any influence upon him, as a motive to holy action. It is clear then that faith, in this view, is indispensable to the exercise of holiness. p. 22.

If we were disposed to remark upon the *style* of this discourse, though we should approve of it in general, we should find also something to discommend. It is marked, as the productions of Dr. W. always are, with a plainness and perspicuity suited to his subject, and is, in this respect, greatly preferable to a manner of writing which is too much in fashion at the present day. We are sick of the affectation of

smartness, and hurry, and exquisiteness, the mustering and marshalling of words, by which, rather than by solid thought and manly sentiment, a great portion of the publications of the age are characterized.* But the style of this discourse is not merely unadorned, it is sometimes homely to a fault; especially if it be considered that the author, as a theological professor, will be in some degree the model of his pupils. The following passage, the most exceptionable we meet with in the sermon, contains an important sentiment; and would be impressive, were not our feelings let down by one or two expressions which seem to us extremely unsuited to the purposes of solemn exhortation.

Take care, then, brethren, when difficulties multiply; when dark clouds are spread over you; when sense and reason are nonplussed, and you have nothing in heaven or earth to rest upon, but the simple word of God; in such cases, take care to have faith, strong faith. Go forth at the divine word, leaving all, and not knowing whither you go. Sacrifice your Isaacs. March right forward into the sea; and, if God command, dip your feet in the waters, and wade, and swim, and buffet the waves, believing that God Almighty will help you through. pp. 25, 26.

* This fastidiousness of ours we hope may excuse us with a young correspondent, whose piece appears in the present number, and whose style is, in general, dictated by good sense, for having omitted what he esteemed perhaps his most exquisite passage.

"——and if the artist could dip his pencil in the vial of divine wrath, he might paint the bottomless pit, *belching* forth its vivid flames, and sending up its sulphureous smoke, &c. &c."

But this is not the kind of exquisiteness to which we allude above.

The Gospel its own witness to the conscience: A Sermon delivered in Portland, Nov. 9, 1825, at the Installation of the Rev. Charles Jenkins, Pastor of the third Congregational church in that place. By S. EDWARDS DWIGHT, Pastor of Park Street Church, Boston.

It does not appear that Christ wrought any miracle at Sychar; yet many of those to whom he preached in that village, were compelled, in spite of their Samaritan prejudices, to believe in him as the Messiah. To the woman who conversed with him at Jacob's well he disclosed indeed a knowledge not only of her general character as a sinful creature, but also of her personal history and individual sins, such as impressed upon her the conviction of his omniscience. But many more believed because of *his own word*; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and we know that this is the Christ, the Saviour of the world. The words in which the evangelist records this fact are the text of Mr. Dwight's Sermon. From this fact, he derives the proposition, that "the Gospel carries with it its own inherent evidence of its truth and of its divine origin."

The method of the discourse is *first*, to show what is this inherent evidence, and *secondly*, to prove its reality.

While showing what is the evidence in question the author says,

The evidence here referred to rests on two considerations: the first is, that none but an omniscient Being can disclose the secrets of the human breast: and the second, that the Gospel does disclose, with exact truth, both the moral condition of man, as it actually finds him; and the moral efficacy which it actually exerts on his mind. The mind, by comparing *itself* with the account thus given of it, perceives that

the Gospel is true, and that it came from God. p. 5.

In the discussion of the second topic it is argued thus. 1. It is *possible* for the word of God to contain in itself clear evidence of its Divine origin. All the other works of God are marked with the impress of his hand. 2. This evidence is what might be expected *a priori*, as *probable*. 3. It is *necessary*. Internal evidence is the only evidence to which most minds can have access. That this evidence, which is thus possible, probable, necessary, *does exist*, is argued, first, from the fact that God commands every man who has the Gospel to believe it; secondly, from the fact that the Gospel expressly claims the possession of this evidence; thirdly, from the introduction and progress of Christianity; fourthly, from the united personal testimony of believers; fifthly, from the faith which has stood before the flames of martyrdom; and sixthly from the actual effects of the Gospel upon unenlightened men.

From this view of the subject the preacher derives a variety of important inferences which it is unnecessary for us to specify. One extract from the conclusion of the sermon, in which he speaks of the duty of searching and studying the work of God, may serve as a specimen of the author's manner. And we select this paragraph the more willingly because the warning which it contains, though uttered perhaps too strongly to be of universal application, cannot easily be repeated too often in the ears of this busy and 'religiously dissipated' generation.

Allow me to urge this duty upon you with earnestness, because it is most extensively and unhappily neglected. 'We live,' it is continually said, 'in a new æra, THE ÆRA OF CHARITY.' 'The church,' we are told, 'has been too long engaged in dry doctrinal specula-

tions. Her sons are now forsaking the gloomy hall of the metaphysician, hung round as it is with the cobwebs of ages, for the fresh air and the warm sunshine of practical benevolence. *Our fathers* have sufficiently investigated the principles of theological science; and *we* have nothing to do but to apply them. ACTION, ACTION, is now the watchword of the church:—and, unfortunately, so universally and exclusively its watchword, that READING, and THINKING are to a sad extent almost forgotten. The human mind, *always too unwilling to think*, has now found an *evangelical excuse* for giving it up altogether. What multitudes are there, who read nothing but *Devotional Treatises*, except what is periodically brought them by the *vehicles of religious intelligence*; and how often therefore are the stated and accidental interviews of Christians one dull and wearisome monotony. God gave us reason, imagination, taste and memory, that we might employ them on the noblest objects; and what theme so elevated, so fit to prompt their highest efforts, as that MANIFESTATION OF HIMSELF, which is the light, which inspires the joy, and which calls forth the praises of heaven. Religion, it is true, has its seat in the heart; but it makes its way to the heart, not through the animal feelings, but through the understanding. The means of sanctification is TRUTH; and the mind which does not make progress in *truth*, will not make progress in *holiness*. It will be said that the exigencies of the church require *active labour*, and that its friends therefore can find no time for study. I admit the fact; but deny the inference. Christianity, as it came from God, is *truth*; and, as found in man, is *obedience to truth*. The real welfare of Christianity, therefore, never can require that those who profess it should be ignorant of its principles; and, if the existing system of measures involves the necessity of such ignorance, it is so far radically defective. "KNOWLEDGE" in religion, as in every thing else, "IS POWER;" and the efforts of knowledge in doing good, while they are incomparably *less toilsome* than the efforts of ignorance, are at the same time incomparably *more productive*. pp. 48—50.

There has been of late years no

lack of treatises on the internal evidences of Christianity. The writer who can bring forward at this time of the day an argument on this subject which shall be entirely new must be possessed of a rare acuteness of invention. Perhaps every general source of argument relating to this inquiry has been already—not indeed exhausted, or thoroughly investigated, but more or less distinctly pointed out to the inquirer. It is not however to be supposed that the human mind can become stationary in this more than in any other department of human knowledge. The wide field designated by that general term, "Internal Evidence," though it may have been traversed to its limit, has never yet been fully and accurately explored. New views are yet to be disclosed to the eye of studious investigation. New distinctions are yet to be made which will give to every argument a more conclusive force, and which will adapt some special argument to every mind, whatever may be the shape and colouring of its particular intellectual character.

Mr. Dwight has presented in this discourse, a view of what he calls the inherent evidence of the Gospel, which though often alluded to in Essays on this subject, and still more often in the conversation of Christians, is not frequently made the theme of formal and extended discussion. His object is to illustrate that kind of evidence to the truth of the Gospel which is to the mind of many a believer, the best of all possible evidence—the evidence to which the gospel itself refers when it says, He that believeth on the Son of God hath the witness in himself; or, If any man will do the will of my Father, he shall know of the doctrine, whether it be of God; or, Ye have an unction from the Holy One, and know all things. It might be said by way of criticism that if he had drawn more carefully the

distinction between the argument which he presents and other arguments, such as those of Jenyns and Erskine, and if he had specified more accurately the nature of the argument as he wished to present it, the work would have been more complete, and in our opinion more useful to many readers.

The interest with which the inquiry into this particular branch of the evidences to the Gospel has presented itself to our minds must be our apology for dwelling on it a little more at length, though by so doing we may transgress in some degree the limits to which we commonly confine our notices of single sermons.

The word of God declares that he who believes the gospel has within himself a testimony of its truth. Our design is to throw out a few hints respecting the nature of this testimony, and to specify some of the particulars in which it consists. We shall follow *mainly* the train of thought adopted by our author, varying from it whenever we find occasion.

For the *nature* of this testimony, it may be described generally as the testimony of experience and consciousness to the truth of the gospel. The gospel comes to man claiming to be a revelation from God. This claim is supported by the strongest evidence from *without* that reason could ever ask for. When God sent forth his messengers to speak as they were moved by his Spirit, he left them not without abundant and most striking testimonials of their commission from his throne. The elements obeyed the servants of the most high God; diseases fled at their command; death gave up his victims at their bidding. Nor was this all. The message which they brought bore on its aspect the impress of Divinity. The high and majestic purity of its precepts, far transcending the limits of human wisdom; the exhibition which it gives of the charac-

ter of God, illustrating, enforcing, and yet infinitely surpassing the declaration of the things which are made; the awful mysteries which it discloses, too vast and deep for human intellect to have discovered, and yet too pure and elevated for human fancy to have feigned,—all testify no less directly and hardly less impressively to its Divine original. No man can read the Bible with the heedful reverence which it demands, meditating on the solemn and unfathomable mysteries which it discloses, on the majesty of the God whom it reveals, and on the holiness of the law which it proclaims, without being convinced that it contains such truths as none but God himself could have divulged. The testimony now in question is something different in its nature and in the mode of its application from both of those descriptions of evidence which have just been specified. The first is the testimony of creation to the power and presence of the Creator; and thus to the Divine commission of the men in whose behalf their testimony was exhibited; and thus to the truth of the doctrines which they uttered. The second is the testimony of the word itself, showing by the traces of Divinity which glow upon its pages that it must have come from God, and therefore that it must be true. The third is the testimony of human consciousness and human experience, giving direct assurance of the truth of certain declarations which the Word contains. The first two testify to the *divinity* of the gospel; the third testifies to its *truth*. With the former the truth of the gospel follows inevitably from its divinity: with the latter, the process is reversed; the truth of Christianity has become a matter of experience, and from its truth its divinity is to be inferred by argument. The first addresses itself most especially to those who are most ignorant respecting the matter

of the revelation ; and is calculated to arrest their attention by facts which can be understood without reflection or attention. The second addresses itself to such as are willing to reflect and inquire, and who, having found their attention awakened, are examining the word that they may understand its meaning. The third is a sort of evidence which is for the most part inaccessible save to those who having been persuaded by evidence from other sources, have embraced the gospel ; for they only can find it by experience to be true. The evidence is like the testimony of our senses, or like our apprehensions of beauty and of grandeur ; something to be felt by the individual, not to be argued about. It is like this :—The gospel comes to you as a remedy which God has provided for your moral maladies, for all your wants and for all your woes. You receive it, embracing it as true, and you find that it is what it claims to be ; you find that it is fitted to your nature in all its capacities, to your fallen condition in all its moral ruin, and no less to all the wants and frailties incidental to your being : you find in short that all its promises, so far as your experience extends, are verified ; and thus your convictions of its truth, and the firmness and happiness with which you rely upon it as a system of realities, become stronger and more perfect with every day of your experience. The testimony is the testimony of your conscience, and of your heart in all its feelings, that the general declarations of the gospel are in your case matters of fact, and that the objects of faith which the gospel reveals are realities worthy to be revealed by God himself.

But we shall understand more fully the nature of this evidence after examining some of the particulars in which it consists.

The particulars which we shall

mention may be reduced to three. First, the gospel describes the character of man as utterly depraved and guilty in the sight of God ;—and with this the testimony of conscience fully accords. So far, this evidence is accessible to every man. Secondly, the gospel describes a great moral change to be wrought in the believer by the influences of the Spirit,—and the believer is conscious of having experienced this change, and of continuing to experience its progress day by day. Thirdly, the gospel reveals objects of faith which carry to the mind of the believer conceptions of moral grandeur and spiritual excellence, from which the conviction of their reality is inseparable.

The believer knows from the testimony of his own conscience that the description which the gospel gives of human character is fully true. What is the testimony of the gospel on this point it is needless for us to specify. It is not to be questioned that God declares in a thousand ways and with the most impressive language, the exceeding guilt and the hopeless ruin of man. It is undeniable that the gospel, upon the very face of it, is a scheme of salvation for sinners of utter and abandoned guilt. To the truth of every such declaration of the word, the believer's conscience gives its ready testimony. When Paul exclaims, speaking by the Spirit, I know that in me (that is in my flesh) dwelleth no good thing—when he avers, The carnal mind is enmity against God ; for it is not subject to his law, neither indeed can be—when God declares that, Every imagination of man's heart is only evil continually,—he feels within him, in the voice of his conscience, in the memory of what has been, in the present workings of his selfish affections, in the deep and uneradicable passions of his heart, the

most resistless testimony that the word of God is true. The unbeliever may come to such a man and endeavour to contradict or explain away the word of God—he may say that these are stern and exaggerated descriptions of human character—he may talk of the innocent and the amiable and the holy propensities of human nature; but the believer is not to be imposed upon by such a process. He has the witness in himself—it is with him not a matter of speculation or of abstract exegesis, but a matter of direct and personal consciousness—he *knows* that in him, that is in his flesh, there dwelleth no good thing.

The believer knows by his own experience that the great change of moral character which the gospel says is wrought in every child of God is a reality. The gospel declares, Ye must be born again. The unbeliever cavils. The gospel answers, That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit. The gospel declares that if any man be in Christ he is a new creature, for old things are passed away and all things are become new; and that they who believe on the name of the Son of God are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The believer knows that this is, in his case, true. He knows that he has undergone a great change of character—a change which he can account for only by saying, even so Father for so it seemed good in thy sight; of his own will begat he us through the word of truth. The unbeliever may ask him, How can a man be born again?—he may raise difficulties—he may endeavour to explain away the language

of the Bible by talking about the transition from paganism to the morality of Christianity; but the believer is not to be led away from his belief, though he may perhaps be puzzled; his assurance of the fact is not to be shaken, for it rests on the testimony of his own experience. This one thing he knows, that whereas he was blind now he sees.

The objects of faith which the gospel reveals carry with them to the mind of the believer conceptions of moral grandeur and spiritual excellence such as preclude a doubt of their reality. This belongs to the experimental evidence of the truth of the gospel, because it is not felt till the moral powers of the soul have been in some degree restored and elevated by the renovating influence of the truth. The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned. But the believer has received an unction from the Holy One and he knows all things. He is made a partaker of the divine nature, and from the moment when his moral taste is rectified by this participation with Divinity, there breaks upon his soul, from the pages of the gospel, the surpassing glory of the Godhead. Says David Brainerd, “unspeakable glory seemed to open to the view and apprehension of my soul. It was a new inward apprehension or view that I had of God, such as I never had before, nor any thing which had the least resemblance of it. My soul rejoiced with joy unspeakable to see such a God, such a glorious divine being; and I was inwardly pleased and satisfied that he should be God over all forever and ever.” Says Samuel Hopkins, “I had a sense of the being and presence of God, as I never had before; it being more of a reality, and more affecting and

glorious than I had ever before perceived. And the character of Jesus Christ the Mediator came into view, and appeared such a reality, and so glorious, and the way of salvation by him so wise, important, and desirable, that I was astonished at myself that I had never seen these things before." The natural man may smile at these things, for he knoweth them not, and they are foolishness to him; but these believers had the witness in themselves. They could not doubt that the objects which enkindled their affections were realities, for they had a testimony which admitted of no question. And if an unbeliever had suggested the possibility that the gospel is false, or that its doctrines are delusions, the suggestion could have found no entrance for a moment. Such a testimony as this every Christian possesses in some degree; for though his feelings may not equal in their intensity the feelings expressed by these men, whose experience was doubtless in some points peculiar, yet his emotions in view of the truths which the gospel has disclosed, do correspond in character with theirs. Every believer does possess, in some degree, a spiritual discernment by which he perceives an excellency, a beauty, a glory in the gospel: and as he beholds that glory he cannot question that it is divine. He has the witness in himself; he has an unction from the Holy One; he knows that these things are realities. It would be in vain for an unbeliever to tell him that his guilt is only partial: for he knows better. It would be in vain to tell him that the plan of salvation through Jesus Christ is all a mistake or a delusion: he knows that such glories as cluster around the cross cannot be delusive. It would be in vain to tell him that the Saviour of his soul was an inferior being, or to attempt to perplex his mind with the most

ingenious perversions of scripture: for he knows that the Word which was in the beginning and was with God, and which was made flesh and dwelt among us, *was* God, for he has seen his glory as it were the glory of the only begotten of the Father, full of grace and truth.

There is an inference from this view of the evidences of Christianity, which we present chiefly because the illustration of it may serve to show how the whole argument which we have been considering, and which, as we have said, is for the most part inaccessible except to the believer, may be brought to bear on the understanding and the conscience of the natural man. The inference is this: *There is such a thing as an experimental acquaintance with the gospel.*

There are those who regard the gospel as being nothing more than a code of ethical precepts. There are others who treat the gospel as if it were merely a system of abstract truths. Against both these classes of men it is to be affirmed that the gospel is far more than this—that religion can never be truly known till it is known by the deep experience of the soul.

There is such a thing as an experimental acquaintance with the gospel. This the gospel itself directly asserts in a great variety of instances. This the gospel implies also no less distinctly in its first aspect, in its broadest outline, as a revelation designed to fill and to enlarge man's moral capacities, to elevate and to expand his spiritual nature. And how the same thing is still more explicitly contained in the argument which we have been considering, we need not overpass our limits to illustrate.

We would say then to the moralist and to the speculator on the gospel,—You cannot well deny that there is such a thing as an experimental acquaintance with the gospel, without denying the reality

of the gospel itself. You have no experimental knowledge of religion it is true ; but there are others around you who testify that they have felt, and that by their consciousness they know the gospel to be true. Their testimony to the reality of experimental religion, how will you evade ? Will you deny that they testify the truth ? How ? Do they testify deliberately to a falsehood ? You will not say so. Have you ever found these men to be liars ? Are they not the very men whose testimony, of all others, you are most ready to receive when any other subject is in question ? How then can you deny that in this case their testimony is worthy of belief ? Do you say they are mistaken ? How can that be ? The subject of their testimony is a matter not of opinion, or of speculation, but a matter of fact, and a matter of fact which falls under their own especial cognizance.

They speak that they do know and testify that they have seen. And not only so ; but these men are not a few weak and ignorant individuals ; but they are many, and among them are men of every diversity of native character, and men of every degree of intelligence, and men of every station in society ; nay, you know there are among them men who had once the same opinions with yourself, and who once denied more stoutly than you do, the very fact of which they are now swift witnesses. How then can you reject their testimony ? As well might the blind, when the rainbow spans the heavens, and the crowd around him are gazing in rapture on its glories, deny that there is such a thing as light or colour. As well might the deaf, when he watches the delighted faces of the throng that listens to some strain of melody, deny that there is such a thing as sound.

Literary and Philosophical Intelligence.

A volume of the letters of General Washington, selected by Judge Washington and Chief Justice Marshall, has been announced, as forth-coming.—Some of the principal articles on the subject of slavery which appeared some time since in the Recorder and Telegraph, have been collected into a pamphlet which is in the press at Amherst, Mass.—A periodical work has been announced in Maine with the title of the Maine Evangelist, on a plan similar to that of the 'National Preacher,' with this exception, that the former publishes selected instead of original sermons.

Agents are successfully employed in Maine to increase the funds of their Theological Seminary at Bangor.

The Rev. James S. Cannon, D. D. has been chosen to fill the vacancy occasioned by the death of the late Pro-

fessor Woodhull of the Theological Seminary at New-Brunswick.

Prison Discipline Society.—The object of this society which was formed in Boston a year since, is the improvement of public prisons in the United States. The first annual report, just published, is a most important document, and furnishes abundant proof that the labours of such an institution were not unneeded. It discloses a mass of facts respecting the structure, management, and *domestic character* of our prisons generally (there are a few exceptions,) which show that these establishments are calculated to effect any thing rather than the objects for which they were erected—the prevention of crime and the reformation of offenders.

The greatest source of evil noticed in the report is the promiscuous crowding together of prisoners of every age,

and colour, and grade in guilt, in the night rooms, which thus become the nurseries of future crime,—schools of mutual instruction in villany; indeed the progress of crime abroad in no small degree is distinctly traced to these abodes of every vile and heart-hardening abomination. Another principal cause mentioned, of the frequency and increase of crime, is the *degraded character of our coloured population*. By a comparison of the white and coloured inmates of our penitentiaries, considered in respect to the total of the two kinds of population to which they belong, it is shown that the proportion of coloured convicts is about tenfold greater than that of the whites. “The whole coloured population of the three States above mentioned, (says the Report,) viz. Massachusetts, Connecticut, and New-York, has been less than 54,000, and for the support of the convicts from this small population, in the time specified above, [an average of about 17 years] the three states have expended \$164,066.

“Could these states have anticipated these surprising results, and appropriated the money to raise the character of the coloured population, how much better would have been their prospects, and how much less the expense of the states through which they are dispersed, for the support of their coloured convicts.” This view of the subject furnishes a powerful argument surely, for the education and moral improvement by legislative provision, of this unhappy people; and if the elevation of their character by these means is impracticable, situated where they now are, then the facts here disclosed furnish an argument equally powerful in favour of their removal to their own land. Let us diminish the number of our convicts by aiding the Colonization Society.

We hope this Report will reach every magistrate, and every man of influence in the nation. The Prison Discipline Society deserves support, and let the facts, which, with a benevolent industry and zeal, they have brought to light, be as extensively known as they should be, and they will receive support.

ENGLAND.—According to the calendars of the universities of Cambridge and Oxford, for 1826, the members of

the former amount to 4866, and the members of the latter to 4792.

SPAIN.—An English paper contains the following statement respecting the wealth of the church of Spain. The Pope having granted to the King the liberty of conferring pensions amounting to a third part of the Bishop's revenues for one year, the Spanish Government demanded of them, (long before the revolution,) an estimate of their amount. It may easily be supposed they would not rate them very high, and it is thought, that with the exception of the Archbishop of Toledo, they only valued them at half, or the third part of their real value. The following were the returns received and on file.

Archbishop of		Archbishop of	
Toledo	1110,000	Fortosa	6000
Zaragoza	13,000	Coria,	5000
Santiago	32,000	Astorga	4000
Seville,	40,000	Almeria	3100
Granada	11,500	Santander	3450
Valencia	26,000	Palencia	4300
Osma	11,500	Gerona	2500
Placencia	8,000	Feruil	3000

The total revenue of the Spanish Archbishops, and Bishops, according to their own estimates, amounted to 1520,000 sterling, the revenues of the Canons of the first and second class amounted to 1469,845. Some of the canons whose incomes do not exceed 1300 are enabled to keep coaches. Many of the Bishops live in a style of magnificence surpassing even that of the grandees.

Income of the Spanish Clergy.

Tithes	- - -	110,900,000
Fees	- - -	110,000
Alms	- - -	1,950,000
Livings	- - -	1,000,000
Produce of church yards		600,000

113,660,000

At first sight it will appear incredible that a nation whose annual expenditure does not amount to 17,000,000, should ever have allowed the clergy to raise a revenue double that of the kingdom. But this phenomenon has been a consequence of their enormous power. Yet in spite of the inquisition, all the men of talent who have governed Spain, have endeavoured to make the clergy contribute a portion of their immense wealth to the support of government. Long before the revolution

they had more than once applied the Ecclesiastical revenues to the public service, and when the Cortes did the same, they only followed the example given to them by many ministers of absolute kings, who reigned prior to Ferdinand.

INDIA.—The *Christian Observer* for March contains a detailed account of the benevolent, religious, and literary institutions founded by the British in Calcutta and its vicinity. That part of the article which relates to institutions supported by the government we shall transfer to our pages, presuming that our readers are less informed respecting these than with those established by missionaries.

The Government Sanscrit College was established in 1821, and is largely endowed. The course of study in this college comprehends grammar, general literature, rhetoric and prosody, law, and logic, and natural and experimental philosophy. A proficiency in the English language is an indispensable qualification for admission to the highest class. Conformably to the ancient practice of the Hindus, a portion of the college funds is assigned to defray stipends to one hundred students, who are either strangers or indigent. Although it is the immediate object of the institution to cherish Hindu literature, yet it is hoped that it will tend, by the gradual diffusion of European information, to the promotion of useful learning and improved habits of life.

The Madrisa, or Mohammedan College, for the study of the Arabic and Persian languages and Mohammedan law, was founded in 1780, by Mr. Hastings, and is also largely endowed by the Government. It is rising into vigour, reputation, and usefulness.—There are eighty-five students on the foundation, beside out-students, the number of whom is unlimited. The course of education comprises the Arabic and Persian languages, general literature, law, philosophy of law, traditions of Mohammed, rhetoric, logic, geometry, arithmetic, astronomy, according to the British system; to which may be added the regulations of the British Government. An English class has recently been established,

and a learned native is employed in translating English works of science into Persian and Arabic.

In addition to these two institutions, the Government, in 1823, adopted a measure calculated to give a powerful impulse as well as a judicious direction to the ardour felt by all ranks of their servants in promoting education amongst the Hindoos. This was the formation of a Committee of Public Instruction, of which Mr. Harington, whose benevolent efforts in the cause of native education is well known, was appointed president. The other members have been selected from the most enlightened servants of the Company, and those best acquainted with the native languages and habits. After ascertaining the state of public education under this presidency, the attention of the Committee will be engaged in submitting to Government such measures as it may appear expedient to adopt, with a view to the better education of the people, to the introduction of useful knowledge, including the sciences and arts of Europe, and to the improvement of their moral character. The Committee are making great exertions towards diffusing, gradually, but steadily, an improved system of education throughout British India.

In the interior of India the most important of the government seminaries in the Bengal provinces, are the colleges of Benares and Agra. The former was founded in the year 1794. The Government assigned the annual sum of 20,000 rupees for the endowment of the college, for the cultivation of Hindoo literature. The system of instruction at this seminary was the model upon which the Sanscrit College at Calcutta was formed.

In 1823, the Government resolved to appropriate the proceeds of certain lands, to the formation of a collegiate establishment in the city of Agra. This institution, unlike the Sanscrit and Mohammedan colleges, which are more or less confined to particular classes, will be open to all the native population, and will direct its instruction to the general purposes and business of life. Stipends will be allowed to the scholars, as in the two Calcutta colleges. Board and lodging will not be provided for the students; so that no difficulty will attend their association for the purpose of study, with-

in the same walls during the day.—The Asiatic Journal states, that since the publication of Mr. Lushington's work, this college has been established, and is in full operation; and that its students are seventy-three in number.

The government schools at Chinsurah deserve notice, not only for the extent of their utility, but for their interesting history. In the year 1814, Mr. May, a Dissenting minister at Chinsurah, with a very slender income, opened a school in his house for instructing native boys, gratuitously, in reading, writing, and arithmetic, on the system of Dr. Bell. On the first day sixteen boys attended. By great exertion, and with the aid of Government, in less than a year, he had established sixteen schools, to which 951 pupils resorted. Mr. May met with some slight impediments from the jealousy of the natives, fomented by the artifices of the old teachers. The former he conciliated by his prudent measures; and the latter he took into his service. Mr. May also projected the formation of a school for teachers, which succeeded. After a time, the prejudices of the natives wore away: the higher classes gave the plan encouragement; and the pupils, after a time, became so lax in their religious scruples, that whereas the Brahmin boys and teachers would not at first sit down on the same mat with those of another cast, both have now voluntarily relinquished this scruple. Mr. May died in August 1818; but previous to his death he had the satisfaction of seeing his zealous, yet prudent plans, rewarded by the extension of his schools to the number of thirty-six, attended by above 3000 Hindoos and Mohammedans. Subsequently the schools have been further augmented, and assimilated to the English National Schools.

The government School at Benares was originally established by two liberal natives of that city, who assigned 200 rupees per month towards its support. This was insufficient; and accordingly Government took upon itself to defray the deficiency, amounting to 252 rupees per month. Besides the common spelling-books employed in learning the English language (which contain passages at variance with polytheism,) the New Testament is, in conformity to the will of the founder,

used by the first class; and all the the Hindoo boys who learn the Persian language, read the Persian New Testament as a class-book. It is stated that the scholars prefer the New Testament to any other English book.

The Free School at Cawnpore is supported by an allowance of 400 rupees per month. The pupils admitted are of all classes, Hindus, Mohammedans, and English, for many of them are children of the European warrant and non-commissioned officers of the different corps and departments of the stations. Some of the English boys have become proficient in the Persian language, and are likely to be of considerable use in teaching English to the Hindus and Mohammedans, who are said to flock to the school with ardour for tuition in that language. The late Major-General Thomas officially represented to the Adjutant-General, in 1823, that "several of our sepoy from the corps of the station, as well as a number of Mohammedan and Hindu grown-up lads of the most respectable families, had become class-fellows with the English boys in reading the Bible."

In settling the province of Rajpootana in 1818, the Marquess of Hastings conceived that the introduction of schools would be a judicious expedient to wean the rising generation from the ill habits of their parents. Seven schools, attended by above 300 children, were, before long, in operation; and applications for the formation of more were received by the superintendent.

The Bhagulpore School was established by Government for the instruction of the recruits and children of the hill corps, and of the hill people in general; and there is reason to expect, from this institution, the promotion of civilization amongst the rude mountain tribes in this quarter. The government allowance for the support of this school is 400 rupees per mensem.

To the foregoing list of government institutions must be added the school for native doctors established at Calcutta in 1822. They are regularly enlisted as soldiers for fifteen years. Lectures (in Hindustanee) are delivered to them on particular cases, operations, comparative anatomy, materia medica, and the practice of physic; and demonstrations are occasionally given at the general hospital. The

pupils are represented as manifesting remarkable diligence in their studies. Even the Hindu students, persuaded that nothing which has for its object the preservation of human life is repugnant to the tenets of their religion, readily attend and readily assist in dissections as opportunities offer.

It has been determined to establish a college for Mohammedans at Delhi; the arrangements for which have received the sanction of Government, and are in progress.

To this list of institutions, supported by Government for the intellectual improvement of their subjects, may be added various others which, though not exclusively maintained, are patronized and aided by the state. These

institutions are of various kinds—religious, as well as what are strictly denominated charitable; but we shall confine our notice, at present, to those which embrace the object of instructing the people of Hindustan in the elements of secular knowledge; though several of them have also a very important bearing upon the moral and religious, as well as merely the literary, improvement of the natives.

Then follows an account of the institutions of the Church Missionary, London Missionary, Baptist Missionary, and other societies, with which our readers cannot be supposed to be unacquainted.

List of New Publications.

RELIGIOUS.

The Death of Christ: being the substance of several Sermons, delivered in Park Street Church, Boston, in the month of January, 1826. By S. Edwards Dwight. Boston: Crocker and Brewster. pp. 128.

A Discourse, delivered Oct. 13, 1813, before the Mendon Association. By Nathaniel Emmons, D. D. Franklin. Second edition, by request. New-York: Davis.

The Resurrection of Jesus Christ; a Sacred Drama. Translated from the German. Boston: 18mo.

The substance of a Sermon, preached at the Methodist Chapel, Dover, N. H., on Thursday, April 13, 1826, the day of public fast. By John Newland Maffit. Concord, N. H.

A Sermon by the venerated President Edwards, re-written, so as to retain his thoughts in a modern style.—By Daniel A. Clark, Amherst. 8vo. pp. 20.

A Discourse, delivered at New-Hampton, N. H., Feb. 1, 1826, entitled, "The Influence of Christianity upon man as an intellectual Being."—By Benjamin F. Farnsworth, Principal and Professor of Theology in the New-Hampton Literary and Theological Institution.

Sermons on various subjects of Christian Doctrine and Duty. By Nathan-

iel Emmons, D. D. Providence: 8vo. pp. 402.

A Brief Outline of the Evidences of the Christian Religion. By Archibald Alexander. Third Edition. New-York. 18mo. pp. 287.

A Sermon, preached before the Bible Society of Virginia, at their annual meeting, April 4, 1826. By William J. Armstrong. Richmond.

A Sermon, preached at the opening of the General Assembly of the Presbyterian Church, in the United States, on Thursday, May 18, 1826. By Stephen N. Rowan, D. D.

The Scripture Doctrine concerning the Messiah. By an aged Layman.—Boston. 8vo. pp. 15.

Little Sermons on Great Subjects. By Thomas Williams, Pastor of a church in Attleborough. Providence. 18mo. pp. 72.

A Few Brief Letters to a Gentleman of New-York, in relation to Dr. Miller's Letter to a Gentleman of Baltimore, in reference to the case of the Rev. Mr. Duncan. By a Presbyterian. New-York.

MISCELLANEOUS.

Address, delivered before the Alumni of Columbia College, on the 3d day of May, 1826; in the Hall of the College. By William Bard, A. B. New-York: G. & C. Carvill.

Six months in the West Indies, in 1825. New-York.

The Deformed Boy. By the author of "Redwood, &c." Boston. 18mo. pp. 40.

The Lay of Gratitude; consisting of Poems, occasioned by the recent visit of La Fayette to the U. States. By Daniel Bryan. Philadelphia. 8vo. pp. 104.

Speech of Mr. Webster, of Massachusetts, in the House of Representatives, on the Panama mission, delivered on the 14th of April, 1826. Washington. 8vo. pp. 61.

History of England, from the first invasion by Julius Cæsar to the accession of George IV. For the use of schools. By Wm. Grimshaw. Philadelphia. 12mo. pp. 292.

First Annual Report of the Board of Managers of the Prison Discipline Society, Boston, June 2, 1826. pp. 88.

A Treatise on the laws and obligations or contracts, by M. Pothier.—Translated from the French, with an Introduction, Appendix, and Notes, illustrative of the English law on the subjects. By William Daniel Evans, Esq., Barrister at Law. In two vols. Philadelphia. 8vo.

Discourses on cold and warm bathing; with remarks on the effects of drinking cold water in warm weather. By John G. Coffin, M. D. Second edition. Boston. 12mo. pp. 70.

The American Family Physician. By the late Thomas Ewell, M. D. of Virginia. Addressed to the heads of families in the United States. Georgetown.

The First Part, comprehending the basis, of a new musical Work, to be entitled, Music as a Science, or Self-Instructor on the Piano Forte. Baltimore.

Religious Intelligence.

PRESBYTERIAN CHURCH.

THE General Assembly of the Presbyterian Church were in session at Philadelphia from the 18th of May until the 1st of June. From the Synodical and Presbyterian reports, presented to that body, it appears that there are under the care of the General Assembly 14 Synods, comprising 85 Presbyteries, and that 68 Presbyteries have sent up to this assembly their reports.

The whole number of Ministers reported by the above named 68 Presbyteries, is 985; of licentiates 152; of candidates 176; of congregations 1524. Of the ministers, 635 are settled pastors, and 350 are stated supplies, or without charge. And of the congregations, 944 are supplied, and 549 vacant. The number of communicants added last year in 720 congregations, is 9557, and the whole number of communicants in 931 congregations is 99,674. The number of adult baptisms in 457 congregations is 1983—of infant baptisms in 751 congregations, 9397.

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Seventeen Presbyteries have made no reports on any subject to the present Assembly; but from the last reports received from 15 of these delinquent Presbyteries, it appears that they contained 150 ministers, and had under their care 32 licentiates, 25 candidates, 251 congregations, and 9,995 communicants; so that the whole number of ministers now ascertained to belong to the Presbyterian church in the United States, is 1,135—the whole number of congregations returned is 1,775; of communicants 109,667; of licentiates 184, and of candidates for the gospel ministry 201.

The following are among the most important resolutions passed during this session.

On the Union of the American Board with the U. F. M. Society, the following resolutions were passed.

Resolved, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society.

Resolved further, That this General

Assembly recommend the American Board of Commissioners for Foreign Missions, to the favourable notice and Christian support of the church and people under our care.

The following report from the committee appointed on the Colonization Society was received and adopted, viz.

The Assembly having witnessed with high gratification the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country; of a numerous, degraded, and miserable class of men in the midst of us, and of the vast continent of Africa now uncivilized, and unchristian, are intimately connected with the success of this institution, therefore

Resolved, That this Assembly recommend to the churches under their care to patronize the objects of the American Colonization Society; and particularly that they take up collections in aid of its funds on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day, and whenever such course may be thought expedient, to give them assistance in such manner as may be most conducive to the interests of the general cause.

A series of resolutions were passed deeply lamenting the continued profanation of the Lord's day and earnestly recommending to the ministers of Presbyterian Churches to address their people frequently and solemnly on the subject. Among the resolutions is the following:

Resolved, That it be solemnly enjoined on all the Presbyteries and Church Sessions in our connexion to exercise discipline on their respective members whenever guilty of violating the sanctity of the Sabbath; and that an inquiry should be annually instituted in each Presbytery relative to this subject; and that each pastor should, at the earliest opportunity practicable, present this subject in all its solemn importance to the session of the church under his pastoral charge, and invite the co-operation of its members in all proper and prudent measures for the suppression of Sabbath-breaking; and

further, that it be recommended to all our ministers and church members when travelling to give preference to such livery establishments, steam boats, canal boats, and other public vehicles as do not violate the law of God and of the land in relation to the Sabbath.

The Committee to whom was referred the proposal of the Presbytery of Hanover respecting the Theological Seminary under their care, reported a series of Resolutions, which were adopted. In these resolutions the General Assembly agree to take the Seminary under their care and to receive its funds, which are to be kept entirely distinct from all others. The Presbytery of Hanover have permission to draw annually or quarter-yearly for the avails of these funds; and also to withdraw the principal, provided however that the proposal to withdraw shall lie before the Presbytery at least one year previously to its being voted upon. The General Assembly are at liberty to resign all charge and superintendence of the Seminary, whenever they shall judge the interests of the Presbyterian Church require it.

One of the resolutions declares that the General Assembly shall have a right to exercise a general control over the Seminary, and shall have a negative in all the appointments to the offices of Professors and Trustees and on all general laws or rules adopted by the Presbytery for its government; and another requires the Presbytery of Hanover to send up to the General Assembly annually a detailed report of all their transactions relating to the Seminary; on which report a vote of approbation or of disapprobation shall be taken, and all the appointments or enactments of the Presbytery or of the Board of Trustees acting under their authority, which may be rejected by the General Assembly shall be null and void; but the authority of the Assembly over the Seminary is to be merely negative; they cannot originate any measures or give any special directions for the government of the institution. If it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian church are inculcated in the Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth and piety, the General Assembly may appoint visitors to

examine into the state of the institution, and if the Assembly shall be convinced that any professor inculcates doctrines repugnant to the word of God, and to the Presbyterian confessions of faith, they can require the Presbytery to dismiss such professor and to appoint another in his place; and if the Presbytery neglect or refuse to comply with such requisition the General Assembly are at liberty to withdraw their patronage and superintendence from the seminary, and to take such other steps as may be deemed necessary.

When the Presbytery of Hanover accede to these terms, the Theological Seminary at Hampden Sydney College is to be denominated the Theological Seminary of the Presbyterian Church, under the care of the Presbytery of Hanover.

The property of the General Assembly amounts to \$111,542; all of which but \$20,700 is in some way connected with or applicable to Theological Seminaries. This \$20,700 is applicable to Missions.

AMERICAN TRACT SOCIETY OF BOSTON.

THE anniversary meeting of this Society was held on Wednesday, May 31st. The following are extracts from the annual report:—

The whole number of the first series of Tracts printed the last year, is 540,000. Seven numbers of the second series have been re-printed, in editions of 8000, amounting to 56,000; making the whole number of Tracts printed during the year, 596,000. The whole number of Tracts issued from the Society's Depository during the same period, is 738,470; containing more than 7,384,000 pages.

The Committee have also caused 1663 volumes of the first series, and 95 of the second, to be bound; most of which have been disposed of, and are included in the preceding statement.

The receipts into the treasury have been, for Tracts sold from the general Depository and from other Depositories, \$4,115 41. Sundry donations from life members, auxiliary Societies, and individuals, \$1,732 92. Avails of the Christian Almanac, \$415. Contribution at the last annual meeting, \$71 72. Making the amount of receipts, \$6,335 05. The receipts of the

last year have thus fallen short of those of the preceding year, \$4,467 38; and leave a balance of \$1,087 31 due from the Society to the general agents; while during the same period, the Tracts issued from the general Depository have exceeded those printed by 142,470.

This decrease in the funds contributed to the Society, is probably owing, in part, to the circumstance, that the Executive Committee have employed no regular Agent, and have of course made less effort in this way, than in former years; and in part to the growing up, during the year, of the national Society of New-York, which has occupied much of the ground formerly occupied by this Society, and turned the contributions of many of our former patrons, into a new channel—yet destined for the accomplishment of the same great object.

Many of the former auxiliaries to this Society, as well as many new Tract Societies which have been formed, have undoubtedly found it more convenient to receive their Tracts from the Society at New-York. This society has, however, had a large addition to the number of its auxiliaries. Donations have been received during the past year, from 83 Societies not previously recognised as auxiliary. These, together with those before recognised and which have given no notice of their dissolution or change of connexion, make the whole number of auxiliaries more than 500. Of those from which communications were first received during the past year, 16 are in Maine; 3 in New-Hampshire; 12 in Vermont; 21 in Massachusetts; 1 in Rhode Island; 5 in Connecticut; 11 in New-York; 1 in Pennsylvania; 10 in Ohio; 3 in Illinois.

Forty-six have been added, during the past year, to the list of life-members. Three new depositories have been established—one at Wiscasset, Me., one at Bennington, Vt., and one at Taunton, Mass.

The Christian Almanac for 1826, was printed in 7 editions, and about 50,000 copies were put in circulation. The whole number printed since its commencement in 1821, is not far from 250,000. This work has been transferred to the sister Society at New York, and measures have been taken to give to the number for 1827, as extensive a circulation as any preceding

number. The Tract Magazine has also been transferred to that Society, though copies are secured to the auxiliaries of this Society, in the same manner as before this transfer was made.

The Committee cannot but reflect, with the highest gratification, on the amicable, and, as they hope, beneficial connexion which has taken place between this Society and the American Tract Society instituted last year at New-York. The superior facilities which that city possesses over every other in this country, for holding direct and easy communication with all parts of our own land, and with every commercial nation of the world, render it peculiarly adapted to be the seat of a great national institution; and the promptitude and liberality, with which its conductors and friends in that vicinity have contributed to its growth and efficiency, give the most animating promise, that its ultimate usefulness will correspond with the pious wishes, the extensive views, and the spirited enterprise of those who devised it.

AMERICAN EDUCATION SOCIETY.

THE tenth public anniversary of this Society was celebrated at Boston, on Monday, the 29th of May. The following are extracts from the annual report.

The present Report embraces the time which is included between the 29th of September, 1824, and the 29th of May, 1826, a period of one year and eight months.

During this time 78 new Beneficiaries have been received under the patronage of the Society. The sum expended in grants amounts to near \$16,000.

The Board have the satisfaction of assuring the Society, that except in a very few instances, no improper conduct of their Beneficiaries has come to their knowledge during the time embraced in this Report.

The testimony of those who are conversant with the Beneficiaries, is almost uniformly in their favour. Letters from the Presidents of several of our Colleges speak in strong language of their diligence in study, and their correct Christian deportment. In several instances, they have been instruments in the hands of God of promoting revi-

vals of religion. And their general influence on the moral state of the Colleges and Academies in which they are located, we know to be decidedly favorable to religion.

On the whole, it is our decided opinion, that an equal number of Christian youth, so variously selected and placed in circumstances so trying, cannot be found, of a character so consistent and praise-worthy.

It is a source of the liveliest satisfaction to us, that while we cannot impart to our object the excitements which attend Missionary operations, in which intelligence novel and important is brought from distant lands to awaken interest in the churches, we can yet feel that our operations are a double blessing;—a blessing when the final object is accomplished, and a qualified ministry is given to the world, and a blessing before in the *amount of good* our Beneficiaries effect while passing through the different stages of their education;—an amount which, though it may be despicable in the eyes of worldly men, is not so in the eyes of Him who died for sinners, nor of those, who with better means of judging than we possess, rejoice in Heaven over one sinner that repenteth.

We cannot but look with the most devout pleasure, on what this Society has accomplished during the short period of its existence. The whole number of those who have been received as Beneficiaries is 545. And although we have so recently commenced our labours, a considerable number of our Beneficiaries have already become ordained ministers, and missionaries; others are in the employ of charitable Societies; others are licensed candidates for the ministry. More than 200 are now members of Colleges and Academies. Of those who have been graduated, many are employed, for a time, as instructors of youth, or are pursuing theological studies. From the fact that this Society has been in operation only ten years, a period barely sufficient to complete a regular course of liberal education, it is obvious that only a few of its Beneficiaries can actually have entered on the duties of the ministry, and of course that the *utility of its efforts* cannot in any degree be estimated by the number already engaged in professional labours. Indeed, it can be fully disclosed only by future ages and the eternal world.

Many of the ministers it has educated, and will educate, will we doubt not, be instruments of converting many sinners; some of their converts will become ministers in their turn, and thus continue the effects, which under God originated with us, as long as the sun and moon shall endure. If this Society continues to prosper till the whole number who have already been under your patronage, shall become pastors, 545,000 persons, according to the common estimate, will be supplied with the preaching of the Gospel.—And if among those whom, in process of time, we hope to educate, should be found, as we trust there will be, many a Leland, Campbell, and Paley, who shall defend Christianity against the attacks of infidelity; and many a Carey, Martyn, and Fisk, who shall proclaim the news of salvation to millions that have never known it; and many an Edwards and Fuller, who by their writings shall ably support the faith once delivered to the saints; and many a Storr and Knapp, whose learned and critical labours shall contribute to the elucidation of the sacred volume; generations yet unborn will bless you for your liberality, and thank God that he put it into your hearts to devise this excellent charity.

At this meeting of the Society, an important alteration was made in their Constitution. The sections providing for the admission of persons as members on the payment of \$5, of clergymen as life-members on the payment of \$40, and of laymen as life-members on the payment of \$100, were so altered that no person can hereafter become an acting member except by election. Clergymen paying \$40, and laymen \$100 each, will henceforth be considered as *honorary* members—possessing the privilege of attending the deliberations of the Society, but not entitled to vote.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Board, \$4,724 14.

To the American Sunday School Union, during the year ending May 22, \$16,222.

To the United Foreign Missionary Society from March 16, to April 30, \$2,300 17.

To the Auxiliary Foreign Missionary Society of Boston and vicinity, for the year past, \$3,678 52.

Ordinations and Installations.

March 8.—The Rev. LORING BREWSTER was ordained as an Evangelist at Addison, Vt. Sermon by Rev. Josiah Hopkins.

May 10.—The Rev. LEONARD JOHNSON, at Wethersfield, Vt. as an Evangelist. Sermon by the Rev. W. Chapin of Woodstock.

May 10.—The Rev. CHARLES BORTER at Sharon, Mass. as an Evangelist. Sermon by the Rev. Ebenezer Burgess, of Dedham.

May 10.—Messrs. WM. M. KING, and SAMUEL R. SNEAD, were ordained as Evangelists, at Middletown, Jefferson Co. Kentucky. Sermon by the Rev. A. A. Shannon, Shelbyville.

May 17.—Mr. SUTHERLAND DOUGLASS, of the General Theological Seminary, New-York, and Mr. BENJAMIN

C. PARKER, of Boston, Mass, were admitted to the holy order of Deacons at St. Michael's Church, Bristol, R. I., by the Rt. Rev. Alexander V. Griswold, D. D.

May 31.—The Rev. DANIEL DANA, D. D. was installed as pastor of the second Presbyterian Church and Society at Newburyport, Mass.

June 7.—Mr. ELEAZER P. WELLS, and Mr. THOMAS W. COIT, were admitted to the holy order of Deacons, in Trinity Church, Newtown, by the Rt. Rev. T. C. Brownell, D. D. LL. D.

June 7.—The Rev. HENRY WOOD, was ordained over the the church and congregation in Goffstown, N. H., and the Rev. JACOB LITTLE of Boscawen, as an Evangelist. Sermon by the Rev. E. P. Bradford, of New Boston.

June 13.—The Rev. JOSEPH FREEMAN, as an Evangelist, at Ludlow, Vt. Sermon by Elder Aaron Leland, of Chester.

June 20.—The Rev. AARON PICKET, as an Evangelist, at Boston. Sermon by the Rev. Mr. Fay of Charlestown.

Public Affairs.

FOREIGN.

GREAT BRITAIN.—The distresses which existed a few months since in England, in consequence of numerous bankruptcies which happened, have been succeeded by serious disturbances in the manufacturing districts, great numbers of the workmen having become riotous for want of employment. Large subscriptions have been raised among the wealthy for their relief, and they appear now to have become quiet.

GREECE.—Missolonghi fell into the hands of its enemies on the 23d of April, unable to sustain the increasing pressure of siege and famine longer. The destruction of life was indiscriminate and very great. This event has added another page of terror to the history of Greece, and another shade of guilt, we fear, to the apathy with which the Christian powers of Europe regard this ruthless war.

BURMAH.—Official accounts state that the Burmese war is terminated. The conditions of peace are said to be the cessation of several provinces, and the payment of a sum of money to the British. The Burmese appear to have been subdued rather by disease, cholera morbus, than by battle; their enemies, it is said, in a march of more than a hundred miles, with little opposition, through a country fortified with stockades, found the earth burthened with the victims of this destructive malady, in graves of twenty and forty. Few wars have been waged in modern times of which as to their origin and history, so little has been communicated to the world as that in Burmah.

AFRICA.—An interesting document, exhibiting a detailed statement respecting the Colony at Montserado, has

lately been forwarded to this country by Mr. Ashmun, the resident agent, the substance of which is given in the following summary by the editors of the New-York Observer.

The most perfect health, we are informed, exists at the Colony, excepting a few cases of chronic casualties, and a species of troublesome, but not dangerous, scorbutic affections. From the 17th of June, to the 1st of January, only five deaths occurred, two of which were small children. The children and young persons, above three years in the Colony, appear to be, in every respect, as healthy, muscular, and vigorous, as the natives of the Coast. Adults, who have been the same time in Africa, acquire a predilection for the climate, and enjoy equal health with those in America.

The system of government adopted in August, 1824, and since sanctioned by the Board, has undergone no material alteration. It has proved itself entirely sufficient; for the civil government of the Colony possesses much of the Republican character. The constitution and laws appear to be the pride of all. Every attempt to impede the movements of government awakens general indignation.

One hundred and twenty sections of plantation lands have been surveyed, and allotted to as many different families; but, with the exception of ten sections, given to the settlers on the St. Paul's river, all these lands are but ill adapted, as respects their soil and location, to cultivation. Their ability to obtain a subsistence by other pursuits has induced the settlers, too generally, without intending to abandon the cultivation of their lands, to defer this labour to a future period. The last year's crops succeeded extremely well, until nearly harvest time, but were then, in a great measure, destroyed by the animals and insects of

the country. By clearing the lands, this will hereafter be prevented. The St. Paul's territory appears to possess great fertility, and every advantage for agricultural improvements. "Nothing (says Mr. Ashmun) but disasters of the most extraordinary nature can prevent the settlement of sturdy farmers now happily seated on it, from making their way directly to respectability and abundance."

The Colonists generally live in a style of neatness and comfort, approaching to elegance in many instances, unknown before their arrival in Africa. A family twelve months in the Colony, without the means of furnishing a comfortable table, is unknown; and an *individual*, of whatever age or sex, without an ample supply of decent apparel, cannot be found. *All* are successfully building houses, and improving their premises. Every family has the means of employing from four to six native labourers, at an expense of from four to six dollars per month. On urgent occasions, individual settlers have advanced, repeatedly, for the public service, produce to the amount of from 300 to 600 dollars. Mechanics receive for wages \$2 per day, and common labourers from 75 cents to \$1 75 cents. Their services are in great demand. A surplus quantity of rice is at present raised by the natives, and may be cheaply purchased. Several hundred tons of camwood annually pass through the hands of settlers. The amount of Ivory bought and sold during a year is estimated at from five to eight thousand dollars. Domestic animals, though not numerous, are on the increase. Fish are excellent and abundant. By a few drafts in the morning, a thousand pounds may be obtained weekly. On a given quantity of ground, the crop of rice is found to be double that of an ordinary wheat crop, and obtained with half the labour.

Fort Stockton has been entirely rebuilt, and in a very improved style.—The new Agency house is nearly completed, and only waits to be finished with *American materials*. The government house, at the St. Paul's will soon be finished. A telegraphic communication is to be established between the two settlements, by means of signals from the cupola of this house and the flag-staff of Fort Stockton.

A schooner of ten tons has been constructed by nine blacks, under the direction of the Colonial Agent, which visits, once a fortnight, Rio Sisters and Grand Bassa; and freighted both ways, generally carries and brings merchandize and produce to the amount of from four to eight hundred dollars per trip. Two small churches have been erected, under circumstances of a most gratifying nature.

Five schools, exclusive of Sunday Schools, have been supported during the year, and still continue in operation. The children give evidence that they possess good mental powers.—Should emigration cease, for a few months, to throw little ignorants into the colony, the phenomenon of a child of five years unable to read, would not, it is believed, exist in the Colony.

The militia are organized into two corps; the artillery, of fifty, and the infantry, of forty men, on several trying occasions, have shown their soldier-like conduct. There belongs to the establishment 15 large carriage and 3 small pivot guns, all fit for service. The Agent proposes to open a double battery on the height of Thomsontown, for the protection of vessels in the roadstead.

The religious character of the Colonists is too flattering, says Mr. Ashmun, to the hopes of the pious friends of the Colony, not to be admitted without hesitation. The Sabbath is observed with strictness. The Sunday schools both for settlers and natives, are well sustained and attended, and productive of the happiest fruits; and several charitable societies, particularly for the tuition and bringing up of the native children, appear to have been undertaken in a truly Christian spirit. "During the latter half of the year, two commodious and beautiful chapels have been erected, each sufficient to contain several hundred worshippers. They stand on the confines of a once gloomy forest consecrated to the demon worship of the natives; and while they are beheld by Christians as new and joyful landmarks of the widening empire of the Son of God, are regarded by the neighbouring tribes as monuments of the incipient overthrow of their superstitions, and as prophetic beacons of its hastening dissolution." More than fifty persons have in the fif.

teen months past, embracing nearly the whole young adult population, become the serious and devout professors of Christianity. "The Colony," says Mr. Ashmun, "is, in deed and reality, a Christian community. The Faith of the Everlasting Gospel, has become the animating spring of action, the daily rule of life, and the source of ineffable hope and enjoyment, to a large proportion of the Colonists. I have seen," he adds, "the proudest and profanest foreigners that ever visited the Colony, trembling with amazement and conviction, and almost literally in the descriptive language of Paul, "Find the secrets of their hearts made manifest, and falling down upon their faces, worship God, and report that God was with this people of a truth."

Except for military offences, not a single individual of the Colonists has suffered imprisonment for a period of twenty-two months—profane swearing is held in abhorrence. Mr. Ashmun, however, expresses his regret that there has been too little punctuality in the payment of debts, and the moral force of a contract has been too little felt.

The St. Paul's Territory has already become the residence of a number of families. A cession of country has been made to the Colony by King Freeman of Young Sestus, and a factory established there for the purchase of rice. A similar cession of territory has

been made by the Chief of Grand Bassa. It is thought that settlements may be commenced at both these places.—Thus, the Society has jurisdiction along more than one hundred miles of coast, and this obtained at a trifling expense.

The just, humane, and benevolent policy pursued by the Colonists in all their intercourse with the native tribes, has given a great and increasing influence over them. We have practically taught them, says Mr. Ashmun, in the spirit of the parent institution, that one end of our settlement in their country, is to do them good. We have adopted sixty of their children, and are bringing them up as the other children, and have shown a tender concern for their happiness, and a sacred regard to their rights, and have thus given them a new and surprising view of the character of civilized man. Our influence over them, he adds, is unbounded. Thieves and other malefactors have, in too many instances to be recited, been voluntarily given up to the Colony for punishment. One of the most obvious effects of the Colony, has been to check the Slave Trade. We have, says Mr. Ashmun, I think I may confidently say, banished it from this district of the coast. Perhaps it is yet to be seen that the most barbarous of practices may be undermined by an influence as silent and unpretending as the persuasive power of Christian example.

Answers to Correspondents.

"Extracts from a Diary" by B, received sometime since, contain some interesting sketches, but are hardly admissable as a whole.

We have not yet found time to peruse the discussion of *Φιλαλήτης*. It shall be considered soon.

A reply to ALEPH will appear, probably next month, or be otherwise disposed of, according to the direction of the writer.

. It has been noticed probably by our readers, that from the commencement of the current volume, the mechanical execution of this work has not been good. The evil has been owing chiefly to the unfaithfulness of the person to whom, in the frequent and necessary absence of the late publisher, the press was entrusted. The business is now committed to two young gentlemen who have established an office with an apparatus wholly new, and in whose hands, it is expected, the work will be improved. Improvements in respect to paper must, from a regard to uniformity, be deferred to another year.

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[1826.

Religious.

For the Christian Spectator.

LAY PRESBYTERS, NO. XIX.

AURELIUS AUGUSTINUS was born at Tagaste, in Numidia, A. D. 354 ; taught rhetoric at Carthage, Rome, and Milan ; and being of dissolute morals, adopted the error of the Manichees. Convinced by Ambrose, he became a Christian, in his thirty-second year, and returned from Milan to his native city. Five years afterwards he was ordained presbyter by Valerius, at Hippo Regius ; and in 395 was received into the episcopate. Of his contemporaries, Ambrose died in the fourth century ; Chrysostom and Jerom in the fifth ; the former he survived more than twenty, and the latter about ten years. These with Nornus, Synesius, Sulpicius, Severus, and Paulinus, were deemed orthodox writers ; Socrates the historian and Pelagius were of the opposite character. He died in Hippo, in 430, whilst it was besieged by the Vandals. His works are contained usually in ten tomes and a supplement. His confessions constitute an edifying history of his early life, and of his views at different periods. His retractations should be consulted with the parts of his works, which they correct. His knowledge of the Greek, deemed by himself defective, was obviously competent ; but he excelled in the Latin language, and could not have been ignorant of the Puaie. His comparative proficiency in

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Theology was unusual, for so late a convert. Possessing a masculine understanding, his decisions were often too prompt, but readily abandoned for the sake of the truth. His opinions were in high repute, and of great utility at the reformation, where also some of his errors were adopted. In ecclesiastical government, he professed conformity to the canons and customs of the church. Thus when he nominated Eradius the presbyter to become his successor, and obtained the vote of the people, he observed, that he had been ordained bishop in the life time of Valerius, contrary to a canon of the council of Nice, but of which neither of them had had knowledge ; the reprehension he had received on that occasion, he wished Eradius to escape ; but the vote he caused to be recorded, and subscribed by the people, and introduced the young man into a portion of his labours.*

That the office of bishop was founded upon the custom of the church, he acknowledges in a letter to Jerom ; “ I entreat you to correct me faithfully when you see I need it ; for although according to *the titular distinctions which the custom of the church hath introduced*, the office of bishop may be greater than an eldership, nevertheless in many respects Augustine is inferior to Jerom.”† To suppose

* *Tom. II. 515. Epist. 110.*

† —“ rogo ut me fidenter corrigas, ubi mihi hoc opus esse peropexeris. Quan-

he meant hereby the abandonment of a known scriptural superiority, and the depreciation of a divine right into a mere titular pre-eminence, is an impeachment of the piety of Augustine. The language *jam ecclesiæ usus obtinuit* is a plain acknowledgment, that episcopal superiority was not original, but merely founded on the custom of the church, and no prevention of the precedence due to Jerom for his distinguished learning and knowledge. Had Augustine's compliment been made at the expense of truth, it would have been also an imputation of ignorance and vanity to Jerom. That canonical distinctions originated in custom, and were ratified by mere human authority was then known; and when truth demanded from the bishop an acknowledgment of his personal inferiority to the presbyter, it was fit also, that he should wave the distinction, which custom had introduced in opposition to the word of God.

He has on the question, whether those charged with false doctrines be in the church or not, discarded the authority of the most venerable of the fathers, and the obligation of the decrees of councils, and affirmed that the question can be decided by the sacred scriptures alone.* But on the order of the church he sided with Jerom, and like him acquiesced in its government, apprehending no possible advantage from opposing the customs of the church, the canons of councils, and the laws of the empire. The ecclesiastical administration was not then a matter of controversy. "The bishops, who are this day throughout the world, whence sprung they? The

quam enim secundum honorum vocabula, quæ jam ecclesia usus obtinuit, episcopus presbyterus major sit, tamen in multis rebus Augustinus Hieronymo minor est." *Tom. II. Epist. ad Hierou.*

* *De unitate ecclesiæ. Ch. 19, p. 5.*

church herself calls them fathers, she has borne them, and she has placed them in the seats of the fathers."* He acted as a christian should do; the church of Christ was then, and still is such, though the original form of government may not exist in the world. The investigation of truth is rarely unimportant; but on these points necessary only, when error would unchurch those whom God accepts; or where primitive truth is denied, and its advocates arraigned by the ignorant.

An argument has been attempted for lay presbyters from an epistle which Augustine wrote to his church at Hippo,† commencing with these words; "Dilectissimis fratribus, clero, senioribus et universæ plebi ecclesiæ Hipponensis." *To the brethren greatly beloved, the clergy,† the elders, "and all the people of the church at Hippo."* The next epistle is directed to the same church, and begins with "Dilectissimis fratribus, conclericis, et universæ plebi; *To the brethren most beloved, the clergy, and all the people, &c.* These two letters were written to the same church, consequently the same officers and people were addressed in both. The two first terms "*dilectissimis fratribus,*" occurring in each salutation, may have been intended of all the worshippers, or of the clergy only. *Clero* the *clergy* in the one epistle corresponds to *conclericis*, in the same sense, in the other. *senioribus*, the *elders*, expressed in the first, are included in the *universæ plebi* of the second. The *conclericis* of the second being precisely equivalent to the *clero* of the

* "Hodie, episcopi qui sunt per totum mundum, unde nati sunt? Ipsa ecclesia patres illos appellat, ipsa illos genuit, et ipsa illos constituit in sedibus patrum." *Tom. VIII. 417.*

† *Tom II. 661. Epist. 139.*

‡ *Clerus* has been improperly translated a "clergyman."

first, of which the *senioribus* being expressed, constituted no part, there elders could not have been implied in the *conclericis*. If they were not of the clergy, they were not officers; because had they been such, they must have been treated with disrespect, either by a total omission, or the including of them in the *plebi*. If they were not officers, the term *senioribus* was taken appellatively, in that letter in which it occurs, and meant nothing more than *the aged men* of the congregation, who have been often thus distinguished, because of their experience and gravity; but are nevertheless really a part of the *plebs*, or common people. This interpretation is also corroborated by the circumstance, that *senioribus* not *presbyteris*, is used; the latter being the ordinary official term, and the other generally appellative; a discrimination, which, though neglected by Tertullian and Cyprian, is carefully followed by Optatus and Augustine, who observes “*omnis senex etiam presbyter, non omnis presbyter etiam senex.*” * *Every old man is an elder, not every elder also an old man.* These *seniores*, who sometimes occur in the Christian writers of Africa, are in no instance to be deemed of the clergy, they administered no ordinances, never sat as presbyters, and neither excommunicated nor restored, but were placed after the deacons, and consulted merely for their knowledge and prudence, or introduced because of their interest.† The

* *Tom. IV. 99.*

† Vitranga (*de Synag.* 115.) has written fully on this subject, and denies that the *seniores plebis* were either *πρεσβυτεροι της εκκλησιας*, or *πρεσβυτεροι πρεσβυτεροι*; and says they were merely *γεροντες*, and no part of the ecclesiastical body to whom the care and the ministry of the church were delivered. Casanbon distinguishes between *seniores urbium* and *seniores ecclesiasticum*; these last, he says were *quodamtenus ecclesiastici*, yet *laici* and guar-

captions of these letters of Augustine are conclusive proof, that the *seniores* of whom he speaks were not clerical, and so not even on an equality with deacons, and consequently upon no construction, the *πρεσβυτεροι* ruling presbyters of the new testament, or any officers in the gospel churches. That these were never such in the churches of Africa, may be fairly also inferred from the omission of them, both in the enumeration of the officers of a particular church,* and in the catalogues given in the councils of Carthage, where they are thus enumerated; *bishop, presbyter, deacon, subdeacon, acolyth, exorcist, reader, door-keeper, and chorister.*† If such a class of officers as *seniores* had existed next after the deacons, they must have been enumerated in such catalogues, but nothing of the kind has occurred. Augustine describes the orders of his day in Africa, which no one better knew, in the same manner.† “A higher order contains in and with itself that which is less, for the *presbyter* performs also the duty of the *deacon*, and of the *exorcist* and of the

diani templorum. Bingham (*lib. II. c. 19.*) considers the *seniores* of Augustine, Optatus, and the papers appended to the latter, to have been men, who, for their years and faithfulness, were entrusted to take care of the goods of the church, but neither *lay elders* nor *πρεσβυτεροι*. But modern opinions are inadmissible evidence.

* *Contra Cresconium. Lib. III. c. 29.*

† *Concil. Carthag. IV.* “*Episcopus, presbyter, diaconus, subdiaconus, acolythus, exorcista, lector, ostarius, psalmista.*”

‡ “*Major enim ordo intra se et apud se habet et minorem, presbyter, enim diaconi agit officium et exorcistæ et lectoris. Presbyterum autem intelligi episcopum, probat Paulus Apostolus, quando Timotheum, quem ordinavit presbyterum, instruit qualem debeat creare episcopum. Quid est enim episcopus, nisi primus presbyter, hoc est summus sacerdos. Denique non aliter quam compresbyteros hic vocat, et consacerdotes suos, numquid et ministros condiaconos suos dicit episcopus.*” *Tom. IV. 780.*

reader. Also that a presbyter is to be understood to be a bishop, the Apostle Paul proves, when he instructs Timothy, whom he had ordained a presbyter, what kind of a bishop he ought to create; for what is a bishop but a primus presbyter, that is a high priest, and he calls them no otherwise than his co-presbyters and co-priests, and may not the bishop also call his deacons his fellow-servants?" But he had immediately before professed not to know by what law, *by what custom or what example* "the deacons were made equal with presbyters," "*presbyteris ministros ipsorum pares*," "as if deacons were ordained from presbyters, and not presbyters from deacons."

The expression *peregrinus presbyter et seniores ecclesiæ musticænæ regionis*, &c.* have been alleged in proof, that the church in the city Mustica had not only a preaching presbyter, but lay elders also; and consequently that here is at least one example of the existence of elders, such as are formed in some of the presbyterian churches. But this semblance of an example of lay elders in an ancient church, is too slight to sustain an examination. The distinction made between *Peregrinus* and the *seniores ecclesiæ* was, that he was a presbyter, and they were not presbyters: if not presbyters, consequently not the *ruling elders* of the New Testament, for these were presbyters, *πρεσβύτεροι πρεσβύτεροι*. Being neither presbyters nor deacons, and no intermediate grade ever having existed in the church, these *Seniores* consequently had no office. Also if they were not presbyters, the word *seniores* must necessarily be understood in its appellative sense, *old men*; and the whole expression *seniores ecclesiæ* can mean no more than *the aged men of the church*. This passage describes the prosecution of a petition before

the tribunal of the prætor at Carthage by the presbyter Peregrinus, and the senior members of the church at Mustica, against Felicianus, who detained possession against the sentence of an ecclesiastical assembly, which pronounced him a heretic. That the aged members, in whom the possession at least, and it may be the legal title of the church had been vested, should join with a presbyter in such petition was naturally to be expected; and no more is here expressed.

The state of the church in North Africa, excluding Egypt and Cyrenaica was in the days of Augustine very different from that of other countries. As every city had its bishop, so every parish was a diocese, and every pastor a bishop. The episcopate of Carthage had the superintendence of Africa, and the bishop of Hippo Regius, instead of Cirta, (Constantina) for the most part next to the Metropolitan of Carthage, had precedence over those in Numidia; but in the Mauritania, and generally in Africa, this depended upon seniority in office, and not upon the civil dignity of the city, as in other parts of the empire.

The greatest respect was paid to old men both among Jews and Gentiles. Polybius observes that among the Lacedæmonians under the regal authority *all things which respected the commonwealth were transacted by and with the concurrence of the old men*.* The Christian churches also adopted a wise conformity to such usages. To be consulted was the claim of the aged, when their interests were concerned, in religious as well as in civil matters of importance. Thus in the "*Gesta Cæciliani et Felicis*," usually bound up with Optatus, mention is made of epis-

* Tom. VII. 270.

* Γερωνίας—δια ὧν καὶ μετὰ ὧν παντὶ χειρίζεται τὰ κατὰ τὴν πολιτείαν. Polyb. hist. lib. vi. p. 681.

copi, presbyteri, diaconi, and seniores, *seniores* meaning not officers, but aged men of the common people. Nevertheless these *seniores*, though divided from presbyters by the intervention of deacons, have been brought as examples and proofs of lay elders, and identified with those, who are in the New Testament denominated ruling presbyters; but who really were and have been shown by many testimonies to have been those presbyters, who presided, one in every church, and who, after the days of the Apostles, received by custom gradually the power, name and dignity of bishops. The mistake is however exposed by what follows; “*adhibete conclericos et seniores plebis, ecclesiasticos viros.*” *Call the clergy of every sort, and the seniores of the common people, who are members of the church.* Here *conclericos* includes the presbyters, deacons and subdeacons, whilst the *seniores* are *plebes*, or common people.*

Synesius was chosen and ordained bishop of Ptolemais in Pentapolis, when a layman. He wrote in elegant style, but rather as a philosopher than a divine. His discourse delivered A. D. 398 before the emperor Arcadius, and several epistles written in the first of the following century, still remain in Greek, his own language, Cyrene his native city having been coloni-

* That *clero et senioribus* should have been translated “*to the clergyman and elders,*” more than once in support of the American Presbyterian government is in character. *Clero et senioribus* mean the same with *clericis et senioribus*. *Clerus* is never *clergyman*, this is *clericus*, but *clergy*; and the term comprehended at that period, what it still does among episcopalians, presbyters, deacons, &c. consequently *senioribus* meant a portion of *plebis, common people*; and was still further restricted by the terms *ecclesiasticos viros, church members, not ecclesiastics*; “*ecclesiastical men*” in our language is a phrase equivalent to clerical, and an obviously unfair translation of *ecclesiasticos viros*, which intended no more than men of, or connected with the church.

zed from Greece. No lay presbyters appear in the volume of his works. He distributes the officers of the church into the *Levite*, the *presbyter*, and the *bishop*, *λειτουργς, πρεσβυτερος και επισκοπος*.* The latter of whom he denominates *the priest of a city*, his office *a priesthood* *ιεροσυνη†* and speaks of *the election of a bishop*, *αιρεσις επισκοπου‡* and of the imposition of the hand§ whereby the party is *manifested a presbyter*, *χρησι πρεσβυτερος αποδοειν-το.¶* His representations accord with the established order of the ecclesiastic administration of his day, and shows that among the Greek Christians in Africa, the church was governed at that period, according to the canons of the council of Nice.

Severus, of the Sulpician family, a presbyter of Agen on the Garonne in France, wrote an outline of history, sacred, Jewish, and Christian, from the creation unto the end of the fourth century; the life of Martinus; three epistles, and three dialogues; and is supposed to have died about A. D. 420. His style discovers advantages in his education. His judgment of characters and historical facts might have escaped censure, had his credulity in Monkish legends known any bounds. Speaking of the military guard, directed by the emperor Hadrian to be constantly kept at Jerusalem, he observes, that until that period, “*the church had no priest at Jerusalem, except of the circumcision,*” and that “*then first, Mark of Gentile extraction was made their bishop.*”* Priests, Le-

* *Synesii opera*, p. 203. *Epist.* 58.

† *ὁ ιερευς της πολεως.* *Ibid.* p. 198.

‡ p. 222.

§ *της δουλειας.* p. 223.

¶ p. 222.

¶ “*Hierosolyme non nisi ex circumcissione habebat ecclesia sacerdotem*”—“*tum primum Marcus ex gentibus apud Hierosolymam episcopus fuit.*” *Sulpicii Severi sac. histor. Lib. II. S. 45. p. 364, 365.*

vites, altars, sacrifices and other words proper to Jewish and Pagan worship were not introduced till after the days of the Apostles, into the Christian church; and *sacerdos*, here promiscuously used with *episcopus*, at its first introduction designated only the presbyter, which the occasional insertion *summus*, by this writer, to distinguish the bishop, still viewed as the *primus presbyter*, plainly evinces.

When comparing the state of the Christian church in the time of the ten years persecution, under Diocletian and Maximinus, he observes, *that martyrdoms were then much more eagerly sought by glorious deaths, than episcopal sees are now coveted by depraved ambition,** a clear evidence of the moral declension of the church in a single age after the establishment by Constantine of that episcopal government, which had been introduced by custom, founded in the expediency described by Jerom.

In the history of his own times, he mentions the fact, that *Priscilianus, though a layman, was made bishop of Abila.* "Priscilianus etiam laicum episcopum in Labiensi (abilensi apud Hieron,) oppido constinunt."† As such he was accredited by the emperor, nor was this objected against him by the orthodox. In the writings of Sulpicius there is mention of bishops, presbyters, archdeacons, deacons, subdeacons, readers, exorcists, but not a solitary instance of any such office as that of a presbyter, who was a layman.

Synesius resided on the east side of North Africa, Sulpicius in the west of Europe; the former under the government of the Greeks, the latter that of the Romans; the first was a gentleman of estate, the oth-

er a nobleman; the one a philosopher, the other an historian; and when converted, the former a bishop, the latter a presbyter; both were acquainted with the government of the Christian church, and both have recorded their views; yet neither a word, nor a hint has appeared in the works of either concerning lay presbyters, or any such officer in the Christian church.

J. P. W.

THE DIVINE FORBEARANCE MADE AN OCCASION OF SINNING :

A SERMON.

ECCLESIASTES VIII. 11.—*Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

In the world of despair, sentence against an evil work is executed speedily. There judgment does not linger; punishment is not delayed for a moment. Transgression and misery go hand in hand; every sin recoils directly upon the sinner, every rebellious thought or wish which is breathed out against Him who sits upon the throne, comes back with instant reaction upon the guilty soul. There too sin is not only punished *directly*, but adequately. There it receives its full measure of woe. The threatenings of God there, are carried into full execution. No mercy beams from the throne of heaven; and when the miserable outcast in despair craves some alleviation of his suffering, though it be of the slightest worth, though it be only one drop of water, justice lifts its voice against him; Remember that thou in thy life-time receivedst thy good things. When the soul goes to that world of misery, it leaves all happiness behind and enters on an endless career of rebellion and anguish, blasphemy and lamentation. There one evil work follows another in rapid succession, and sentence against every one of them

* "Multoque avidius tum martyria gloriosis mortibus quarebantur, quam nunc episcopatus pravis ambitionibus appetuntur." *Ibid.* 368.

† *Idem. Lib. II. S. 63. p. 422.*

is executed speedily. In a word there is instant and perfect retribution.

But in this world it is not so. Here sentence against an evil work is not executed speedily. Sin is not directly followed by appropriate punishment; nay, it is often followed by positive pleasure, and as it respects external circumstances it is often as prosperous as holiness. Here the sun rises on the evil and on the good—the rain descends on the just and on the unjust. A pious course of conduct is doubtless attended with higher satisfaction, and as a general thing with more outward prosperity, than the opposite course; still we witness nothing in this world like *perfect* retribution. Sometimes wickedness triumphs while goodness is depressed. Sometimes we see the irreligious man encircled with all the splendors of rank and affluence, clothed in purple and fine linen, and faring sumptuously every day, while the man of God lies a distressed beggar at his gate. In this world a man may live for a long course of years, and that too while his moral feelings and affections are all in direct opposition to the claims of God's law and gospel, and yet lead what would be called on the whole a *happy* life.

Now why is such a thing permitted to take place under the government of God? Has the moral Governor of the universe ceased to regard the distinction between holiness and sin in this part of his dominions; has he ceased to love the one and abhor the other? No; he declares, 'I love them that love me;' while on the other hand it is said, God is angry with the wicked every day. Why then is not his anger expressed? Is he prevented from doing this by some other power? No; for he is almighty and none can stay his hand. Has he then forgotten the promises and threatenings he has made to men? or has he become negligent about

their fulfilment? The Lord is not slack concerning his promise as some men count slackness; but *is long-suffering to usward, not willing that any should perish, but that all should come to repentance.* This explains the whole mystery. God is in Christ reconciling the world to himself—endeavouring by the operations of his providence and the calls of his grace, to bring men to repentance. For this purpose he allows them a state of probation, suspends for a time the execution of the penalty of the broken law, is long-suffering towards them, forbears to punish them as they deserve. He holds up the sword of justice and does not let it fall upon the sinner that he may have an opportunity to repent. O the depth of the riches of the goodness of God!

But how, we ask, is his goodness treated by men? Do they seize with gladness this opportunity for making their peace with God. Are they filling up the few golden days of their probation with efforts to secure their everlasting welfare? Ah no;—because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Shocking perversion of the mercy of God! Men emboldened in sin by the very circumstance which should lead them to repentance!—a most gloomy fact in the moral history of man, and one which he may be slow to admit; but it is a fact, however, plainly brought to view in the Bible, and confirmed by every day's experience.

God has sent forth from his throne the most alarming threatenings against sin. His wrath is revealed from heaven against all ungodliness, and is to be executed upon the wicked at death. Most men who read the Bible at all, and receive it as the word of God, admit this. They admit that every one who leaves this world an un-

pardoned, unsanctified sinner, must go away into everlasting punishment, and wail forever under the frowns of his Maker. But thus regarding death, as they do, as an event far off in futurity, and wishing to live as long as possible in the indulgence of sin, they venture forward for the present in the path of disobedience.. They transgress once and feel no anguish, and this leads them to think they can do so again and again, and so they go on from week to week, adding sin to sin, perhaps resolving that when they see the wrath of God coming they will break away from their sins and flee to the ark of safety. For the present, since sentence against an evil work is not executed speedily, they think they can with safety continue impenitent.

There is another class, comparatively small in number, who take a bolder stand; who, because punishment is delayed, come out and with a daring infidelity ask, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. Summer and winter, day and night, heat and cold, seed-time and harvest, still succeed each other in regular order. The Deity still smiles benignantly on this world. We see no preparations making for the judgment. The dead still slumber in their graves waked by no archangel's trump. We see no signs of the second appearance of Christ, coming to take vengeance on them that know not God and obey not his gospel. All things continue as they were. Thus from the fact that sentence against an evil work is not executed speedily they infer that it will never be executed at all, and give up themselves wholly to their wicked indulgences.

Suppose now for a moment that the threatenings of God should in this world be carried into immediate effect; that every deviation from the path of rectitude should be

a direct deviation from happiness and an incursion into misery: suppose that every falsehood should instantly call down upon him who uttered it the fate of Annanias and Sapphira; that every transgression of the moral law should meet the same doom, or one equally dreadful;—I say suppose things were thus constituted, and what different views would men have of sin! We do not say that in such circumstances they would cease to love evil; but we do say that their heart would not be *fully* set in them to do it: we do say that there would be a hesitating, and a trembling, and a shrinking, as they entered upon an evil work; we do say that the broad road to death would not wear so enchanting an appearance; that its dimensions would not be filled with so much thoughtlessness and gaiety.

Or suppose that the punishment which is connected to the persevering disbelief of the gospel should be immediately executed. Go preach my gospel to every creature, said the Saviour to his disciples: he that believeth shall be saved, and he that believeth not shall be damned. Now what if the Saviour of the world had so ordered it that the man who after having had the gospel proclaimed to him,—all its claims to divine authority stated,—all its promises unfolded, and all its duties urged upon him—rejected the whole message; what if he had so ordered it that this man should at once experience that appalling evil which is termed in the Bible, damnation. With what an amazing importance would the gospel in that case be invested! What an aspect of awfulness would it carry to all the impenitent. Were its mysterious threatenings brought up in reality to men in this world, what a solemnity would be thrown over this business of preaching and hearing the gospel? Then would it be seen that it does indeed take hold on eternity. Who in that case

would dare to publish these truths abroad; or if constrained by the command of his Saviour, and by a desire to save some who might be induced to embrace his message, the preacher should enter on the work, how would he plead with his fellow mortals. Regarding it as a case of life and death—eternal life and eternal death—how would he call upon all his powers, heap argument upon argument, and entreaty upon entreaty; how vividly would he represent to his hearers a bleeding Saviour, and with what earnestness would he beseech them to lay hold of his atonement; how would he bring every consideration which he could summon from the upper and lower world, to bear upon them, and with what deep and unbroken attention would they listen to his message,—a message so big with interest,—on the reception of which their immortal all was directly suspended. We do not assert that they would of course give this message a cordial welcome, but we do assert that if they turned away from it they would do it with great trembling.

But sentence against the rejection of the gospel is not executed speedily: it is delayed for weeks and months and years; and what is the effect? Why men listen to it as they do to an idle tale; they remain insensible as the dead under its most powerful applications,—fearlessly cast away its offers,—refuse obedience to its precepts, and live wholly devoted to their worldly gratifications. Take another supposition: Imagine to yourselves a man who knew that at the end of a certain period, say at the end of one month, he should be called to an account for all the sins he committed in the intervening time—that all his unholy actions, thoughts, and emotions, would then be brought to light and punished. In what solicitude would he pass his intervening days and nights! How would the anticipation of this

speedy judgment and this speedy retribution harass and alarm him every moment. As he pursued his business he would think of this; as he mingled in the world, as he spoke to his fellow men, and as they spoke to him, he would think of this, and the thought would awaken the most distressing anxiety. But let judgment be put off to some uncertain period in futurity, and he thinks no more about it, but sins against God without concern.

But we need not resort to supposition for the illustration of our subject. Have you never seen a fellow being who had lived without God and without hope, brought low by sickness, and when his friends and physician informed him that he could survive only a few days at the longest—have you not marked with what consternation he looked at them? Have you not marked how he who was once thoughtless and trifling, suddenly became sober; how he who was once unmoved at the threatenings of God now spoke of them with deep agitation; how he who once welcomed to his fellowship the gay and the ungodly, now refused to see their faces? And what was it that produced this change in his appearance? No doubt he trembled at the thought of dissolution; as he thought of the shroud, the darkness, and the worm; but he trembled far more as he thought of that sentence, which, as he imagined, was about to be executed against his evil works speedily.

But perhaps this man was unexpectedly restored to health; and then have you not marked how, as his former blood and vigour returned, as he regarded the eternal world, once more removed at a distance, he threw off the fear of death and retribution; how he trifled again with all that is awful beyond the grave; how he associated once more with the gay and the ungodly; and how his heart was fully set in him to do evil?

In the light of this subject we see that *the goodness of God will not of itself bring men to repentance*. Some are of opinion that if we would reform the moral character of man we need only bring to view the kindness and mercy of God; that as soon as they behold him in this endearing attitude they will be so charmed by the exhibition that they will at once abandon their sins, love him supremely, and obey his commands. But how does this accord with the representations of the Bible. Because sentence against an evil work is not executed speedily; that is, because God is kind and merciful and long-suffering, therefore—what?—men repent?—no; therefore their heart is fully set in them to do evil. How can such beings be reformed by mere goodness? See what God has done for them,—opened a way of salvation for them when lost, by the death of his Son; is now affording them a day of probation, an opportunity to secure their immortal interests; conferring upon them every thing that is necessary for their happiness here or hereafter; insomuch that he seems to have completely exhausted upon them all the stores of his goodness. And now he says, O men, judge betwixt me and my vineyard; what more could I have done for my vineyard that I have not done? And what is the effect of all this cultivation and care and kindness? Does he behold his vineyard flourishing and abounding in fruits? Wherefore when I looked that it should bring forth grapes brought it forth wild grapes. When I looked to creatures for whom I had done so much, and expected to see them penitent, obedient, devoted, shining with the lustre of holiness, and glorifying me on the earth,—behold I saw them, in consequence of my kindness, only the more resolutely bent on disobedience and rebellion. How can such beings, I ask again, be reformed by mere goodness;

how can this be done when goodness manifested to them produces directly the contrary effect? Tell them of mercy and forbearance, and they will immediately pervert this to their own selfish purposes. Tell them of goodness and they instantly hail this as affording them a fresh opportunity for sinful indulgence—as enabling them to give a more unembarrassed scope and a wider range to their depraved inclinations; and the more you opened to them of the benevolence of God, the worse would they become, the more fully would their hearts be set in them to do evil.

Hence we see in the second place, *the necessity of the influences of the Holy Spirit to bring men to repentance*. Could any exhibition of the divine character of itself produce this effect it would be that of his goodness, but we have seen that this fails altogether. We must therefore repair, as our last and only resort, to the special influences of the Spirit. And how should we lift up our souls in thanksgiving to God that such an agent is abroad in this revolted, alienated world! He renews the man in the spirit and temper of his mind; brings order out of confusion, light out of darkness; opens his eyes on the beauties of holiness, on the glories of the divine character; raises his supreme affections to God: and now the man loves and adores his Maker, and no longer abuses his mercies. Now tell him that God has allowed him a season of probation, and instead of turning it to the account of sin, he will pray, So teach me to number my days that I may apply my heart unto wisdom. Tell him that Jesus has died for him, and his language is, O let him be formed in my soul the hope of glory. I thus judge that if he died for me then was I dead; and he died that I who live, should not henceforth live to myself but to him who gave himself for me, and rose again. Tell him of the gift of the

Holy Ghost, and his prayer is, Let me be sanctified by his influences ; guide me by thy Spirit, and afterward receive me to glory ; let me serve thee faithfully here below, and after death sing thy praises forever beyond the skies. The Spirit of God gives him faith. He no longer infers that because sentence against an evil work is not executed speedily it will therefore never be executed : he knows that it will ; for God has told him so and he believes his word. He believes that though sin may delight for a time, yet at last it will bite like a serpent and sting like an adder. He believes that though his Lord may delay for a season his coming, yet he will appear at last in awful grandeur, call up the nations to his judgment-seat, and make an eternal separation between the righteous and the wicked. With this scene in view he shrinks from every evil work with horror, and lives a life of devotedness to God. Thus you see the man is renewed and sanctified by the Spirit of God, and fitted for heaven. And, my hearers, you must be renewed and sanctified, if renewed and sanctified at all, by this same Spirit.

But as the Spirit of God operates only by means of the truth, I must present the truth to your minds, hoping by so doing he will make it effectual. God has not yet come out in judgment against you ; and are you taking encouragement to sin from this delay of punishment ? Pause and consider what you are doing. What should you say of a criminal who had been condemned to die, but who through the clemency of the government had been put upon probation for a few months, and who on condition that he pursued a particular course of conduct, should be pardoned, and restored to the privileges of society—what should you think of him, if you saw him attending to every thing rather than the course of con-

duct prescribed ; wasting his precious hours in pursuits foreign to the object of his trial : would you not pronounce him—deranged. And what do you think of men who have been condemned by the law of God ; who are now here on trial for a short time ; who on condition that they pursue a particular course of conduct ; viz. that they repent and believe on the Lord Jesus Christ and lead a holy life, are at the end of this life to be freed from all punishment, and made eternally happy in the presence of their Maker ;—what do you think when you see such probationers trifling away their days in vanity and sin ; neglecting all the first duties on which their everlasting destiny hinges ? Are they not so far as this subject is concerned—deranged ? But, my hearers, am I not speaking to a number in this house to each of whom I can say, Thou art the man. Are you the man fellow-sinner ? how then do you regard that in yourself which you would call derangement in another ? How do you look upon your conduct, and how do you think it is looked upon by Him who is lengthening out your days that you may repent ; how does he feel towards you when he sees your heart fully set in you to do evil, because sentence against your evil works is not executed speedily ; when he sees you abusing his goodness, appropriating his mercies to purposes directly the opposite of what he intended ? Is not his heart grieved and his indignation roused, and must not your destruction when it comes, come indeed like a whirlwind. After a life thus spent will it not be a fearful thing to fall into the hands of the living God ? How will you dare to meet your judge ? But now he is on the throne of grace. Return fellow-sinner to the Lord, and he will have mercy upon you, and to our God, for he will abundantly pardon you.

Miscellaneous.

For the Christian Spectator.

**THE BENEFITS RESULTING FROM A
GENERAL AND EQUABLE CULTURE
OF ALL THE FACULTIES OF MAN.**

IN the developement and cultivation of the human faculties, great errors have in all ages originated, from not considering man as a whole. Endowed by their Creator with various classes of faculties, mankind have, almost universally, paid a disproportionate attention to some, and treated others with unmerited neglect. In warlike nations, and in the ruder and more barbarous ages of society, corporeal strength is the foundation of greatness, and, as an auxiliary to martial prowess, obtains an ascendancy which renders intellectual, social and moral culture, comparatively insignificant. How often has the hand which could wield the battle axe, been unable to guide the pen of a ready writer. How often has the valiant champion been an infant in intellect, or cold-hearted, selfish, and corrupt.

As civilization advances, the importance of intellectual culture is more generally admitted, and strength of mind now claims the honour once assigned to mere muscular power. But here, as in all other cases, men are prone to run into extremes, and to devote themselves so exclusively to intellectual pursuits, as to neglect their social, moral, and corporeal powers. A man may become an eminent student, and yet be entirely destitute of moral excellence; or he may be cold in all his social feelings; or he may be frail as a reed shaken by the wind. Nor are instances of this kind uncommon. Many who discipline their intellectual faculties on well-digested

principles, seem not to be aware that the social affections are equally susceptible of cultivation, in accordance with laws which may be developed, and arranged in a regular system. That there is a native difference of social character, cannot be denied; but is there not also a native difference as it regards intellectual powers? And if no one concludes that the intellect is to be neglected, because some are by nature superiour to others in this respect, let us decidedly reject the opinion, that our social affections cannot be rendered, by systematic and persevering cultivation, more ardent, refined, and constant.

The neglect of the systematic cultivation of the corporeal faculties, is still more common. Many acknowledge in general terms the importance of the subject, and admit the claims of duty. But how few have a well-digested system of rules, founded on principle and experience, and conscientiously observed. How few overcome the enchantments of sloth, and resist that aversion to muscular effort, which invades the system, when vigorous exercise is most indispensable? How many are desultory, and without perseverance in their efforts, sometimes rashly overacting, as though the beneficial effects of muscular exercise could be accumulated in large quantities by extraordinary efforts, so as to supersede the necessity of daily repetition? How many reduce themselves by a long continued course of intellectual effort and by intense emotions, and finding that the effects of exercise are not a miraculous and instantaneous recovery, rashly conclude that exercise is not adapted to their constitution: forgetting that when the system has been reduced gradual-

ly by a long continued series of exhausting efforts, it can be restored only by degrees to its original vigour and perfection. The effects of this neglect, I have exhibited more at large in a former essay on the connexion between the mind and the body.*

Not only is too exclusive a cultivation of the intellect injurious, but great evils also result from an inordinate exercise of the social and other instinctive emotions. This is alike adverse to intellectual and moral greatness, and is often highly pernicious to the corporeal system. Those who are unused to control such emotions, and to depend on their own intellectual and moral resources for happiness, are mere children of impulse, without decision, without energy, and always failing in the hour of trial. Such a mind, unsustained by vigour of intellect, not controlled by moral principle, and connected with a frail body, is always under the dominion of inordinate emotions, and exhibits a miserable spectacle of the pernicious effects of abusing and deranging the goodly workmanship of our benevolent Creator.

The evils arising from injudicious and misdirected efforts in cultivating the moral powers, are less common. Alas, the majority of mankind neglect them entirely. Some live as mere animals: others attain a good degree of social and intellectual excellence, but in all ages, what multitudes of mankind have been utterly ignorant of those more pure and benevolent emotions, which result from the communion of the soul with the Creator, and are supreme towards him and impartial towards all his creatures. These emotions so pure, so ennobling, so unspeakably delightful, are the life of the soul, the essence of happiness, the source of perfection. Still, however, those

who have sedulously and sincerely endeavoured to cultivate their moral powers, have often through inattention or ignorance, violated the laws of the human constitution; and with the best intentions, have defeated their own designs, by deranging their other faculties. For man must be considered as a whole, and if we weaken and exhaust some parts of the system for the sake of cultivating others, we shall gain nothing and lose much. Our Creator has not given us a superfluity of faculties, some of which must of course be neglected. Every part of the human constitution was designed to accomplish some benevolent purpose. Man, if perfect, would not be merely a social, or an intellectual or a moral, or a corporeal agent; *all his faculties* would be equably adjusted; none in their exercise would interfere with others, but all would unite in harmonious action, and exhibit in its glory, that ideal perfection of human nature which, with one exception, has hitherto existed in the mind of God alone.

That all ought to aim at such perfection, none can deny. The reasons why so few approximate towards it cannot at this time be fully stated. But I have no doubt that the want of correct views, is one of great influence. Men are not inclined to reflect, to analyze their own powers, and to develop and arrange principles of action: they float with the current of received opinions and common practice.

The fundamental maxim in the science of self-improvement, and self-government is this: give those faculties or emotions the ascendancy which, whilst ascendant, tend in their own nature to perfect and regulate the rest. In an exquisitely constructed machine we need a *main spring* and a *regulating power*. If either of these is wanting, the machine is useless. It is either inactive or acts irregularly,

*April, 1828.

So in the human mind we need an exciting impulse and a regulating power. And if either class of faculties has both these properties, then that class so long as it is ascendant, will impart energy to the whole system and yet prevent an inordinate movement in any part. That there is in the human mind such a class of faculties cannot be doubted, nor can any one long hesitate to assert, that these are the moral powers. The chief exercise of these powers, is with reference to the infinite Creator : but, as he regards all his creatures with impartial benevolence, no one can truly love him, who does not in this respect imitate him ; so that emotions of supreme love to God, in their own nature, tend to produce impartial love to all his creatures ; and it might be easily demonstrated that impartial love to man never does exist, and never can exist, except as a consequence of supreme love to God. It is a grand peculiarity of our moral powers, that they cannot become inordinate. Because it is impossible to estimate the character of God too highly, or to love him too ardently ; since any views however exalted, and any emotions however intense, bear no proportion to his infinite excellence. We are therefore required to love God with all our heart, and with all our soul, with all our mind, and with all our strength ; and this command so accords with the philosophy of the human constitution, that we know not which most to admire, the wisdom, or the benevolence of the requisition. Many are satisfied with believing that what God requires must be right in its nature, and beneficial in its tendencies, without investigating the principles, on which his requisitions are founded. But “the works of the Lord are great, sought out of all those that have pleasure therein ;” and truly, it is a delightful employment, to examine that system of faculties

which God has so fearfully and wonderfully arranged, and to find his requirements most manifestly and powerfully tending to harmonize, regulate, and perfect every part of his exquisite workmanship. It brings home to the mind a new conviction of the goodness of God, and causes emotions of love more ardent, and an act of self-consecration more entire.

To exhibit therefore, the operation of our holy emotions upon our other faculties, I proceed to show that they are superior to any other class, as affording an impulse to action. Beyond all doubt, the main spring of action in any being must be feeling, emotion, or desire. Intellect is properly speaking a medium by which views of truth are presented to the soul ; but we can conceive of perception of truth without emotion ; a mind however, consisting of mere intellect, would be ever inactive : desiring nothing, fearing nothing, without susceptibilities of pleasure or pain, it would be an intellect of ice. We must, therefore have susceptibilities and emotions, or man will remain for ever inactive.

Now no emotions are in their nature so vivid, so exhilarating, so invigourating, as emotions of ardent love to God. Those who have felt them, well know how they refresh and renew every faculty. There is, if I may use the expression, a sensation of harmony, combined with energy, and nothing can exceed the ease and power with which the faculties now operate. To think, is no labour, to investigate and to plan is almost the spontaneous movement of the soul. The social and other subordinate affections, are at once refined and regulated, and the pleasures resulting from their exercise rendered more exquisite. And the body, sympathising with the soul, partakes of the general joy. Every faculty is invigorated, and a healthy energy pervades the system. Tru-

ly it is good to draw near unto God. In this state all our faculties operate with augmented power. They are not indeed changed, but strong moral emotions have given them an unwonted impulse which nothing else can communicate. We acknowledge the operation of the same principle in numberless other cases; the social sympathies, unless inordinate, refresh and invigourate the mind, though in an inferior degree. Who that has ever felt strong social affections, has not known this? Often, even where the love of God is unknown, the excitement of an unwonted class of social affections, has caused unusual efforts of intellect, and developed a strength of character scarcely suspected before; if then, even earthly love can cause an ardour of emotion which shall almost double the native energies of the soul, who shall limit the power of divine love? On what other principle has a public speaker a brilliancy of conception, a richness of illustration, and a power of execution, before an audience, which he has not in his closet? As his feelings kindle, all his other powers act with intenser energy. But emotions excited by communion with God, are, in many respects, superiour to all others. For these, we do not depend upon an audience, nor upon times and seasons, nor upon the changeable feelings of earthly friends. God is love, and he that dwelleth in love, dwelleth in God, and God in him; and whither can we go from his spirit, or flee from his presence? Those who depend upon an audience, or upon external circumstances of any kind, for energy of feeling, seem to forget that they may have daily and hourly access to the presence of Him, the ardour of whose love can kindle the coldest heart. They seem to forget that the word of God glows with his own intensity of feeling, and that he who would obtain the spirit of heaven, cannot do it more effectually than

by sympathising with men who spake and felt as they were moved by the Holy Ghost.

The exercise of our moral faculties also involves an habitual contemplation of motives the most elevated and powerful which can be presented to the human mind. In exercising the social affections, we view only a limited circle of beings; nor do we contemplate their relation to their Creator, or to his universal government. Nor has the exercise of the intellect, however intense, any necessary connexion with correct views of the true end of our being, or of our connexions with the universe. But when we exercise our moral faculties, we cannot but recognize our relations to God, and to all his creatures. Immortal ourselves, and daily connected with other immortal beings, the character which we are forming will be of eternal consequence to us and to them. We ought therefore to desire to have access to them in every way possible. We ought to be able to meet them and to sympathise with them as moral beings, to enter into their Christian experience, and to understand all the workings of their hearts, that we may instruct, warn, comfort, and console. If they are not accessible on this ground, we ought to be able to meet them as social beings, to take an interest in their welfare, to rejoice with those who rejoice and to weep with those who weep, and by constant kind offices to win their affections and gain their confidence, that we may be enabled by an influence thus acquired to lead them to the source of all happiness and peace. We ought to be able to meet others on the ground of intellect. Some are cautious, deliberate and fearful of yielding to feeling without conviction. Removing a few doubts, explaining a few general principles may do more for these, than incessant appeals to the feelings. The ability to do all this depends much

on the state of the corporeal system. Since, our moral, social, and intellectual operations are constantly affected by the state of the physical system. In short, if we wish to exert as extensive an influence as possible upon men as members of society, we must be able to meet them upon any ground: we must know the nature of all the human faculties, and in our own case cultivate them diligently. Every man can analyze himself, but if he does not do this he cannot analyze others. Especially is this true of one who directs the spiritual concerns of others. No phenomena are more complex than those exhibited by the human mind under the operation of divine truth. A particular state of mind may be the result of the combined influence of the corporeal system, the social temperament and peculiar intellectual and moral habits. And fully to understand such a state we should need to enquire into all these particulars. No one form of stating divine truth is adapted to all minds, no particular course of management is suited to all temperaments: nor is the same degree of effort to be enjoined upon individuals in different states of health. In order therefore most perfectly to influence our fellow-men, we must analyze ourselves and cultivate all our faculties. Now when we view these things in the light of eternity, and remember that by our conduct we shall forever raise or degrade ourselves and them in the scale of being, who can be negligent? The neglect of any one faculty may prevent the perfection of the rest, and cause a loss which eternity cannot repair: so that whatever may be our actual rank in the other world we shall always be relatively lower than we should have been, if we had faithfully discharged our duty.

Nor are our moral emotions less efficient in regulating the other faculties of man; whilst they im-

part energy, they also exert a controlling power. This is evident from the very nature of the case. Inordinate emotions or appetites of any kind are sinful. There are in the human constitution, emotions, propensities and appetites in their own nature destitute of moral character. The regular and ordinate exercise of all these is innocent, and causes happiness, but when indulged beyond certain bounds, they defeat their own ends, and disorganize the system. Nor can we for a moment doubt that such an exercise of any of our faculties is sinful. The moral character of man does not therefore depend upon the fact that he has corporeal, and social, and intellectual faculties, but on the question whether he exercises these faculties so as to obtain the ends which God when he bestowed them, had in view. Does he permit any of them to become inordinate? Does he neglect any of them? Then he fails fully to obtain the end of his being. He is guilty of ingratitude to God, perverts his gifts, and becomes his own enemy. Now if a man wishes to exercise delightful emotions of love to God, he must at once cease thus to pervert his faculties. Who can draw near to God whilst conscious of such daily ingratitude as is involved in such abuse or neglect of his faculties? If we look at the subject in its true light, we shall see that we are without excuse for neglecting any class of faculties. Mankind are wont to acknowledge that to cultivate the intellect is a duty, and to neglect it a crime. But to disorganize the corporeal system in the ardour of scientific pursuits, is too generally considered as a glorious martyrdom in the cause of science. Others may speak thus, but with my present views, I must call it a criminal neglect of the welfare of society, and vile ingratitude to God. Did not God give us all our faculties for useful purposes? In or-

der to benefit our fellow-men, do we not need corporeal vigour, ardent, social sympathies, and a well disciplined intellect? Can we disorganize any of these without injury? It is therefore as much a man's duty to cultivate his corporeal faculties, and his social affections, as to cultivate his intellect. And any one who from sloth or from any other cause neglects his corporeal faculties, any one who neglects or abuses his social sympathies, ought to humble himself before God in shame and with repentance, as he would if he had perverted his intellect, or had neglected prayer and the word of God. The apathy of multitudes on this subject is truly astonishing. We may see students and even those who are preparing for the more immediate service of God, deliberately pursuing a course which experience and the laws of the human constitution testify will finally terminate in disorganizing both body and mind. If admonished they coolly acknowledge that there may be danger, but with a presumption equally impious and unwise, they go on in their chosen way. Precisely at this point we see the tendency of a constant exercise of the moral powers. Give to any Christian a clear view of the principles of the case, and he will find it impossible to neglect his other faculties and yet exercise love towards God. Till he has repented and in the presence of God resolved that he will no more neglect and abuse them, he must dwell in darkness, for he who deliberately continues any sinful course cannot commune with a holy God. Nor can he draw near with a filial confidence, and that perfect love which casteth out fear, unless he *daily* seek to know more perfectly, how he may most effectually develop, control, and augment all his powers. He will seek wisdom from him who knoweth our frame, and who is the father of spirits:

assured that his maker best understands that complex system which he has so fearfully and wonderfully made, he will seek to know how its movements may become harmonious and powerful to the highest degree. Nor will he neglect the means of information which God has bestowed. He will carefully investigate every class of faculties in all its connexions; devise and arrange rules of action, and finally carry them into faithful execution. Sloth will not retard, difficulties will not impede, and failures will not discourage him. The love of God is stronger than death, rivers cannot quench it, nor floods drown.

Besides this, there is in the very nature of our moral emotions, a tendency to regulate the mind, and to preserve an equilibrium in the exercise of its faculties. Self government does not depend upon a direct conflict with any emotion, but upon a system of checks and balances which exists in the mind. Two emotions cannot at the same time be supreme in the human mind. And if one class of emotions has become predominant and we wish to diminish their power, we must excite another class to so great a degree of intensity that the supreme power of the first shall cease. Mankind in common life act on this principle, even if they do not understand it theoretically. If any class of emotions is painful, they direct their attention to other objects and endeavour to excite other emotions.

Now emotions of love to God may be, and ought to be, more ardent and perceptible than any felt towards men; as all which excites love among men exists in God, in an infinite degree. That the intervention of the senses is not needed in order thus to love God is evident. We know that we love our friends though absent. Our thoughts are with them, and could

our emotions be simultaneously known, we should be affected as if we were together; for when together, our feelings mingle with more ardour merely because each knows that the heart of the other kindles with his own. This we may always know concerning God, "whom not having seen we love, and in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

Emotions of love to God, may, therefore, regulate and control all other emotions, prevent all inordinate affections, and invigorate what neglect or abuse has enfeebled. Others may know of a system of self government which depends on another principle, but I know of none. Some stoical philosophers indeed, have sought to govern their feelings by exterminating them. But to say nothing of their entire want of success, it is a most miserable expedient, to freeze one's self, through fear of the dangers of fire. It is the glory of the word of God, that it develops a better system. The heathen had no God, whose character was worthy of supreme love, of course they have not introduced this principle into their systems of self government. But to love the Lord Jehovah with all the heart, will enable us to controul every other feeling, and to subdue every inordinate emotion. Nothing can give such entire self possession. Nothing can so entirely overcome the inordinate love or fear of man. And if at any time, we find any appetite or emotion becoming predominant, if our desires of intellectual or social enjoyments are too strong, or if we find any tendency towards anger, or suspicion, or unkind feelings, the most effectual mode of checking every thing of this kind, is to direct the thoughts and affections towards God. Direct conflict with our emotions is often in vain, but no sooner does the soul glow with the love of God, than order and harmony is at once restored, and

the whole man is filled with light, and love, and joy, and peace. What man would have been, had he never departed from God, towards that does he approximate, as he again returns. But as well might the unsupported vine, or the ivy, attempt to sustain itself in the midst of storms and tempests, as man to gain permanent self government, and a self sustaining power, whilst separated from the infinite God, the source of power, wisdom, and love.

That self government which originates from the love of God, is peculiar in this respect; it has no tendency to diminish in any degree, our susceptibility of pure and ardent feeling. Every emotion is invigourated and refined, every sympathy rendered more tender. Yet the power of self government remains, for divine love is still the ascendant emotion, and maintains a controlling influence.

To attempt to subdue a strong class of emotions by direct conflict, is painful in the extreme: it agitates the soul, and harshly sunders those tender cords, which tremble even at a "rude ungentle touch." But there is one who knows our inmost feelings, for he is the Father of our spirits. He can still the tumult of the soul, restore harmony among our faculties, and deliver us from those conflicting emotions which if unrestrained would disorganize and desolate the mind. The pain of the conflict ceases, and we are lost in holier emotions of delight. He designs to withdraw our desires from finite to infinite good, and to induce us to surrender ourselves entirely to the controul of infinite wisdom and power, directed by infinite love. And when the surrender has been made, he will teach us self government. Mankind are too prone to convince themselves that they have constitutional propensities, or native failings which they cannot controul. But where self government is most

difficult, there it is most indispensable. Constitutional failings ought, least of all to be tolerated. He who tamely surrenders himself to these, is like the mariner, who, in a current gradually leading to rocks or a whirlpool, should furl his sails, forsake the helm, and surrender himself to deceitful repose. We are bound to bring into captivity every thought and every emotion, to the obedience of Christ. God never intended that any of our emotions should become like the simoom of the desert, fiery, uncontrolled, and pernicious. He never designed that they should wither and relax the energies of the soul. That they have done it, none can deny. But the Christian is not to be referred to the heathen philosophers, or to poets and novelists, for his principles of action; his safeguard is this, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee; trust ye the Lord forever, for in the Lord Jehovah is everlasting strength. He giveth power to the faint, and to them that have no might, he increaseth strength. Even the youth shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary and they shall walk and not faint."

This control of our faculties tends directly to increase their energy in action. No machine can operate with power, where one part of the machinery constantly interferes with the other. Nor can a mind whose movements are constantly impeded by contending emotions, act with any degree of energy and decision. All admit that the power of close mental application, and habits of intense thought, are invaluable acquisitions. But on nothing does the power of application more depend, than on an entire control over our

feelings. In a mind of the finest order, and of the most perfect symmetry, weakness will ensue, if one emotion acquires a tyrannical ascendancy. Have you never observed in your own case a phenomenon of this kind, after often reading a page which requires fixed attention, no definite impression remains on the mind? Examine yourself, and almost without exception, you will find that some appetite, passion, or emotion is inordinate, and needs to be controlled. Sometimes, however, the same effect is caused by the too intense and long continued action of the same faculties: in this case, it is necessary to alternate to another class of faculties. But to such a degree does the power of close thought depend upon self government, that of two minds by nature equal, that which acquires the power of controlling its emotions, will become capable of proficiency in every department of knowledge, whilst the other, through the influence of uncontrolled emotions, will become superficial and inefficient.

It is for this reason that devotional exercises are an excellent preparation for *study of any kind*. They control and harmonize our feelings, and by devoting all our faculties each to its proper end, remove indecision, and give to the mind a delightful and commanding clearness of vision. They tend also to produce that exalted pleasure which arises from the conscious possession and exercise of noble powers, devoted to the exalted purpose of glorifying their Maker. All know how remarkable were the devotional habits of the elder President Edwards. I cannot resist the conviction that his peculiar superiority as an intellectual philosopher was in no small degree owing to his habits of reading the Bible, and communion with God. Even in his most metaphysical and abstract treatises I often feel the conviction that such views of truth ori-

ginated in an hour of holy and heavenly communion, and that although he has chosen to present only the abstract principles which resulted from the views and emotions of that hour, yet he never would have seen those principles in an ordinary state of mind. That intense feeling should unfold to the mind the more profound and abstract relations of things may seem at first an anomaly; it is however an undeniable fact, and accords with sound philosophy. For, intense feeling gives such an impulse to the faculties that they become at once fertile and inventive. The results of such inventive hours may be systematised and classified at another time. The same mind may have the power of invention, and of abstraction in equal degrees. In this case the mind will be both original and systematic: but if it has merely the power of abstraction, without intensity of emotion, it is rarely distinguished for originality.

It deserves also to be remarked, that the direct tendency of elevated moral emotions is to divest the mind of prejudice. To a sinful mind, the truth is painful and error acceptable; but to a mind under the influence of holy emotions, nothing is more delightful than the truth. There is in this case a mutual action; holy emotions are always at first excited by views of divine truth, but when excited, they render the mind susceptible of still greater progress in knowledge, because in this state it desires nothing so ardently, as to know the simple truth in all its extent. These remarks apply peculiarly to the knowledge of moral truth, but extend to all cases in which disinclination prevents a perception of what would be otherwise entirely obvious.

From the power of correct judgment thus acquired, united with moral courage, and self government, will arise decision of character and a capacity for augment-

ed exertion. If we would act with ease and without exhaustion, we must act with an undivided mind. One hour of indecision, or of mental conflict, will exhaust the system more than many of decided action. In fact there is something exhilarating and delightful in decided and systematic effort. Inaction is neither recreation nor rest to a well organized mind. When therefore men seek recreation by entirely divesting themselves of care and responsibility, they immediately become restless and unhappy.

But in addition to this, the *alternate exercise* of different classes of faculties tends to prevent fatigue and exhaustion. The exercise of one class of faculties, if not balanced, by a correspondent exercise of others, may exhaust the system more than a much greater degree of exercise in all the faculties alternately. For example, if three hours of intense study are followed by one hour of corporeal exercise, one hour of social intercourse, and one hour of devotional exercises, the system may at the close, be in a more vigorous state than it was at the end of the three hours of study; for in this alternate exercise of the powers there is something positively refreshing and invigourating, whereas the same amount of effort, confined to any one class of faculties, would be highly exhausting. On these principles a system of action may be founded which shall be extensive, energetic, and yet safe. We ought also to remember that the success of our efforts depends more upon the vigour of each particular class of faculties whilst in action, than upon the time of action. And although it might seem that the cultivation of our moral and social feelings and corporeal exercise, would diminish our time for efforts merely intellectual, yet there can be no doubt, that the increased vigour of our intellectual faculties

would more than repay us for the loss. The mind when vigorous can effect more in one hour, than in many, when relaxed and exhausted by injudicious over action. In this respect many practise a miserable system of economy. They save time indeed, but, lose clearness of thought, ease of effort, and all the delightful emotions of a well regulated mind.

In the preceding remarks, I have not aimed at strict metaphysical accuracy, in the division of the human faculties. For my present purposes however, that which I have adopted is the most popular and useful. It has been my object to show, that neglecting any class of the human faculties, will prove injurious to the rest; and that permitting any class to become inordinate, will have the same effect; whereas an equable culture of all, will benefit each, and produce general harmony and perfection. That the moral are the only powers which cannot become inordinate, and that they ought always to maintain the ascendancy, if we desire to perfect the others. The effect of cultivating the moral powers I have ascribed first, to the nature of moral emotions, as giving a constant impulse to all the other faculties, and increasing their energy of action; secondly, to the power and elevation of the motives presented to the mind, whilst they are in exercise; and thirdly, to the fact that no one can perfectly exercise these powers, and yet voluntarily and deliberately neglect or pervert any other part of the system. The influence of the moral powers in regulating the other faculties, gives rise to a perfect system of self government, founded on the principle, that any emotions or exercises of the mind, can be controlled by stronger emotions; and it has been shown that the love of God may always have supreme power, and that it can control every other feeling, yet in such a

way as not to diminish, but rather increase our susceptibility of refined emotions. It has also been shown, that this self government increases the power of the mind, by removing all interference of one faculty with another, and permitting the mind to unite its energies. It has also been shown, that the exercise of holy emotions qualifies the mind in a peculiar manner, for the discovery of truth; thus giving the power of rapid and correct judgment, and that a natural result of these effects will be, decision of character and the capacity of extended and systematic action.

It has also been shown that there is a natural tendency in this system to diminish the fatigue and exhaustion of long continued action, because the mind is never divided against itself, and also because the *alternate exercise of all our faculties*, according to a benevolent provision of our Creator, tends to invigorate and refresh them.

These principles, can never be adopted by those who maintain that the enjoyments of religion must be periodical, and that declensions are an evil necessary indeed, but unavoidable. Nor can they be adopted by those who ascribe so much power to external circumstances, as tacitly to allow that in certain situations, we cannot expect to make great advances in the Christian life. But to those who admit that a Christian ought to be steadfast, unmovable, *always abounding in the work of the Lord*, I trust they will be acceptable. They show that there are no circumstances in which the love of God ought not to be the mainspring of action. It ought not to be confined to the hours of reading and prayer, it ought to regulate every employment, every study, every habit, every thought, every emotion. They show that the student who neglects devotion or exercise for the sake of cultivating his intellect, will injure his intellect, his

morals, his health, and his social character. And that those who through a multiplicity of employments and cares diminish their time of reading the bible and of prayer, effectually weaken themselves, when most of all they need undivided strength. They are like men who destroy their muscular energy in order to enable themselves to sustain a great and oppressive burden. They also show that no man needs habits of unceasing devotion more than the student, especially the student of theology. Do studies multiply, so as almost to overpower the mind? Then most of all you need to hold intimate communion with God; if you depart from him, your intellect will lose half its power, you will lose self government, you will become the slave of fear, or of despondency, or of ambition, or of some other tyrannical emotion. Your judgments will be false, your views distorted, your habits irregular, and your mind like the troubled sea that cannot rest. Do you desire health, a cheerful flow of spirits, capacity for social enjoyments, a clear and energetic mind, self-possession in all trying circumstances, and the ability to act with ease, power, and success? Devote all your faculties to God and make the cultivation of each a subject of specific prayer. Form your habits of exercise, of study, and of social intercourse in the spirit of prayer. Daily renew the consecration of all your faculties to God, and pray that he will preserve you from perverting or neglecting any of them. If at any time you find any disorder or irregularity in the exercise of any of your faculties, retire from the world, commune with God, and read his word, until your moral vision becomes clear; you will see that you have been negligent of your duty in respect to some faculty, and that this negligence is the cause of the disorder which you have noticed; then repent and reform. If you will faith-

fully follow this course your knowledge of yourself will daily increase, your principles of action will become more definite, and finally the power of habit will make your whole system natural, and the source of unceasing delight. Constantly will you approximate towards the perfect fulfilment of the divine injunction "whether ye eat, or drink or whatsoever ye do, do all to the glory of God."

As our course of collegiate and theological education is enlarged we need constant vigilance, lest a transient and useless intellectual greatness should be purchased at the expense of health, social feelings, and piety. How little can a minister accomplish by mere learning. The exact sciences, philology, and metaphysics are indeed indispensable, but of what avail are they to us if we have nothing else? We cannot "tame Leviathan" with these alone. Let us therefore enlarge our views, and make that extensive preparation which the spirit of the age demands. Let slothful inattention and criminal negligence no longer impede. Laying aside every weight, and actuated by supreme and unceasing love to God, let us press towards the mark for the prize of our high and holy calling.

D. R.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

(Continued from p. 349.)

MAY 1825.—Our route from London to Oxford lay through a variegated and well cultivated part of the country—hill succeeded to valley, and valley to hill, in rapid alternation. The manner in which we were whirled along in our vehicle, gave us time only to look and admire. England seems like one extended and well arranged garden, divided by green hedges into corn fields, pasture lands,

and plantations. Cottages, palaces, castles, and ruins are every where scattered over its surface. In whatever direction the eye turns, the results of the highest cultivation may be traced. The face of nature is softened and improved, or rather the grand outline of the picture which she has drawn, has been filled up, adorned and finished by the aid of art. The Thames which crossed our path three or four times, diminished in size at each succeeding time, though it could lose none of its interest in our feelings. This river you know, has been the theme of many a poet : it is indeed a fine stream ; but when compared with most of our American rivers, it dwindles into a mere rivulet. From its mouth to London the channel is deep, and will admit of ships of large burthen ; but above that, it rapidly decreases, and at Oxford it is quite shallow, though broad. It owes much of its fame to the beautiful valleys through which it flows, and much more of it to the magic of poetry. The day, which like the morning of life promised to be pleasant, towards noon became overcast with clouds, and at 12 we began to be drenched with the rain. Hard is the fare of the outside passenger at such a time.

At 2 o'clock we came in sight of Oxford. The clouds had now dispersed, and a clear and bright sun shone over this delightful region. The dust which before had molested us, was settled, and the trees and fields glittered with the new-fallen drops of rain. It was under these highly favourable circumstances, that we crossed a massy stone bridge, and entered this ancient seat of learning. The view from the bridge is strikingly beautiful. The groves of large trees which skirt the town hide it from the sight, except the tops of the towers, and turrets of the churches and college halls. These seem to rise rather from the midst of a

forest, than of a populous town. No sooner had we arrived and refreshed ourselves than we proceeded to make the most of the few hours which we had assigned for our stay. We walked through the principal streets, round the colleges and public buildings, up the great entrances into the areas, strolled through the classic groves, and lingered over the "smooth flowing" Thames. Time permitted us to see only the *outside* of things, and had we not been industrious, we should have left half unseen.

Oxford is a neat old town. It has none of the smoke of an English manufacturing, or the bustle of an English commercial place. It seems happily adapted for study and contemplation. It is situated at the confluence of the Thames and Cherwell, on a slight eminence which is surrounded by meadows. Just in the skirts of the town are avenues of aged trees, under which students and citizens have doubtless walked for many centuries. The colleges, public buildings, private dwellings, and trees have all grown aged together, and now present a rare picture of olden times. There are, you know 20 colleges, and 5 halls. The number of officers and students is about 3000, two thousand of whom are supported by the revenues of the University. The buildings are scattered throughout the town, and give it an appearance of magnificence, of which no other of its size perhaps can boast. Such groups as may be seen here, might well attract the attention of the antiquary or the scholar for weeks, and even for months. The plan of the colleges seemed generally to be quadrangular, with an open centre. In the area of the first which we entered was a circular, close shaven grass platt and a gravelled walk extending around it. We afterwards went into several others and found them to be similarly laid out. One of

them, as we noticed, had a large garden attached to it in which were numerous arbors formed of the yew-tree. We every where met with the students sauntering about in their long gowns, and singularly shaped caps. I could not but look upon them as the flower of the land, the embryo representatives of the noble family of England. Several of them came into the public house at which we were lodged, and ordered various articles of drink and food. I listened with some attention to their conversation, with a view to learn the *nobility of their intellect*. But from any thing I heard, they could not have been distinguished from the sons of New-England yeomanry at New-Haven. One of their caps lying on the table near me, I took out my note book, and attempted to draw an outline of it; but it was so shapeless an affair, that my little skill in this way was quite inadequate to the task. I will endeavour, however, to give you some idea of its construction. It is made of blue cloth, and fits close to the head like a night-cap, only it does not more than half cover the head. On the top of the cap is a thin square appendage placed transversely, it is covered with the same cloth, and appears to have about the thickness and consistency of pasteboard. This is so loosely fixed to the cap that it lops from one side to the other, at every step, or motion of the winds. The cap protects the head neither from the rain, nor from the rays of the sun, and is altogether the most ludicrous object you can imagine.

I have rarely visited a place, where I felt a stronger wish to remain for a long time together. It is so perfectly neat and quiet, the air from the surrounding country is so pure and salubrious, there is so much to gratify the eye, and at the same time the imagination, the areas of the colleges frequently hav-

ing all the seclusion and stillness of the cloister, the groves being delightfully refreshing by their shades and coolness, and the very seats in them, associated in idea with the British worthies, by whom they may have been formerly occupied, the whole place being so ancient, so venerable, and so classical, I could not but desire to make a much longer tarry.

In passing on to Birmingham, we rode through Stratford, upon Avon; but as I intend to visit this place again, I will say nothing about it at present. Soon after my arrival in Sheffield, I sent to Montgomery the poet, Professor Everett's Oration, delivered at Cambridge before La Fayette, with a line expressing my conviction of the interest which he must take in the progress of literature in America. It was politely returned to me a short time afterwards, with the following note.

"J. Montgomery's respects to Mr. R——, and returns Everett's Oration with thanks for the perusal. In following the speaker through all his comprehensive views, and splendid prophecies of the future glories of his native country, it is no small pleasure to find that so much of the *purity of the English language* is yet preserved there, as this may be considered a pledge, that few of the modern Americanisms will be allowed finally to pervert it." What of compliment there may be in this remark, it is of little consequence to ascertain: but the amiable and excellent poet has here manifested a feeling, which is doubtless common to most English scholars respecting the American corruptions of their language. It is a feeling, however, which I believe will subside as seems to be the case in regard to the poet in this instance, in proportion to their acquaintance with our literature. At least, I do not perceive, how their own consistency can be maintain-

ed on this point, while they continue to suspect us of dealing unfairly with their and our mother tongue. I must leave the question to men of erudition, whether there is just ground, for all the fears which English scholars entertain, respecting the corruption or perversion of the language, by the word-manufacturing Americans. My *opinion* is, and it is a humble, though it may seem an extravagant one, that the language will go on improving in America, while it is degenerating here. I cannot persuade myself, but that it is now spoken with more purity by the Americans than it is by the great body of the English people. When I first came to this country, and began to form acquaintances, I found a great variation between the written and spoken language, especially among the small manufacturers. Before I could transact business with them, it was necessary, in fact, to learn a sort of new language. Some words were *entirely* new to me—others were pronounced in such a manner as to be quite unintelligible. That, however, which is worse than the above is, the dialect of one county, as you have often heard, differs so much from that of another, that the residents can scarcely make themselves understood, when they meet. The truth is, great numbers of the lower classes can neither read nor write, and consequently the words which they use, are either caught from those who are as ignorant as themselves, or are coined to suit their own purposes. These new-made words are soon learnt by the masters, and are apt to slide into use among the higher classes. Such cannot be the case with us. Almost every American youth is taught to read and write; and though education may be somewhat limited, as to degree, with us, yet so far as it extends, it is correct. We have no pin and needle manufactures to give employment to children that have

not learnt their alphabet. We have no work-shops where *man traps* and cant phrases are alike manufactured. The best English books are put into the hands of our youth, and they are both allowed time, and taught to read them. If language is not corrupted in Great Britain in the way above alluded to, in what way can it be corrupted? Or if the English language is not found sufficiently copious, especially under the circumstances of a new and rising nation, why may not an American add a word to it as well as an Englishman! You may smile at my *prosing* on such a subject; but my actual observation has furnished me with some data for forming a judgment concerning it.

June, 1825. While on a visit to Sheffield, I made an excursion of ten miles into the country, for the purpose of seeing Wentworth House, the seat of Earl Fitzwilliam. My companion was Mr. H. a most agreeable and liberal-minded Englishman. Having arrived at the Porter's lodge, just in the skirts of the park, we knocked at the door and asked for a guide to the Mausoleum. An old man hobbling with two crutches made his appearance with the keys, and desired us to follow him. This pompous funeral monument, was erected by Earl Fitzwilliam, to the memory of Charles, Marquis of Rockingham. It stands on an elevated spot of ground, amidst a clump of trees which hide the lower stories—the upper one, however, may be seen many miles distant. It is ninety feet high, and divided into three stories. A circular iron railing surrounds it; and four obelisks rise to about half its height, at a short distance from the corners. We were conducted into the lower story, in which is a marble figure of the Marquis, in his state robes. On the pedestal are extended inscriptions in prose and verse. Eight

busts of the friends of the Marquis surround the statue, and looking out as they do from niches, seem to be placed there as guardian spirits. The two upper stories are open. On the floor of the second may be seen an elegant sarcophagus. The monument, as viewed from without the railing, is a beautiful piece of architecture, neat in design, and just in proportion. From this we went to the pyramid about a mile distant. It is of a triangular form, and rises to the height of more than one hundred feet. A spiral stone stair case of one hundred and forty-eight steps leads to the top, on which is a heavy stone balustrade. It was erected by Thomas, Marquis of Rockingham in 1748, to commemorate the suppression of a rebellion in the reign of George II. From the top which we ascended, the view is bounded only by the distant horizon.

———"What a goodly prospect spreads
around,
Of hills, and dales, and woods, and lawns,
and spires,
And glittering towns, and gilded streams,
till all
The stretching landscape into smoke de-
cays."

After we had gazed sufficiently long on the beautiful scenery, we descended and entered a grotto near the foot. The entrance is in a deep dell, made dark and cool by the thick foliage of aged trees. Several mutilated, uncouth figures of beasts, cut out of stone, guard the entrance, and grin horribly at the visitor. In the recesses of the cavern which we entered, we saw rude stone statues of Richard III. Duke of Marlborough, and Prince Eugene. Little else, however, was found to interest us here, and we re-entered the Park.

Here we were lost, for a time, amidst shady trees, and thick shrubbery; but presently the scene changed, and an extensive range of buildings, and a fine lawn were spread

out before us. Here I concluded was the Earl's house. My companion, however, gave me to understand that the range of buildings was only the stables! What then, thought I, must the house be! The stables are built of stone two stories high, and extend around a square of 240 feet, with an open court of 190 feet. The front is ornamented with a cupola, under which is the grand entrance to the court. The opposite side is ornamented in a similar manner, with an arched opening leading to the riding house, &c. The sides of the court, to the width of fifteen or twenty feet are paved with square stone, and the centre is covered with gravel. At each corner of this gravelled centre, a large cast iron pump rises from an immense stone basin, out of which the horses drink. The stalls and corn-rooms—the horses and their ostlers, and long rows of saddles, bridles and other trappings, presented some more particular indications of the princely wealth and grandeur of the master. There is a separate building for the riding school, erected solely for the purpose of practising in horsemanship. The interior is very spacious. The ceiling is arched and ornamented with plaster. Nineteen semi-circular windows placed just under the edges of the roof, admit light sufficient for the rider. The floor was covered with a light earth, or saw dust. Leaping, which is the most essential part to those who follow field sports, is here first learnt. Two perpendicular sticks are placed in a piece of timber about six feet apart: another stick extends across these, and is regulated by pegs. As the rider becomes more expert, the cross stick is elevated, and in time his proficiency is such, that he ventures the highest hedges. We went into several other buildings in this range, but they need not be described. Their cost would not be less

than that of the City Hall in New-York!

From these we followed a coach path, till we came round in front of the house. Here we reclined ourselves on the smooth shaven grass, and for a time, gave ourselves up to the pleasing admiration which the scene inspired. The day was clear and serene, and the sun which was now fast verging towards the western horizon, shed a mild and chastened light on lawn, and lake, and wood. The air scarcely moved, and so hushed and still was all around, we could distinctly hear the deer and buffalo crop the grass, as they fed in groups around us. In front the mansion—a noble pile—spread out an ample range of 600 feet. On our right and left and rear, the lawn, unobstructed by weed, or bush, or tree, extended to a great distance; and beyond were clusters and plantations of trees. America would have produced more poets, could she have presented scenes like this. In entering the house we were first conducted into the saloon. This room is sixty feet square and forty high. A gallery extends around it, which rests on eighteen fluted Ionic columns. Between these columns are niches, in which are *naked* marble statues, a family ornament, to which happily an American eye is not much accustomed. The next room we entered was the museum. Here also were statues, busts, paintings, and other wonders of art. Some of them were antiques, and of great value. An antique tripod was pointed out to us which cost three thousand guineas. The dining room came next, and afterwards the library. Here we saw folios, quartos, and octavos, piled in tempting rows above each other. As I was leaving the rooms, I noticed some volumes less gorgeously decorated than the others. I took a nearer view, and lo! the title page was the “Life of Washington,”

(Marshall’s I suppose.) These were in boards. I put my finger upon the strangers, and for the moment felt a sympathy for them. I could not but think what they had to do in an English nobleman’s palace, the life which they record having been spent in asserting and maintaining *republican* principles alone. We were next shewn into the picture gallery which is 130 feet long. Light is admitted only on one side, the other is filled with paintings from the hands of the great masters. One was shewn me, measuring only about a foot square, which cost three thousand pounds. A gallery of this kind is almost inestimable. We were next led into several ladies’ and gentlemen’s bed chambers and dressing rooms, which exceed in splendour and richness, any thing you can imagine. A single bed would constitute the amount of a handsome estate in our country. We followed our guide through rooms too numerous to be described, or even named. In all of them were objects calculated to excite the admiration at least of a stranger. In one of them—a spacious drawing room—we saw a model of Solomon’s Temple, which was overlaid with gold and tortoise shell, and cost, as our informant told us, 17,000 guineas. The house itself is built of stone of a yellowish cast. In plan, it is an irregular quadrangle, enclosing three courts, with two principal fronts. The largest and most beautiful front consists of a centre and two wings. From the centre projects a portico sixty feet long, which is supported by six Corinthian columns; on the pediment are three emblematic statues, and in the tympanum are the arms of the Marquis of Rockingham. A ballustrade extends round, on which are alternately statues and vases. I need not describe the wonders of the garden, which we also surveyed, nor speak of the pine-apples, oranges, lemons, and

other products of the torrid zone, which art, aided by wealth, can cause to grow and flourish even in this high northern clime. The park also I must omit to describe, except to state that it covers 1500 acres, and though rather level is sufficiently diversified to give beauty to the landscape. It is well wooded, and a fine clear stream flows through it. Several temples and monuments crown the rising grounds, and impart effect to the view.

To the Editor of the Christian Spectator.

A WRITER in the Christian Examiner who appears under the signature of "A Seeker," has come before the public with what he calls an answer to the Christian Spectator on missions. The article which has put him upon this seeking, is the Review of Unitarian and other Missionary publications, in the Christian Spectator for December 1825. As the author of that article, I beg leave to say a few words by way of aiding his researches.

The train of thought which was followed in the Review has not been essentially misrepresented by the Seeker so far as it has been represented at all. *It was said that the subject of foreign missions is evidently an embarrassing subject to the leaders of Unitarianism. The story of their proceedings in relation to this subject was brought forward to illustrate that assertion. The principles on which, in their opinion, missions ought to be conducted were stated in an explicit form, and authenticated by numerous references to their printed documents. And at the conclusion of the article, it was charged upon a large portion of the orthodox community that their mode of thinking and advising about missions and their principles of missionary operation, have too much affinity to the principles which Unitarians defend, and are too far removed

from the apostolic example; and the missions of our day were censured, generally, as savouring too much of the pomp and contrivances of earthly policy.

In answer to this, the Seeker does not deny that the subject is embarrassing,—indeed the tenor of both his letters testifies very strongly that it is embarrassing to him at least. He does not deny that the story of their troubles respecting this matter has been fairly told; for notwithstanding what he says about "sarcasm and ridicule," every reader sees that whatever of the ridiculous there may be about the narrative belongs to the facts and not to the manner of relating them, and so long as the facts remain cannot be separated from them by any awkward compliment to the "skill" of the reviewer. He does not deny that the statement of their principles as developed and defended in their various publications was just, but rather seems disposed to adopt those principles for himself and to vindicate their truth. Instead of calling in question any of these points, he contents himself with disputing what he supposes to be the strict meaning of some casual expressions, with repeating the stale calumnies of his party against the enterprises of evangelical benevolence, and with discursive remarks on the subject in general, mingling with the whole, expressions of respect for what he is pleased to call the eloquence and skill of the reviewer, and expressions of good-natured contempt for what he supposes to be my indiscretion in the argument and my lack of courtesy.

In the course of his first letter he advances (I use his own language) "the following points. First, that for no object are Unitarian resources vast. Secondly, that the success of the missions of the orthodox has not been such as to warrant any dogmatism on their part. Thirdly, that the puerile manner in

which missions and conversions have been represented to the public, have given many good and sensible persons such a distaste to the whole affair, that they do not hear it even mentioned with tolerable patience. Fourthly, that there are some who are opposed to missions, for the present, on principle, and after making what they consider sufficient investigation." In his second letter he takes leave of me after one or two scattering paragraphs, and proceeds to his "general remarks."

You will not expect of me, Mr. Editor, that I follow this writer, *seriatim*, through the whole train of his observations; and surely no apology will be necessary if my remarks are as unconnected and discursive as his. There are only two or three topics which it is worth while to notice.

In one place the Seeker sees fit to express himself as follows.

Finally, it may be proper that I should bestow some regard on the reviewer's courtesy, and give him credit for what he has said in our praise. On reading his article for the express purpose of finding out what there was generous and charitable in it, nothing made so strong a claim on my gratitude and acknowledgment as the following sentence, in which he professes a wish to see 'that wonderful thing, a Unitarian mission to the heathen.' 'We desire to see it, because we think it altogether probable that a Unitarian mission to India, after what has been already accomplished by the Orthodox, would be useful in completing the demolition of the now tottering paganism of that empire, and we are fully of opinion that even the negations of Unitarianism are better than the positive and horrible superstitions of the heathen.' He is fully of opinion! Indeed we ought to be extremely obliged to him for his opinion, and his candid and flattering admission. On my own part I thank him, not only for the compliment, but for giving us such a valuable specimen of orthodox fairness and frankness; for letting us see what an orthodox compliment is. We desire more such. They are encouraging. What a pleas-

ant and edifying employment doctrinal discussion would be, if every disputant were as kind and conciliating as the reviewer! pp. 117, 118.

In another place he speaks thus; and I make these two quotations for the sake of comparing them with each other.

If I were disposed to retort on the reviewer, for some of his ungentle charges, I should tell him that though he might not be aware of the circumstance, we did in reality send missionaries among the *heathen*. I should tell him, that a clergyman of our denomination, went, not long ago, to a village within fifty miles of Boston, and preached there, and many joined themselves to him. One of this number was a lawyer. From that moment the orthodox refused to consult him, his business declined, and he was obliged to leave the place. The physician was another. The sick would not send for him, and he went away. Some traders adopted the new doctrine; their stores were deserted, and they failed. These things, when I was told of them, put me strongly in mind of the *loss of caste* in India; and I have not yet settled the question, which people needed conversion the most, those orthodox inhabitants of that village, or the poor heathen of Hindostan. And that village is not alone. pp. 178, 179.

I said—and I said it honestly—that I believe Unitarianism, with all its unbelief, to be better than heathenism. He says that the orthodox are heathen, and that he has not yet determined which are the worst his orthodox neighbours and fellow citizens or the Hindoos. Would it not have been as becoming to imitate as to ridicule the courtesy of his author?

The Seeker "seems to think" that the reason why Mr. Adam is not as successful as the Apostle Paul is simply that Mr. Adam cannot work miracles. I quote a whole paragraph that the reader may judge whether I am mistaken in this assertion.

He seems to think that missionaries of the present day, and the first apos-

ties, stand on nearly the same ground, and that the inspiration, and power of working miracles of the latter, did not give them any remarkable advantage over the former. 'We nowhere find that the places where the apostles wrought most miracles,' he affirms, 'were the scenes of the most signal success.' Let your readers take up the Acts of the apostles, and judge of the truth of this assertion, as they will be able to do by reading the history through. My own impression is, that the miracles of the apostles were generally followed by numerous conversions. Not that it would have been so, if the gospel had not been preached; for if nothing had been preached, to what could the people have been converted? Miracles arrested the attention of those who witnessed them, and not only so, but opened their minds to the reception of whatever might be presented. The missionaries of our own times have no such means of commanding a respectful and wondering audience; they talk, and as they can do no more, they are disregarded. To me, this difference appears to be one of the greatest importance; though I hardly dare to differ from the reviewer, he is so positive.

If the construction which I have put upon this paragraph is not correct, then the writer of it means no more and no less than what I have said in the passage on which he is commenting. I have indeed denied in that passage that it was the miracles or the supernatural endowments of the Apostles, which produced the conversions that followed their labours; and I trusted every reader would perceive that, as I was not writing to Unitarians, I did not use the word conversion in its Unitarian meaning. I said that "the use of miracles was to prove the divine authority of their commission," and that "the use of inspiration was to teach them a system of truth which had never yet been embodied, and which could not have been revealed to them in any other way." I said "a miracle might gain the atten-

tion; when followed up with argument it might produce the conviction that the men who wrought it were commissioned from on high; but it could not change the heart." "Inspiration and supernatural endowments might enable them to communicate the gospel to their hearers; but after all it was the gospel, not the inspiration of its teachers, that was effectual to salvation." And surely in such a connexion as this, it would have been no great perversion of language if the Seeker had supposed that in the particular words which he has quoted, and which, standing alone, are capable of the construction which he gives them, I meant to be understood as saying that the reading of the Apostolic history would not convey the idea that the success of the apostles in the different places where they laboured was in the ratio of the number or the greatness of their miracles.*

* On this point I am happy to refer the reader to a sermon by the Rev. S. E. Dwight, (reviewed in the last number of the Spectator,) which was published nearly simultaneously with the review in question as containing an illustration of my opinions, to which I can assent with very little variation.

"Christ and the Apostles regularly acted on this principle.—Of all their miracles, not one was wrought *merely as evidence* of their Divine mission, or of the truth of their doctrines; but every one to relieve some case of distress providentially presented.—In many cases too, where, if the Gospel has no such evidence, miracles were absolutely necessary; no miracles were wrought. This was true at Sychar, at Thessalonica, at Antioch in Pisidia, at Iconium and at Corinth. A remarkable example of this nature occurred at Athens. When Paul found himself in the Areopagus surrounded by the most distinguished philosophers and orators of Greece, instead of working a miracle to prove that he was sent from God, he exposed the folly of idolatry; made known the true God, a future state, and the mission of Jesus Christ; and then in the name of the true God, commanded them to repent: "And the times of this ignorance God winked at; but now he commandeth all men

I had said, 'It needs only the manifestation of the truth to commend both the gospel and the preachers of the gospel to the consciences of men.' Whereupon he replies with a deal of exultation,

every where to repent; because he hath appointed a day in which he will judge the world in righteousness."

"The System of doctrines, which produces these remarkable effects on mankind, which by its own inherent evidence convinces Jews, Mahomedans and Heathens of its truth and of its divine excellence, and which "turns them from darkness to light, and from the power of Satan unto God," is not *that system*, which denies that "God manifest in the flesh" hath redeemed us from the curse of the Law by being made a Curse for us." You may go and preach *that system* to the *un-Christian* nations until "time shall be no longer;" and they will not renounce their immoralities or their false religions. If you go and tell them that eighteen centuries ago the son of a Jewish artisan suffered an ignominious death *to prove his sincerity; to set mankind an example of fortitude; or to evince the truth of his opinions*; what interest will they feel in the fact; what tendency will the intelligence have to convert them to Christianity?—That it will have *none*, is admitted by the advocates of the system themselves; for they universally avow that *the conversion of the heathen is impossible*. This probably is the true explanation of the never to be forgotten, but in no degree surprising fact, that *no nation was ever yet converted from heathenism to that system of doctrines*; as well as of another fact equally deserving of notice, and yet equally incapable of exciting surprise, that *the advocates of that system, from the time of the Nicene council to the present day, have never attempted a mission to the Heathens, the Mahomedans, or the Jews*.

"But if you go and tell the heathens that, as sinners against God they are condemned and lost; and that the Son of the eternal God became flesh, and died on the cross to save them from condemnation and from sin; you present a *declaration*, to the truth of which conscience bears its silent testimony; you disclose a *fact*, as interesting as the salvation of the immortal soul:—a declaration and a fact, the combined influence of which, if not resisted, must bring them cordially to embrace the Gospel. This is not matter of opinion, but of record. The preaching of Christ crucified as an Atonement for the sins of men has, in all ages, converted the heathens:—The preaching of

"Then why have they *not* been more commended to the consciences of the heathen?" Why? I was telling why. I was endeavouring to enforce it on the Christian public that the missions of our day are, many of them, too much tinctured with that spirit of worldly wisdom by which Unitarians would direct such enterprises. I was saying—and for so saying I was blamed, as I expected to be, by many of my brethren and friends—I was saying that the Apostolic method, and the most successful method, is for missionaries of Christianity to appear among the nations not as philosophers, not as improvers of civil polity or of social institutions, not as men of learning, but in the simple and uncompromising character of the heralds of Jehovah and the teachers of his will. I was seeking to call off their admiration from colleges and literary enterprises and the publication of periodical magazines in heathen lands, as means of propagating the gospel, to those despised means which God has appointed—the means which Swartz adopted, which Brainerd used in the depth and darkness of the wilderness, and which have been so triumphant in the southern Isles—the manifestation of the truth by the foolishness of preaching. And with the eloquent author whose work I was reviewing I insist that to considerations of this kind we must look for the reasons why modern missions have not been '*more*' successful.

The impression which the representations of this writer are fitted to make respecting the actual success of evangelical missions is false. His representation is, that with all our foreign missions, nothing or

Christ crucified is now bringing into captivity to the obedience of the Truth the western Indians, the Hottentots of Africa, the natives of Hindoostan and the islanders of the Pacific; but *where*, let me ask, O! *where* are we to look for *similar triumphs* of this other Gospel!—*Dwight's Sermon*, pp. 23. 37.

next to nothing has been done save only in the Sandwich Islands. I am not going over the ground of missionary successes, with which every reader of religious intelligence is too well acquainted not to perceive the falsity of such a statement. I would only ask the Seeker if he has never heard of the Christian churches which have been gathered among the Cherokees, or of the outpourings of God's Spirit on the heathen of Ceylon. Let him say whether he has come forth with all this assurance to speak of things respecting which he was entirely ignorant.

But the point which he labours with the most pains, and which he seems to feel most tenderly, is yet to be noticed. The introductory paragraph of the review stated that the inaction of Unitarians in the cause of propagating the gospel, while they are urging their arrogant claims of primitive purity and simplicity, while they possess vast resources and command the most powerful instruments of moral influence, and while they retain the energy and enthusiasm which belong to the youth of every religious sect, as they belong to the youth of every man,—is a trait in their character, at once so suspicious and so distinctive, as to attract the notice and the animadversions of all who scrutinize their claims.

In this paragraph is implied a plain and palpable argument against Unitarianism, which is once or twice referred to in the sequel of the article, and against which the Seeker has laboured with his greatest strength. And reader what think you is the defence which he has set up? Behold it is this. Unitarians have no resources. They are so few, so poor, so feeble, so desolate, that the utmost which can fairly be demanded of them is to publish now and then a pamphlet, and to form a "Society for obtaining information respecting the state of religion in India."

I spoke of the Unitarians as "a denomination possessing vast resources, and commanding the most powerful instruments of moral influence." To this he answers by six pages of statistics showing how few, how heterogeneous, how indifferent to religious interests, are those who are united by the common name and the common faith of Unitarians; six pages, let me say, containing, in my opinion, as much important truth as can be found on any six consecutive pages of the Christian Examiner.

Not one word was there in the whole review about the *numbers* of the Unitarians. I always believed them to be comparatively few. I did not deny that they are few; but I spoke of the resources which these *few* possess, of the instruments of moral influence which they are able to command, and of the indifference which they exhibit respecting the interests of religion. Unitarians claim (and it cannot be disputed) that they enlist on their side, wherever they gain the ascendancy, the higher classes of society, the rich and the noble and the mighty. They claim, and they possess, in proportion to their numbers, a greater share of wealth and talents and influence than belongs to any other denomination. It was to this that I referred when I spoke of their resources and their means of moral influence. This the Seeker himself does not question. Go through the ten Unitarian churches in Boston, look round on the congregations there, follow the individuals to their homes, go with them during the week to their places of business, to their warehouses and their ships, to their banks and their counting rooms; and say if here are no resources; say, if these people, by retrenchment and self-denial, might not raise a trifle for such an object as the evangelizing of the world.—No resources? Would a man say this while going through the Uni-

tarian parishes of Massachusetts to inquire what standing in society these Unitarians possess, and to take a census of their wealth?—No resources? When I stood in the Unitarian church of Baltimore, and looked round to see what wealth had been lavished on the structure, I thought that, however little it might look like ‘the gospel preached to the poor,’ it did look like “*vast* resources.”—No resources? Do the Unitarians think so who come flocking to Boston “from Baltimore, from Washington, from Harrisburg, and other places, for assistance?”

As for their instruments of moral influence, little need be said. What denomination is it that controls the richest and most time-hallowed university in the country, with its twenty professorships? What denomination is it which holds the sway in the “literary emporium?” What denomination is it which possesses and directs the ablest, the only first-rate, the only influential literary periodical in the United States?

Here then comes the difficulty. If “the *simple, unpretending, noiseless* Moravians” had such resources and such instruments of influence they would do something with them. If these resources were in the hands of men like those apostolic Christians whose doctrines and whose discipline the Unitarians profess to have revived, they would be brought to bear immediately upon the conversion of the world. The difficulty is this. It seems as if the Unitarians must be as unlike the apostolic Christians, as they are known to be unlike the “*noiseless*,” yet self-denying and *EFFICIENT* Moravians. This difficulty the Seeker feels; and he attempts to avoid it by asserting that these persons, who betray such indifference to the interests of religion, have never “heartily embraced” the doctrines of Unitarianism. In short, if I understand him, it has come to this, that the

only *real* Unitarians are those few individuals who have made all the tumult in the camp about India and Rammohun Roy and Mr. Adam: all the others are either indifferent to every religious system, or else mere enemies of orthodoxy. Is this your *liberality*? I know not when it has been surpassed, excepting, perhaps, in the case of David Deans, who was understood to maintain that ‘Johnny Dodds of Farthing’s Acre, and ae man mair that should be nameless, were the only members of the true, real, unsophisticated kirk of Scotland.’

The statistical account of Unitarianism which the Seeker has thus given to the public has obtained a very extensive circulation, and is doing much to undeceive the minds of many respecting the actual power and terribleness of Unitarianism. If I may judge from certain indications, the people whose cause the argument was designed to support feel somewhat disturbed about its bearing. And though I am sorry that they should be troubled, I cannot but rejoice and thank the author of it, that it is doing so much good.

To the Editor of the Christian Spectator.

A CORRESPONDENT in your May number, speaking of Dissenters in England states it as a fact generally admitted, that the Roman Catholics are increasing in that country. And this statement seems to receive confirmation from the tone and frequency with which Catholic principles and practices are noticed, latterly, by English publications.

It is evident that the Romish Church is making great exertions to extend her power, availing herself of whatever is dark and adverse in the condition of the nations, to toil back to the ascendancy from which she has been cast down.

And in some countries, it must be confessed her exertions are not unattended with success. In France,

with the gay and fickle million who seem to find recreation and amusement in her pompous ceremonial, she is apparently increasing in popularity. In Spain the power which was wrested from her by the Cortes for a time, has been yielded back to her, and her inquisitorial reign remains unresisted. In Ireland, though somewhat disturbed by the efforts of Protestant benevolence, she still shrouds herself under the thick darkness that covers the people and maintains her sway. And it cannot be doubted that in all her exertions, in these countries as well as elsewhere, she is seconded by the Holy Alliance. The sovereigns who compose that fraternity cannot have failed to see that the spirit of popery is far more congenial than the principles of protestantism to the civil despotism which they are in league to perpetuate.

On this side of the Atlantic the state of things is different. In the United States we have nothing to fear from Catholic influence; and though in South America that church has still great power, the rising spirit of civil liberty, and the diffusion of intelligence among the people threaten her gradual extinction there. His holiness the Pope, has been already taught in the reception which his late 'encyclic' met with in the South American States, that it will be politic to hold the reins with a gentle hand.

I said we have nothing to apprehend from Catholic zeal in the United States. Probably not; yet there are not wanting materials for the leaven of the Romish faith to operate upon even in this country: ignorance and superstition exist here as well as elsewhere, though not with the same prevalence. And the Roman See is not slow to furnish means for the extension of its influence, in whatever quarter of the globe. It is but recently, as I remember, that it appropriated, a considerable annual sum [\$24000] for the propagation of the Catholic

faith in the United States. And it is the recurrence of this fact to my mind that has led me, through this very circuitous preface, to request the insertion, in your miscellany, of the following article from the *Christian Observer*. It relates to the Catholic ceremony of baptising bells. The reflection of the reader will be, that if such follies characterize popery in the nineteenth century, it is no wonder that the zeal of the Reformation, when it was once kindled, should have filled Europe with its blaze. C. R.

"That I may not appear to be misled by prejudice or misinformation on what Roman Catholics are taught to believe their bells do for them, I insert what the Bishop of Challons lately pronounced after christening six new bells, as published in the Paris papers of the 26th of August last: by which we learn what sort of opinions are held and propagated by the dignitaries of this church: I give also the prayers he used at the christening.

" 'The bells, placed like sentinels on the top of the towers, watch over us, and turn away from us the temptations of the enemy of our salvation, as well as tempests and storms. How delightful it is to hear them sigh in the air the hymns of Sion! Is there any event of our life in which the bells do not chime in with our affections? They have a voice which serves as an organ to express our joy and our grief. They speak and pray for us in our troubles, they inform heaven of the necessities of the earth. It is you, Mary, who will have to announce the festivals, and proclaim the glory of the lord. [Mary weighs 8,600*lbs.*] And you, Anne, will be charged with the same employment. Oh! what touching lessons will you give, in imitation of her whose name you bear, and whom we honour as the purest of virgins!' [Anne weighs 6,300*lbs.*] After stating the employments of the others, the

Bishop called upon the faithful to join their prayers to his, beseeching the Divinity to preserve and shelter from all accident this happy and holy family [of the bells.] The following abstract or summary of the ceremonies enjoined for the consecration or christening of bells, is translated from the Pontificale Romanum, and shews that the above are not mere figures of oratory, but the serious tenets of the Roman Catholic Church.

“ ‘ A signal, or bell [says the Pontificale Romanum] ought to be blessed before it be put into the belfry, after this order of preparation. First, let the bell be hung or placed in such a situation that the high priest can conveniently touch it inside and out, handle it, and walk round it. Then let there be placed near the bell that is to be blessed a seat for the high-priest; a vessel of water that is to be consecrated for the purpose; a vessel for the holy water; a vessel with salt; and clean white linen to wipe the bell with when it shall be necessary, &c.; the holy oil, &c.; the censer with incense,’ &c. &c. &c.

“ Then the following Psalms are sung: l. liii. lvi. lxvi. lxix. lxxxv. cxxix.

“ Then follows the consecration of the water, and the salt, when this prayer, among others, is used:—

“ ‘ Bless, O Lord, this water with a heavenly blessing, and let the power of the Holy Spirit accompany it, that when this vessel [the bell,] which is prepared to call the children of the holy church, shall be sprinkled therewith, it may, wherever its tinkling shall sound, cause to depart all the power of secretly plotting enemies, all the airy shades of hobgoblins, the attack of whirlwinds, the blasts of lightnings, the blows of thunderbolts, the destructions of tempests, and all the power of stormy winds. And, when the children of Christians shall hear the clanging of this bell, may an increase of devotion be begotten in

them, that, hastening into the bosom of the church, their mother, they may sing unto thee a new song in the church of the saints,—a song, that shall embrace in its sound the shrillness of the trumpet, the variety of the harp, the sweetness of the organ, the exultation of the drum, and the jocundity of the cymbal, until they shall, by these their services and prayers in the temple of Thy glory, prevail to bring down a multitude of the hosts of angels. This we beg through Thy Son Jesus Christ, our Lord; who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end.’

“ Then follow other prayers, begging a Divine power on the salt, that it may dispel all power of evil spirits, storms, &c. &c. &c.

“ Then follow Psalms cxlv. cxlvi. cxlvii. cxlviii. cxlix. cl. The bishop, afterwards, with the thumb of his right hand, makes with the holy anointing oil the sign of the cross on the top of the bell, and then says a prayer, of which this is a part:—

“ Grant, we pray Thee, that this vessel [the bell] prepared for Thy holy church may be sanctified by Thy Holy Spirit, that, by the touch of its sound, the faithful may be invited to their reward. And when its melody shall sound in the ears of the people, may the devotion of faith be increased in them; may all the snares of the enemy, the rattling of hail, the storm of whirlwinds, the violence of tempests, be driven far away; may the angry ragings of thunder be moderated; may the blasts of the winds become healthful, and be rendered gentle; and may the right hand of Thy power [displayed in the bell] utterly silence all these aerial tempests; so that hearing it they may tremble at it, and flee before the banner of the holy cross of thy Son, marked thereupon,’ &c.

“ Then follows Psalm xxviii:—after which, the bishop, with the thumb of his right hand, makes

with the holy anointing oil, seven signs of the cross outside the bell and four within it, at equal distances, repeating at the making of each cross the following words:—‘Be thou sanctified and consecrated, in the name of the Father, and of the Son, and of the Holy Ghost, in honour of saint M. [Mary, or Anne, the name of the bell] peace to thee.’

“Then follows this prayer:—, O Almighty and Eternal God, who causedst the walls of stone, by which the army of the enemy was surrounded, to fall down before the ark of the covenant at the sound of trumpets, do Thou anoint this bell with Thy heavenly blessing, that at its sound, all the fiery darts of the enemy, all the blasts of lightning, the force of hail stones, and the violence of storms, may be driven far away; so that when the question of the prophet shall be asked, ‘What aileth thee, thou sea, that thou fledest?’—the earth, with its dispelled commotions may answer, with the course-reverted Jordan of old,—‘At the face of the Lord, [in this bell] the earth is moved,’ [we tempests flee.]

“Then follow other ceremonies, to insense the bell, in which it is made to receive the whole smoke inside; the choir singing the antiphon during this operation with Psalm lxxvi; and then a concluding prayer, supplicating that all hostile and inimical force might flee before the bell, and that faith, devotion, &c. may be excited by its sound; in which last prayer are these words: ‘O Almighty Lord Christ, who, when in the days of thy flesh sleeping in a ship, wast awakened, and didst in a moment dispel a storm which had risen and mightily disturbed the waters; do thou anoint this bell with the dew of Thy Holy Spirit, that before its sound may flee every enemy of the good,’ &c.&c.

“When the bells of a church at Gozo were christened by the bishop of Malta, during a visit I made to that island in the year 1821, a

friend of mine, present at the ceremony, heard the priest in his oration declare that every person who subscribed his money towards the expense of the bells would stay a day less in purgatory for every toll which the bells would make for them.”

Such in every age is the spirit of superstition; and when we see it thus injuriously attached to the fair form of that holy religion which the Son of God himself came down from heaven to establish, shall we not exclaim “An enemy hath done this?” and shall we not be stirred up to the most vigilant exertions to counteract his fatal policy?

For the Christian Spectator.

GOTTINGEN UNIVERSITY.

[The following account of the University of Gottingen is taken from Russell’s “Tour in Germany and some of the southern provinces of the Austrian Empire, in the years 1820, 1821, 1822.”

THE University of Gottingen, though the youngest of the German universities of reputation, excepting Berlin, is by far the most celebrated and flourishing. Munchausen, the honest and able minister of George II., who founded it in 1735, watched over it with the anxiety of a parent. He acted in a spirit of the utmost liberality, which to the honour of the Hanoverian government, has never been departed from, both by not being niggardly where any useful purpose was to be gained, and by treating the university itself with confidence and indulgence.

Gottingen is manned with thirty-six ordinary professors, three theological, seven juridical, eight medical, including botany, chemistry, and natural history; the remaining eighteen form the philosophical faculty. Drawing is a regular chair in the philosophical faculty, and stands

between mineralogy and astronomy. The fencing-master and dancing-master are not so highly honoured, but still they are public functionaries, and receive salaries from government. The confusion is increased by that peculiarity of the German universities which allows a professor to give lectures on any topic he pleases, however little it may be connected with the particular department to which he has been appointed. Every professor may interfere if he chooses, with the provinces of his colleagues. The Professor of Natural History must lecture on Natural History, but he may likewise teach Greek; the Professor of Latin must teach Latin, but, if he chooses, he may lecture on Mathematics. Thus it just becomes a practical question, who is held to be the more able instructor; and, if the mathematical prelections of a Professor of Greek be reckoned better than those of the person regularly appointed to teach the science, the latter must be content to lose his scholars and his fees. It is the *faculty*, not the science to which a man is appointed, that bounds his flight. This is the theory of the thing, and on this are founded the frequent complaints that, in the German universities, the principle of competition has been carried preposterously far. Fortunately the most important sciences are of such an extent, that a man who makes himself able to teach any one of them well, can scarcely hope to teach any other tolerably; yet the interference of one teacher with another is by no means so unfrequent as we might imagine; there are always certain "stars shooting wildly from their spheres." It would not be easy to tell, for example, who is Professor of Greek, or Latin, or Oriental Literature; you will generally find two or three engaged in them all. A Professor of Divinity may be allowed to Explain the Epistles of St. Paul, for his theological inter-

pretations must be considered as something quite distinct from the labours of the philologist; but, in the philosophical faculty, where, in regard to languages, philology alone is the object, I found at Gottingen no fewer than four professors armed with Greek, two with Latin, and two with Oriental Literature. One draws up the Gospel of John and the Acts of the Apostles; a second opposes to him the first three Evangelists, the fourth being already enlisted by his adversary; the third takes them both in flank with the Works and Days of Hesiod; while the fourth skirmishes round them in all directions, and cuts of various stragglers, by practical lucubrations in Greek syntax. Now, if people think that they will learn Greek to better purpose from Professor Eichhorn's Acts of the Apostles, than from Professor Tyschen's three Gospels, the latter must just dispense with his students and rix-dollars;

When Greek meets Greek, then comes
the tug of war.

The former gentleman, again, leads on oriental literature under the banner of the Book of Job; the latter takes the field undismayed, and opposes to him the Prophecies of Isaiah. But Professor Eichhorn immediately unmask a battery of "Prelections in Arabian;" and Professor Tyschen, apparently exhausted of regular troops, throws forward a course of lectures on the "Ars Diplomatica," to cover his retreat.

In Latin, too, one professor starts the Satires of Persius against those of Horace, named by another, and Tully's Offices against the Ars Poetica. The one endeavours to jostle the other by adding Greek; but they are both Yorkshire, and the other adds Greek too. The juridical faculty of Gottingen contains seven learned professors. Of these no fewer than three were reading on Justinian's Institutes in the

same session, two of them moreover using the same text-book. Two of them likewise lectured on the form of process in civil cases, both using the same text-book.

Göttingen university, though not yet an hundred years old, has already exhibited more celebrated men, and done more for the progress of knowledge in Germany, than any other similar institution in the country. Meyer, Moscheim, Michaelis, and Heyne, are names not easily eclipsed; and, in the present day, Blumenbach, Gauss, whom many esteem second only to La Place, Hugo, Heeren, and Sartorius, fully support the pre-eminence of the Georgia Augusta. Europe has placed Blumenbach at the head of her physiologists; but, with all his profound learning, he is in every thing the reverse of the dull, plodding, cumbersome solidity, which we have learned to consider as inseparable from a German *savant*,—a most ignorant and unfounded prejudice. Goethe is the greatest poet, Wolfe the greatest Philologist, and Blumenbach the greatest natural historian of Germany; yet it would be difficult to find three more jocular and entertaining men. Blumenbach has not an atom of academical pedantry or learned obscurity about him; his conversation is a series of shrewd and mirthful remarks on any thing that comes uppermost, and such likewise, I have heard it said, is sometimes his lecture. Were it not for the chaos of skulls, skeletons, mummies, and other materials of his art, with which he is surrounded, you would not easily discover, unless you brought him purposely on the subject, that he had studied natural history. He sits among all sorts of odd things, which an ordinary person would call lumber, and which even many of those who drive his own science could not make much of; for it is one of Blumenbach's excellencies, that he contrives to make use of

every thing, and to find proofs and illustrations where no other person would think of looking for them. By the side of a drawing which represented some Botucuda Indians, with faces like baboons, cudgelling each other, hung a portrait of the beautiful Agnes of Mansfield. A South American skull, the lowest degree of human conformation, grinned at the Grecian skull, which the professor reckons the perfection of crania. Here stood a whole mummy from the Canary Islands, there half a one from the Brazils, with long strings through its nose, and covered with gaudy feathers, like Papageno in the Magic Flute. Here is stuck a negro's head, there lies a Venus, and yonder reclines, in a corner, a contemplative skeleton with folded hands. Yet it is only necessary to hear the most passing remarks of the professor, as you stumble after him through this apparent confusion, to observe how clearly all that may be learned from it is arranged in his own scientific combinations. The only thing that presented external order was a very complete collection of skulls, showing the fact, by no means a new one, that there is a gradual progression in the form of the skull, from apes up to the most generally received models of human beauty.

The pre-eminence of Göttingen is equally founded in the teachers and the taught. A Göttingen chair is the highest reward to which a German *savant* aspires, and to study at Göttingen is the great wish of a German youth. There are good reasons for this, both with the one and the other. The professor is more comfortable, in a pecuniary point of view, and possesses greater faculties for pushing on his science, than in the other universities; the student finds a more gentlemanly tone of manners than elsewhere, and has within his reach better opportunities of studying to good purpose. This arises from the exer-

tions of the government to render the different helps to study,—the library, the observatory, the collections of physical instruments, and the hospitals,—not 'as costly, but as useful as possible. It has never adopted the principle of bribing great men by great salaries,—a principle naturally acted on in those universities which possess no other recommendation than the fame of the teachers. It has chosen rather to form and organize those means of study which, in the hands of a man of average talent, (and such are always to be had,) are much more generally and effectively useful, than the prelections of a person of more distinguished genius when deprived of this indispensable assistance. The professors themselves do not ascribe the rapidly increasing prosperity of the university so much to the reputation of distinguished individuals who have filled so many of its chairs, as to the pains which have been taken to render these means of improvement more perfect than they are to be found united in any sister seminary. "Better show-collections," said Professor Heeren," very sensibly, "may be found elsewhere; but the great recommendation of ours is, that they have been made for use, not for show; that the student finds in them every thing he would wish to see and handle in his science. This is the true reason why the really studious prefer Göttingen, and this will always secure our pre-eminence, independent of the fame of particular teachers; the latter is a passing and changeable thing, the former is permanent."

Above all, the library is a great attraction both for the teacher and the learner. It is not only the most complete among the universities, but there are very few royal or public collections in Germany which can rival it in real utility. It is not rich in manuscripts, and many other libraries surpass it in typographical

rarities, and specimens of typographical luxury; but none contains so great a number of really useful books in any given branch of knowledge. The principle on which they proceed is, to collect the solid learning and literature of the world, not the curiosities and splendours of the printing art. If they have twenty pounds to spend, instead of buying some very costly edition of one book, they very wisely buy ordinary editions of four or five. When Heyne undertook the charge of the library in 1763, it contained sixty thousand volumes. He established the prudent plan of increase, which has been followed out with so much success, and the number is now nearly two hundred thousand. They complain much of the expense of English books. No compulsory measures are taken to fill the shelves, except that the booksellers of Göttingen itself must deliver a copy of every work which they publish.

The command of such a library (and the management is most liberal) is no small recommendation to the studious, whether he be teacher or pupil; but in this case, it is perhaps of still more importance to the professors in a pecuniary point of view. The thousand or twelve hundred pounds which government pays every year in bookseller's accounts, cannot be reckoned an additional expense. The professors themselves say, that without this, it would be necessary to lay out as much, if not more, in augmenting their salaries; for, if they had to purchase their own books, they could not afford to labour on salaries varying from a hundred and fifty to two hundred pounds. Meiners calculated, in the beginning of the present century, that the saving thus made on salaries was at least equal to the whole expense of the library. In other universities, I have often heard the professors complain bitterly of the expense of new books, to which they were sub-

jected by the poverty of their college library. They have reason to complain, when we think of the number of new books which a public teacher in any department finds it prudent to read, and, to a certain extent, uses, although there may be very few of them which he would wish permanently to possess. If the Professor of History, for example, pays thirty rix-dollars for Hallam's *Middle Ages*, or a lecturer on Antiquities pays fifty rix-dollars for Belzoni's *Egyptian Researches*, these sums are most important draw-backs on the salary of a German professor, yet these are only single books in a single language. Now, a professor of Halle or Jena must either dispense with the books altogether, or pay for them out of his own pocket. His brother of Göttingen has them at his command without laying out a farthing. Hence it is, that professors in other universities always set down the library as one great recommendation of a Göttingen chair.

Another is the widow's fund, founded by public authority, like that of the church of Scotland, and still more flourishing. Though the Hanoverian government has never thought it prudent to procure or retain a distinguished man by an invidious excess of salary above his brethren, it would be at once ignorant and unjust to suppose that it has been in any way niggardly towards the learned persons who fill the chairs of Göttingen. The regular salaries are from twelve to fifteen hundred rix-dollars, exclusive of the fees. Taking the salaries in the mass at 200*l.* sterling, which

is below the average, they are higher than the salaries of any other German university, excepting, perhaps, one or two at Berlin. The widows' fund, however, is peculiar to Göttingen, and recommends its chairs to the learned even more than its library and fees, for in no country does the scanty recompense of a learned man threaten more helpless destitution to a family which he may leave behind him, than in Germany. It is as old as the university itself, and originated with Munchausen. On the death of the widow, the pension is continued till the youngest child reaches the age of twenty.

Medical science is the department in which the fame of Göttingen is least certain, not from any want of talent on the part of the teachers, but solely from the want of extensive hospitals, these indispensable requisites to medical education, which only large towns can furnish.

The proportion of lawyers among the students is extravagantly large; more than one half of the whole number were matriculated in the juridical faculty. The reason of this is, that, from the mode of internal arrangement common to all the German states, there is an immense number of small public offices connected with the administration of justice, to which, trifling as the competence they afford may be, numbers of young men look forward as their destination, and which require a legal education, or, at least, what passes for a legal education.

Reviews.

The Works of the Rev. Richard Cecil, M. A. late Rector of Bisleigh, and Vicar of Chobham, Surrey; and Minister of St. John's Chapel, Bedford-row, London: with a Memoir of his Life. Arranged and revised, with a *View of the Author's Character*, by Josiah Pratt, B. D. F. A. S. First American Edition. In 3 vols. Boston: Crocker & Brewster; New-York: John P. Haven, Broadway.

THESE volumes with the exception of the sermons, and brief biographical sketches, might not improperly be called books of Proverbs. They contain no regular treatise on Christianity or morals; but are a miscellaneous assemblage of hints, incidents, and reflections, "gathered out of every region in which the life of man, or his faculties are interested." They furnish therefore a valuable Directory in the various spheres of life, which might be profitably consulted by the master of a family, the moralist, the Christian, and the divine. The REMAINS of Mr. Cecil, with which the public have for some time been acquainted, exhibit the strength, vividness, and originality of his conceptions—the ardour of his feelings, as a philanthropist and a Christian—and his intimate knowledge of the human character.

This volume (the Remains) created in the reader a desire to know the personal character and early history of the author; for we love to trace an important river to its source, and observe the rills and tributary streams to which it owes its consequence. The publication of these volumes has gratified this desire; and from this fact the volumes derive their chief importance; for the Sermons have not justified our anticipations, and the Biographical Sketches with the exception

of that of Newton, which is chiefly a repetition of his own Narrative, have no peculiar interest beyond the circle of friends for whose benefit they were written. Yet we ought in justice, perhaps to say of Cecil, as it has been said of Burke, that "general remarks full of wisdom were thrown off by his powerful mind whenever it was in action, and which are found scattered every where through his writings."

We shall avail ourselves then of these volumes to exhibit Mr. Cecil in his domestic, literary, Christian, and ministerial character.

His early history and domestic character are from the pen of Mrs. Cecil. The facts which constitute the foundation of the Memoir, she informs us, were read, authenticated, and approved by her husband.

Mr. Cecil was born in Chiswell Street, London, on Nov. 8, 1748. His Father and Grandfather were Scarlet Dyers to the East India Company. His Mother was the only child of Mr. Grovesnor, a merchant in London, and brother to the Rev. Dr. Grovesnor, the well known author of the Mourner. To some excellent traits of her character mentioned in Mr. C.'s works, may be added, that of her benevolence to the poor. In order to enlarge her resources, she employed herself in working fine-work, according to the fashion of the day, which she sold for their benefit. Mr. C. was born after his mother was fifty years old, and after an interval of ten years had elapsed since the birth of her preceding child. It is worthy of remark, that during her travail with this child of her old age, her heart was overwhelmed with sorrow. Her years, and other circumstances not necessary to be here mentioned, raised in her mind the most terrific apprehensions. Yet this child was the comfort and the honour of her latter days!

Mr. Cecil's father inherited a large tract of ground, on which were his dwelling-house, dye-house, and garden.

During the early part of Mr. C.'s life, this tract of ground was the spot of his pastime, in the interval of school hours. His life was here endangered by several adventures. The following was remarkable:—His father had in this ground several large backs of water, one of which was sunk into the earth, and in winter was frequently covered with ice. A hole was made in the ice, for the purpose of supplying the horses with water. At this hole Mr. C. was playing with a stick, till he suddenly plunged under the ice. The men had received particular orders over night, to go to work in a part of the dye-house, from which this piece of water was not visible; but it is remarkable, that, for reasons which could not be assigned, they went to work at an opposite part, where it was directly before their eyes. One of the men thought he saw a scarlet cloak appear at the hole broken in the ice, and resolved to go and see what it was: in attempting to take it out, he discovered it to be the scarlet coat of his young master. He was taken out apparently dead; but after long effort, was recovered.

About the same time Mr. C. was caught by his coat in a mill-wheel, and must have been crushed in a few moments, had he not, with wonderful presence of mind, thrust his foot against the horse's face, by which the mill was stopped, and he disentangled. Several other extraordinary deliverances occurred about this time; but all, as I have often heard him lament, during his thoughtless days, were passed over without improvement.—Vol. i. pp. 9, 10.

In addition to these common incidents of childhood, it is more important to mention that Mr. C. early received religious impressions from the faithfulness of his pious mother. She "was a Dissenter, and a woman of real piety. Her family for generations back, were pious characters. One of them, a Mr. Cope, used to send money and other support to the Non-conformists in prison; which his daughter, the grandmother of Mr. Cecil, took to them. It was a special mercy to Mr. C. that his mother

was a partaker of the same grace with her ancestors. She laboured early to impress his mind, both by precept and example: She bought him Janeway's "Token for Children," which greatly affected him, and made him retire into a corner to pray; but his serious beginnings wore off; and he at length made such progress in sin that he gloried in his shame." He even became a professed infidel, and succeeded in persuading others to adopt the same principles. But let no pious mother despair on this account. The seed faithfully sown will in due time spring up and produce the abundant harvest.

While Mr. C. was proceeding in such a course of evil, it pleased God by his Spirit to rouse his mind to reflections, which gave a turn to his future life.

Lying one night in bed, he was contemplating the case of his mother. "I see," said he, within himself, "two unquestionable facts. First, my mother is greatly afflicted, in circumstances, body, and mind; and yet I see that she cheerfully bears up under all, by the support she derives from constantly retiring to her closet and her Bible. Secondly, that she has a secret spring of comfort of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain it as well as my mother?—I will immediately seek it of God." He instantly rose in his bed and began to pray. But he was soon damped in his attempt, by recollecting that much of his mother's comfort seemed to arise from her faith in Christ. "Now," thought he, "this Christ have I ridiculed; He stands much in my way, and can form no part of my prayers." In utter confusion of mind, therefore, he lay down again. Next day however, he continued to pray to "the Supreme Being: he began to consult books and to attend preachers: his difficulties were gradually removed, and his objections answered; and his course of life began to amend. He now listened to the pious admonitions

of his mother, which he had before affected to receive with pride and scorn: yet they had fixed themselves in his heart, like a barbed arrow; and, though the effects were at that time concealed from her observation, yet tears would fall from his eyes as he passed along the streets from the impression she had left upon his mind. Now, he would discourse with her, and hear her without outrage; which led her to hope, that a gracious principle was forming in his heart, and more especially as he then attended to the preaching of the Word. Thus he made some progress; but felt no small difficulty in separating from his favourite connexions. Light, however, broke into his mind, till he gradually discovered that Jesus Christ, so far from "standing in his way," was *the only way, the truth, and the life, to all that come unto God by Him.*—
Vol. I. pp. 13—15.

This practical knowledge of religion induced Mr. C. to relinquish his former pursuits, and to enter upon a course of study preparatory to the Christian ministry. Accordingly he entered Queens College, and pursued his studies with distinguished success.

Following the order of the memoir, we shall however first consider him in his domestic relations.

Mr. Cecil's solicitude for the welfare of his children, in all their various interests, was entire, anxious, and unabating. He excited them, by precept and by example; and encouraged the smallest indications, of virtue or piety, which he observed in them—holding up religion to their view, not only as excellent in itself, but as highly ornamental.

No parent could be more benevolent toward his family, according to his power. He endeavoured to supply what might be wanting in accomplishment, as it is generally understood, by storing their minds with a rich fund of moral reflections; and, in this view, they have received a high education; for he used to remark, "Mere accomplishment is but a temporary possession; while one maxim of moral wisdom, RECEIVED and BROUGHT INTO PRACTICE, goes forth and travels with

us through eternity." He frequently said he would have spent largely on the education of each of his children had he been able. He gave his sons this advantage: and he did this on principle, knowing that it was all he could give them; and, with THIS, he knew they might make their way though life respectably.

He ever laboured to impress on all his children the advantage of industry and effort; of which he was himself their example. He would say—"DO SOMETHING—HAVE A PROFESSION—BE EMINENT IN IT—MAKE YOURSELVES INDEPENDENT." Hints of this kind, were interspersed among a variety of other useful and invaluable instruction to his children; and, in proportion to their high privilege, is their irreparable loss, that such a parent was removed before they could be launched on the dangerous ocean of the world:—the thought of which, were he still a subject susceptible of pain, would hold a place among the tenderests of his sorrows. For although he rejoiced in those promises on which his faith built, as appropriate to a necessarily dependent family, yet he COULD NOT rejoice in their becoming dependent. He was neither indifferent to their welfare, nor improvident respecting their future wants—but, *he lacked opportunity.*

He anxiously aimed to convince his children of the emptiness of the things of time. Anecdotes, inquiries, or sentiments brought forward by them in the course of conversation afforded, him matter; and on these occasions, his children were equally delighted and instructed; for his lively genius and fertile imagination illuminated the whole conversation. Daily occurrences—public facts—or public sentiments, were opportunities of which he availed himself, to inculcate on their minds important truths: they drew from him reflections and maxims—at once familiar, natural and interesting. His high attainment in the just estimation of whatever relates to THIS LIFE ONLY, enabled him to speak as one who FELT what he asserted; and to place his sentiments before them in a manner so vivid, that, with the sentiments, he also communicated a PERCEPTION of the futility of all temporal things, however splendid. He spake of them as "baubles for the children of this world"—"a lying, dying,

pageant, which passeth away as a dream."

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He used to remark, that a father was not less affectionately mindful of his children, while toiling abroad for them, than the mother, who was fondling them at home. His feelings toward his own children were roused, whenever he heard the cries of any of them; which the discipline and regulations of a young family, with depraved passions, will inevitably sometimes produce. Speaking on such occurrences afterward, he would say, "I perceive, that, if it should please God to remove the mother, my children **MUST BE RUINED**; for I find, that I could give no one but a **MOTHER** credit sufficient to maintain proper authority. I can scarcely bear to sit still in my study, and hear them cry out under chastisement, even now, without rising to make inquiry: but I say to myself, 'It is the **MOTHER!**' and I am quieted." Not that he was wanting or remiss in reproof, where he saw it needful: on the contrary, he highly disapproved the manner of some parents, whose reproof extends only to—*Nay! my sons*—where there ought to be firmness and decision. Yet he possessed also the opposite point of tenderness, in a high degree.—Vol. I. pp. 72—75.

That humanity was a striking feature in Mr. C.'s character may be seen from his own words.

There is nothing I abhor like cruelty and oppression. Tenderness and sympathy is not enough cultivated by any of us—"There is no flesh in man's obdurate heart!" No one is kind enough—gentle enough—f forbearing and forgiving enough. We find throughout our Lord's history the strongest traits of compassion. p. 65.

The tenderness of Mr C.'s domestic affections, and the judicious management of his family, are sufficiently evident from the following incident related by a friend, and from his letters to his wife and children; specimens of which we shall furnish.

Mrs. Cecil was ill. I called on Mr. Cecil. I found him in his study, sitting over his Bible, in great sorrow. His tears fell so fast, that he could utter only broken sentences. He said, 'Christians do well to speak of the grace, love, and goodness of God; but we must remember that he is a holy and jealous God. Judgment must begin at the house of God. This severe stroke is but a farther call to me to arise and shake myself. My hope is still firm in God. He, who sends the stroke, will bear me up under it: and I have no doubt but, if I saw the whole of his design, I should say, "Let her be taken!" Yet, while there is life, I cannot help saying, "Spare her another year, that I may be a little prepared for her loss!" I know I have higher ground of comfort: but I shall deeply feel the taking away of the dying lamp. Her excellence as a wife and a mother, I am obliged to keep out of sight, or I should be overwhelmed. All I can do is, to go from text to text, as a bird from spray to spray. Our Lord said to his disciples, *Where is your faith?* God has given her to be my comfort these many years, and shall I not trust him for the future? This is only a farther and more expensive education for the work of the ministry: it is but saying more closely, "Will you pay the price?" If she should die, I shall request all my friends never once to mention her name to me. I can gather no help from what is called friendly condolence. Job's friends understood grief better, when they sat down and spake not a word.'—Vol. I. pp. 129, 130.

The following are selected from his letters to his wife.

MY DEAREST LOVE,

Though you have two letters of mine unanswered, and though I have nothing to say, yet I will take a few moments, which ought to be embraced for **RECOLLECTION**, to write to you. So that you will do well to recollect, that **THIS** letter comes neither from a sense of duty, nor a matter of business—but from a pure desire of pleasing you: and you will recollect, that I would rather preach two sermons, than write one letter.

And now what shall I say? I think what I began with is the best subject—**RECOLLECTION.** *Martha—Martha—thou art careful and troubled about many things; but one thing is NEEDFUL;* and that one, needful as it is, will be forgotten, if we do not set aside a portion of our time for the purpose. I feel that all I know and all I teach, will do nothing for my own soul, if I spend my time, as most people do, in business or company—even the best company. My soul starves to death in the best company; and God is often lost in prayers and ordinances. *Enter into thy chamber, said he, and shut thy door about thee!* Some words in Scripture are very emphatical. *Shut thy door,* means much: it means—shut out, not only nonsense, but business—not only the company abroad, but the company at home: It means—let thy poor soul have a little rest and refreshment; and God have opportunity to speak to thee in a small still voice, or he will speak in thunder.

You and I, my love, ought to understand this, who have heard the loud voice so often, in so many ways. I am persuaded the Lord would have spoken more softly, if we would have *shut the door*: nor do I believe the children would have fallen into the fire nor out of the window, in the mean time. Let us, I say, think of this: for who can tell what the next loud call may say? It has called for our children already, and it may next call for us.

But I will not press this subject, for I recollect your spirits are weak. However, go into thy chamber, and shut the door—and pray for me, that, after I have preached so often to this people, I may not be left to undo in private, what I am labouring to do in public.

Be sure, while I ask you never to forget me in your prayers, that you are never forgotten in mine—such as they are, (and which I often fear are more calculated to affront God than please him :) but pray I must, and I know that I do not pray in vain, nor can you. pp. 92, 93.

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MY DEAREST LOVE,

In all things that respect your present journey, your health has to be first considered, and then your pleasure. I shall again say, let not my desire to

see you prevent your enjoying either to the utmost of your wish or judgment: but, when I say this, do not suppose I therefore am unconcerned whether you come home or no. I have never had such a feeling for a moment since you left me; and I pray God nothing may ever arise to cause it to exist, for an unhappy interval however short. Come home whenever you see it proper: and, if I can give you another journey with myself this year I will. You may depend upon it I shall be doubly watchful over the children, and be very faithful to my promise to tell you truly the state of affairs.

Your little daughter goes to Church three times a day, much in the spirit of too many of my hearers. She, however, behaves very well. I suppose you must be weary, by this time, of looking on the sea. Endeavour, therefore, to turn your eyes to a greater ocean, and

“Walk thoughtful on the silent, solemn shore,
Of that vast ocean you must sail so soon!”

I am highly gratified in hearing from you; but should rather you would come than send. The workmen will have finished very soon, and all things be ready for your reception.

While my house is sitting in order I cannot look on any part of it without thinking of what must follow and may very soon—*Thou shalt die, and not live.* The great Mr. Howe has written a long and fine discourse, on “the Vainness of Man:” should we think this necessary? Nor would it be so, were men sober; but means must be used to convince drunken men, that they are not only drunken but dying men.

Pray make use of your present leisure for winding up your mind in spirituals. Every thing else (that is not necessary for the pilgrimage) is worse than folly. It is one grand advantage in death, that we shall get clear of these rocks and sands for ever. In the mean time, there is one rock here, upon which a man may stand and smile.

The Lord bless you, my dear creature, and him, with you, who remains, &c. &c. pp. 98, 99.

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—You cannot think how much I felt in leaving you in that solitary place, so like exile; and though I wish you to stay as long as you feel it necessary for the child, yet I shall be glad to hear that you feel it no longer so. The children are quite well, and our little son has quite forgotten you and me and the whole world, by reason of a new hoop which he trundles without ceasing. It would be well if new trifles and old ones were confined to children of his age.

I got well soon after I got home: but it was not an unprofitable journey to me; for I had time at Chrysal to wind up by reflection. Life is hurried through in business, and I cannot abstract enough for my soul's health. I advise you, when your attention to the child can be remitted, to use your solitude for the same purpose.

The painters finish to-morrow. I never think of repairing the house we have but it occurs that we are but covering our coffin, or making a place to die in. Before we shall need another painting, we shall both be of darker hue than the walls we leave. But, perhaps, this is too gloomy a strain to be continued; and, therefore, let me rather say we shall have left a poor clay tenement, too old to repair, *for a house not made with hands, eternal in the heavens.*

In short, despair and hope are the fundamentals of Christianity—that is, to despair of keeping or repairing that which **MUST FALL**, and to hope for that which **WILL SATISFY AND NEVER FAIL**.—pp. 99, 100.

We are now to consider Mr.C.'s Christian and ministerial character.

"It might have been expected," says his excellent biographer, "from Mr.Cecil's earliest displays of character, that he was formed to be an instrument of extensive evil or of eminent good. There was a **DECISION--a DARING--an UNTAMEABLENESS** in the structure of his mind even when a boy, combined with a tone of authority and command, and a talent in the exercise of these qualities, to which the minds of his associates yielded an implicit subjection. Fear of consequences never entered into his view. Op-

position, especially if accompanied by any thing like severity or oppression, awakened unrelenting resistance."

Yet this lofty and invincible spirit was associated with a *generous* and *noble* disposition; with a native contempt of every thing mean and dishonorable; and with many excellent traits of character. And when the strong and daring powers of Mr.C.'s mind were subdued by grace, and directed to their proper objects of pursuit, as might be expected, he became an eminent disciple of Christ. His Christian character was marked by disinterestedness; ardour of devotion; decision; and an unwearied philanthropy. He consecrated himself with all that he possessed to the service of his Master; trusting with implicit confidence to Providence for the support of himself and his family; "and though he was often in straits, he felt at such times something like a man who has little or nothing in his purse, yet is not anxiously careful, knowing that he has at his **BANKER'S** sufficient for all his wants." p. 64.

His views of the sacred office were sublime and holy. The following are his ideas on that subject, expressed in his own language.

"I have set out," he said, "with levity in the pulpit. It was above two years before I could get the victory over it, though I strove under sharp piercings of conscience. My plan was wrong. I had bad counsellors. I thought preaching was only entering the pulpit and letting off a sermon. I really imagined this was trusting to God, and doing the thing cleverly. I talked with a wise and pious man on the subject. 'There's nothing,' said he, like appealing to facts.' We sat down and named names. We found men in my habit disreputable. This first set my mind right. I saw such a man might sometimes succeed: but I saw, at the same time, that whoever would succeed in his general interpretations of Scripture, and would have his ministry that of a *workman that*

needeth not to be ashamed—must be a laborious man. What can be produced by men who refuse this labour? a few raw notions, harmless perhaps in themselves, but false as stated by them. What then should a young minister do? His office says, 'Go to your books. Go to retirement. Go to prayer.' 'No!' says the enthusiast, 'Go to preach. Go and be a witness!' A witness of what? He don't know!"—pp. 149, 150.

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"A minister is a Levite. In general he has, and he is to have, no inheritance among his brethren. Other men are not Levites. They must recur to means, from which a minister has no right to expect any thing. Their affairs are all the little transactions of this world. But a minister is called and set apart for a high and sublime business. His transactions are to be between the living and the dead—between heaven and earth; and he must stand as with wings on his shoulders. He must look, therefore, for every thing in his affairs to be done for him and before his eyes. I am at a loss to conceive how a minister, with right feelings, can plot and contrive for a Living. If he is told that there is such a thing for him if he will make such an application, and that it is to be so obtained, and so only, all is well—but not a step farther. It is in vain however, to put any man on acting in this manner, if he be not a Levite in principle and in character. These must be the expressions of a nature communicated to him from God—a high principle of faith begetting simplicity. He must be an eagle towering toward heaven on strong pinions. The barn-door hen must continue to scratch her grains out of the dunghill.—pp. 135.

Mr. C. reduced these just and noble sentiments to practice. Winning souls to Christ was the great end of his ministry; and to accomplish this end he was ready to make any sacrifice. He not only toiled more abundantly than his strength would permit, but he would not suffer any pecuniary considerations to prevent the attendance of any upon his ministry. To his hearers

he might truly say, "I seek not yours but you."

"To conciliate one of his parishes, he left the tythes to be fixed by three neighbouring farmers; and used every other means to gain the affection of his parishioners. *There* also he sought not *theirs* but *them*: and when his son remonstrated with him on the occasion, he replied, "If by taking one guinea more I should excite prejudices in a single mind against my message, I should defeat my great project in coming to this place."

The same spirit is manifested in the following conversation which he had with a friend on the subject of tithes at Chobham.

"My tythes produce only so much"—

"Why do you not increase them?"

"We fixed on a sum, and, as it appeared something like satisfactory to the landholders, I determined not to raise them, though they were at their own price."

"Sir, you are not doing even conscientious justice to your family. I am persuaded, from my experience in tythes, that your parish, from its extent, would yield much more per year, in tythe only—exclusively of your glebe," &c.

"So I have understood. But, my dear friend, tythes are an obnoxious property; and every increase creates bitterness of spirit. Why, sir, though my parishioners had them on their own terms, one of them the first year came to me and said he could not pay, pleading some loss with which my tythes were not in the least degree connected."

"But, sir, why not appoint your friend Mr. ———, to receive for you?"

"That would be doing by deputy a thing disagreeable to myself."

"Admitting all the motives clearly implied by your answers, yet, sir, how do you divest yourself of the force of the argument derived from that law, which declares a man censurable, who does not to the utmost of his power take care of those of his own household?"

"I was permitted to go to Chobham to preach the Gospel. What-

ever as their Minister I could relieve, without heart-burnings, was all well; but, to raise an income by compulsion, (whatever I might do with one already raised,) I could not. I therefore told them, that, if they would attend to the knowledge of the truth, I would never quarrel about their tythes. If I thought I should make one man step back one pace in his way to the attainment of the truth, through a suspicion that I sought my interest more than their eternal happiness, I would not receive one guinea of them. My dear friend, I have again and again considered this subject, and I am to be content with what is sent me. It will not do for a Minister of the Gospel of Peace to be raising the revenue of the Church and driving the people from it. We have too much of this at this day. If, in the spirit of peace, more was designed for me, I should have it. My people seem content, and things must remain as they are with regard to what they pay me. If they will now but hear and receive the truth, it is all I shall ever ask of them."—pp. 122.

After having exhibited so many proofs of Mr. C.'s Christian character, it is unnecessary to add that he was evangelical in doctrine and practice. It may be profitable however to notice his ideas of the word **METHODIST**, as used by those who do not give the clearest evidence of having been baptized into the spirit of Christianity, while they are extremely zealous to maintain a particular *form* of godliness. The following is an extract from the Memoirs of his friend Cadogan, who had dismissed his too pious assistant, Mr. Hallward, for being what he considered a Methodist. Mr. Cadogan afterward however, from a more experimental acquaintance with religion acknowledged his error; became much attached to Mr. H.; requested his return; and was himself branded with the like opprobrious epithet.

There are two notions annexed to the term *Methodist*, in which all others seem to be included. The first

of these notions is the more general and accepted one; and, under this, it signifies any man who is more earnest and active about the salvation which is in Christ Jesus than his neighbour. Such an one being a character distinguished from the world, the world has always had a name to mark this peculiarity of character. There was a time in which the term of *Christian* was a name of infamy; but when this term no longer distinguished the true follower of Christ from the world called Christian, malice or accident produced some new term of distinction, such as that of Wickliffe, Lollard, &c. &c. among us.

Methodist, however, is the present term for one who has too much vital and practical Christianity for the bulk of professed Christians, and of course for the world at large; and I shall affirm without fear, that whatever be the rank, talents, and general respectability of such an one—however steady and consistent his attachment and conformity to the established church—however free from eccentricity and irregularity in his walk—yet let him be in *earnest* and in *action* as a Christian, and he shall be a proof of my remark:

Fœnum habet in cornu, longe fuge—

Some, indeed, have thought, that by a nice adjustment of their phrases, habits, and connections, they might maintain the *truth*, and yet escape the *term*. I pity from my heart an honest man making such fruitless attempts. He is another Sysphus. He may be wise, but he is not wise enough: he does not see, that so far as *he is of the world, the world will love its own*, and no further. Must he, however, from conscience enter his protest? Let him do it in God's name; but let him know that so far as he does it in *simplicity and godly sincerity*, the world will come forward with theirs.—pp. 180, 181.

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"Who that is acquainted with such characters as Luther, Wickliffe, Latimer, Leighton, &c. &c. can doubt for a moment as to what name would be imposed upon them, were they living among us. Now if we look at this term in such a vague, vulgar, invidious application of it, then Mr. Hallward certainly was, and is a strict Methodist: so was his late vicar Mr.

Talbot: and so most unequivocally, became the new vicar, who dismissed him: and so I earnestly pray God the writer of these Memoirs may live and die. pp. 181, 182.

It is very obvious that the really pious, by whatever name they may be called, and to whatever sect they may belong, have essentially the same views and feelings respecting the fundamental doctrines and precepts of Christianity. They have all been created anew by the same spirit, and made partakers of the same holiness. It is not to be accounted strange therefore if they should demonstrate the oneness of principle by which they are influenced by exercising toward each other Christian charity, and by combining their efforts for the promotion of those great objects of Christian benevolence in which they feel a common interest. It is not to be accounted strange if they should manifest a greater zeal in the cause of Christ, and should exhibit more of the genuine spirit of the gospel, than the formal professors of the different denominations to which they respectively belong. Nor is it strange if the worldling and the pharisees of every religious sect should agree in fixing upon them a few invidious epithets, such as *Methodist, enthusiast, fanatic, visionary*. Generally speaking, these are only names "which people who have no religion give to those who have." But let not the zealous adherents to particular forms and creeds, and who are more anxious to defend the peculiar tenets of their sect than to patronize the philanthropy of the gospel, take the alarm when they see the different companies of Christian soldiers marshalling themselves on the same field under the same banner. The cause of Christ will suffer no injury from this combination; and possibly opponents had better suspend their animadversions till they inquire whether this union of

Christians do not proceed from the spirit of the gospel, and do not exhibit a greater proof of the oneness and vitality of godliness than they are aware of.

Before we dismiss the subject of Mr. C.'s ministerial character, we ought briefly to notice his humility, decision, and power of exciting the attention of his hearers. These peculiar traits of his character are illustrated in the subjoined extracts.

Mr. Cecil gave me, one day, the following remarkable illustration of this subject, [humility,] in his own case: "It is a nice question in casuistry—*How far a man may feel complacency in the exercise of talent*. A hawk exults on his wing: he skims and sails, delighting in the consciousness of his powers. I know nothing of this feeling. *Dissatisfaction* accompanies me, in the study and in the pulpit. I never made a sermon with which I felt satisfied. I never preached a sermon, with which I was satisfied. I have always present to my mind such a conception of what might be done, I sometimes hear the thing so done, that what I do falls very far beneath what it seems to me it should be. Some sermons which I have heard have made me sick of my own for a month afterwards. Many ministers have no conception of any thing beyond their own world: they compare themselves only with themselves; and perhaps, they must do so; if I could give them my views of their ministry, without changing the men, they would be ruined; while now they are eminent instruments in God's hands. But some men see too much beyond themselves for their own comfort. Perhaps complacency in the exercise of talent, be it what it may, is hardly to be separated, in such a wretched heart as man's, from pride. It seems to me that this dissatisfaction with myself, is the messenger sent to buffet me and keep me down. In other men the separation between complacency and pride may be possible; but I scarcely think it is so in me."—p. 119.

It is almost needless to add, that Mr. Cecil possessed *remarkable decision of character*. When he went to Oxford he had made a resolution of restricting himself to a quarter of an hour daily,

in playing the violin; on which instrument he greatly excelled, and of which he was extravagantly fond: but he found it impracticable to adhere to his determination; and had so frequently to lament the loss of time in this fascinating amusement, that, with the noble spirit which characterized him through life, he cut his strings, and never afterward replaced them. He studied for a painter; and, after he had changed his object, retained a fondness and a taste for the art: he was once called to visit a sick lady, in whose room there was a painting which so strongly attracted his notice, that he found his attention diverted from the sick person, and absorbed by the painting: from that moment he formed the resolution of mortifying a taste, which he found so intrusive, and so obstructive to him in his nobler pursuits; and determined never afterward to frequent the exhibition. p. 125.

Mr. Cecil had the *power of exciting and preserving attention* above most men. All his effort was directed, first to engage attention, and then to repay it—to allure curiosity, and then to gratify it.

Till the attention was gained, he felt that nothing could be effected on the mind. Sometimes he would have recourse to unusual methods, suited indeed to his auditory, to awaken and fix their minds. "I was once preaching," he said, "a charity sermon, where the congregation was very large, and chiefly of the lower order. I found it impossible, by my usual method of preaching, to gain their attention. It was in the afternoon, and my hearers seemed to meet nothing in my preaching, which was capable of rousing them out of the stupefaction of a full dinner. Some lounged, and some turned their backs on me. 'I MUST HAVE ATTENTION,' I said to myself. 'I WILL be heard.' The case was desperate; and, in despair, I sought a desperate remedy. I exclaimed aloud, 'Last Monday morning a man was hanged at Tyburn.' Instantly the face of things was changed! All was silence and expectation! I caught their ear, and retained it through the sermon." This anecdote leads me to observe that Mr. Cecil had, in an unusual degree, the talent of adapting his ministry to his congrega-

tion. While he was, for instance, preaching on the same day at Lothbury, at St. John's, morning and afternoon, and at Spitalfields in the evening—he found four congregations at these places, in many respects, quite distinct from one another; and yet he adapted his preaching, with admirable skill, to meet their habits of thinking.

But when he had gained the attention, he was ever on the watch not to weary. He seemed to have continually before his eyes the sentiments of our great critic and moralist: * "Tedium is the most fatal of all faults: negligences or errors are single and local, but tediousness pervades the whole: other faults are censured, and forgotten; but the power of tediousness propagates itself. He that is weary the first hour, is more weary the second; as bodies forced into motion, contrary to their tendency, pass more and more slowly through every successive interval of space." Mr. Cecil would say, "You have a certain quantity of attention to work on: make the best use of it while it lasts. The iron will cool, and then nothing, or worse than nothing, is done. If a preacher will leave unsaid all *vain repetitions*, and watch against undue length in his entrance and width in his discussion, he may limit a written sermon to half an hour, and one from notes to forty minutes; and this time he should not allow himself to exceed, except on special occasions." pp. 138, 139.

Of Mr. C.'s learning, and pulpit talents, his biographer speaks in the highest terms of commendation. He pronounces him to have been among the first, and perhaps the very first preacher of his day. We have no doubt respecting Mr. C.'s extensive learning, and his intense application to study. We doubt not that his sublime views of Christianity and of the pastoral office—his ardour of feeling as a philanthropist and a Christian—his humility—his originality and strength of mind—his discriminating judgment, and nice observance of character, qualified him in no common degree to become an eminent and

* *Lives of the Poets*, Vol. III. p. 35.

successful preacher of that faith which he once denied. But if we must form our estimate of his qualifications for the desk from the *Sermons* contained in these volumes, we shall dissent from the liberal commendation bestowed by the biographer. The sermons are defective in many particulars, and as we have already intimated, they fall far below what we had anticipated from a mind capable of producing such brilliant and solid fragments as are scattered through the "Remains." Had we been informed that the *whole* of the discourses were taken down by stenographers, our business would have been chiefly with the publisher; but many of them were prepared for the press by their author, and from comparison of these with the "sermons taken in short hand from Mr. Cecil's preaching" we are obliged to exculpate the stenographer from the charge of unfaithfulness, or insufficiency. We say then, that the sermons are deficient in systematic theology—in delineation of Christian character—and that they are altogether too short to do justice to the important subjects on which they are founded. We condemn as heartily as did Mr. C., unnecessary metaphysical distinctions, and nice-drawn speculations: with these the preacher should have nothing to do—but we wish to see in every collection of sermons, the fundamental doctrines of Christianity fully stated, illustrated and defended: we wish to see Christian character exhibited in all its details, and guarded against every counterfeit—and we wish to see every important subject in theology drawn out to a becoming length. Whereas in the discourses before us, and they are numerous, we do not find the doctrines of repentance, faith, justification, regeneration, and atonement distinctly stated, and explained—we do not find any full length portrait of the Christian character; nor

do we find that the sermons in general occupy more than about nine duodecimo and not very closely printed pages. It is impossible to do justice to an important subject in so stinted a measure of time. Take for instance, the Sermon on the "Duty of watchfulness," Mark xiii. 35, 36, 37. Is the space of *fifteen* minutes sufficient to prepare the mind of the hearer; to explain the nature and duty of watchfulness; to show in what sense the coming of "the Master of the house" is to be understood; and to impress the audience with the full importance of watchfulness? There are many things in this discourse assumed without proof; and the transitions from one point to another are too abrupt. The impression made upon the mind is not distinct, nor deep enough, from the fact that the seal is not perfect, and that it was removed too soon. The same remarks will apply to nearly all the discourses. The exordium in most instances is quite too short: The sermon on "Felix trembling," Acts xxiv. 25, is a specimen: "We may lay it down as a maxim, that soon, or late, pride and power will sink before truth and righteousness.

Let us,

1. *State the case of the text.*
2. *Draw some general inferences from the subject."*

Probably Mr. C. was led into the opposite extreme by a dislike of tediousness; and by observing the unprofitableness of laboured and useless distinctions, and protracted discussions. He seems to have gone too far beyond the advice which Newton gave to one of his friends. The conversation is related in Cecil's *Memoirs of Newton*. Mr. N. had a friend "who affected great accuracy in his discourses; and who," on a sabbath in his hearing, "had nearly occupied an hour on several laboured and nice distinctions made in his subject. As he had a high estimation of Mr. N.'s judgment he

enquired of him, as they walked home, whether he thought the distinctions just now insisted on were full and judicious. Mr. N. said he thought them not *full*, as a very important one had been omitted. "What can that be?" said the minister: "for I had taken more than ordinary care to enumerate them fully." I think not, replied Mr. N., "for when many of your congregation had travelled several miles for a meal, I think you should not have forgotten the important distinction which must ever exist between *meat* and *bones*."

We think that Mr. C. was rather too much afraid of the *bones*? Or perhaps the ardour of his feelings—for his discourses are all on practical subjects—intruded too much on his patience of discussion, and led him to aim directly at the awakening of devotional feelings, when his purpose might have been better accomplished and with more lasting effect, had he taken more pains to lodge in the understanding of his hearers a previous conviction of the truths he urged upon their attention. He has illustrated his own character in the following extract from his writings. "A man who gets into the habit of inquiring about properties and expediences and occasions, often spends his life without doing any thing to the purpose. The state of the world is such, and so much depends on action, that every thing seems to say to every man, *"Do something!" "Do it, Do it!"* This is very well, and yet we must first know what to do, before we do it! But perhaps had we heard these discourses from the lips of their author we should not have dissented from the high encomium bestowed upon him by his excellent friend and biographer. "The press is a fierce and searching ordeal for the man of eloquence; nor is it, by any means, a fair test of the power of living oratory. Whitfield, the most powerful of preachers, came forth from the

press stripped of every attribute of might or majesty." To conclude then, although we cannot recommend Mr. Cecil's sermons as models, yet for their originality, felicity in illustrating the scriptures, and tendency to awaken a pure and ardent spirit of devotion, we think them worthy of notice; and viewing them, with the apothegms, and biographical sketches in connexion with the "*Remains*," we do not hesitate to pronounce these volumes deserving of a general and frequent perusal.

The Good Pastor. A Sermon preached in the city of Boston before the Pastoral Association of Massachusetts. May 31, 1826. By Heman Humphrey, D. D. President of Amherst College.

WE know not a better way of characterizing the sermon before us, or the writings, generally, which Dr. H. has given to the public, than to say of them, in the world's phrase, that they are truly 'business-like.' There is no adventuring into profound metaphysical speculations, which, like speculations in trade, serve chiefly to founder the adventurer and set the world astare; no solicitude for culling and arranging fine ornaments which, like public shows in a city, tend only to call men off from their proper employments: but a straight-forwardness to the work of convincing and persuading men on the plain and important truths and duties which affect their interests, to which he summons all the power derived from a vigorous intellect and exuberant fancy. He shews us, clearly enough, that he might plunge into profound depths or soar aloft to sublime heights for the mere amusement of himself and others; but he chooses to walk on earth among his fellow-men and do them good. We like to see this in him, always: and in no case could such a manner

have been more appropriate and attractive than in the delivery of the present discourse, while he occupied the delicate station of an admonisher not merely of his brethren in faith but his brethren in office.

Dr. H. will excuse us for this brief delineation of his manner, done for the eye and the benefit of others; and we shall pass peaceably to give our very curt description of the contents of the sermon. The title of the discourse, quoted above, will inform those of our readers who have not already learned the subject of it, that it treats of the good pastor—what he is—what is necessary to constitute one—what is demanded of the minister who would be one. The division of the subject is simple, comprehending the qualifications he should possess, the example he must exhibit, the active duties he is to perform.

In speaking of the qualifications necessary to constitute a good pastor, Dr. H. mentions, with much interest, that of maturity in age and judgment. The qualifications of piety, good natural abilities, education, and prudence, were the more obvious: but in stating this, he had to contend with the ardour of youthful benevolence which is so prone to overlook wisdom and to precipitate the raw recruit at once into the ranks of veterans and the fore front of battle; and with much earnestness he recommends to the young candidate, a course of preparatory missionary labors, previous to settlement with a people and taking the oversight of a church. In the course of his remarks on this subject, he says:

They seem to think, that the earlier a man enters the spiritual field, the longer time he will have to labour; and that the amount of good done must be exactly proportional to the time employed in doing it. But I conceive it is by no means certain, that a young man

who takes the oversight of a church and congregation at the age of twenty-one or two, will labour more years in the vineyard, than another who is ordained at twenty-eight, or even later; or than he himself would, had he waited a few years longer. On the contrary, I am strongly inclined to think, that upon an average, those ministers who are settled near the age of thirty, actually preach as many years as those who commence eight, or ten years earlier. And there are obvious reasons why it should be so. The work of the ministry is a great work. The duties of a pastor are extremely arduous, especially at first. They require much physical as well as intellectual vigour. But the constitution is not ordinarily consolidated much under the age of thirty. From twenty to twenty-five it is yet in its greenness, and of course incapable of sustaining that constant pressure of care and toil, which is inseparable from the pastoral office. Hence, chiefly, so many invalids in the sacred profession. Hence so many blighted hopes, bereaved churches, and early graves. Let our youthful Levites then, who are chiding the sluggish years that keep them away from the altar, repress their premature aspirations, and rather esteem themselves happy in being allowed ample time for preparation. They will find it quite another thing to have the care of one or two thousand souls, from what they are apt to anticipate; and after a year's experience will be much more likely to wish they had waited longer, than to regret that they did not settle sooner.

But supposing it morally certain, that the minister who enters the desk at twenty, will labour ten years longer than if he had waited till thirty, it by no means follows that he will do more good. The usefulness of a minister, for any given time, must depend upon his Christian experience, his theological attainments, the maturity of his judgment, the weight of his personal character, and his acquaintance with men and things. And it cannot surely be doubted, that other things being equal, the man of thirty has a sounder judgment, and more general knowledge, and greater weight of character, and in short, is in most respects better qualified for the pastoral office

than the youth of twenty-one. Of course, the former enters the sacred profession under far better advantages than the latter, and with the same degree of zeal and faithfulness can do more good in the same time.

I appeal to you my brethren whether you have not known young preachers of fine talents and great promise, exceedingly deficient in pastoral qualifications, and of course extremely embarrassed in discharging the ordinary duties of the ministry? Has not the usefulness of some been greatly circumscribed by rashness, by timidity, or by palpable errors in judgement, which the ripening of a few more years might have prevented? For my own part, I cannot but think, that many of the difficulties which ultimately end in dismission, originate in the want of age and experience at first; and that from the same causes, not a few are led in the commencement of their ministry, to sacrifice their own judgement and independence, so as never to gain that influence, either at home or abroad, which might have been established and turned to the very best account.

Indeed, when we turn our attention for one moment to the responsibilities of the pastoral office; when we think of its ever varying, and continually pressing and arduous duties; when we consider what maturity of Christian experience, what wisdom, what prudence, what meekness, what forbearance are required;—how can a youth just passing from his minority, a child almost, be adequate to such a station? especially, how can he grow up to his full stature under all the pressure of weekly preparations for the desk, of hourly hindrances and exhausting parochial duties, in a great and popular congregation? Will you insist upon age and experience in your representative at a foreign court, or in any station of great civil responsibility at home, and at the same time, count these qualifications unimportant in the ambassador of Christ, in one to whom are committed the eternal interests of thousands?

We will not follow Dr. H. through what he says of pastoral example, relative to the particular virtues of Christian forgiveness, temperance, industry, and hospitality, or through the illustrations, *enbon-point*, by

which he places these so clearly and prominently before us; nor will we touch particularly, on the circle of pastoral duties which, like one who has himself moved in them, he exhibits so familiarly and impressively to his brethren; for we shall be tempted to transgress, too far, the limits assigned to these notices of sermons.

We shall add a word only, to express our cordial approbation of the method, adopted by the ministers who compose the Pastoral Association of Massachusetts, for aiding one another in their duties as pastors in the churches; and to commend it, for adoption, to all their brethren in office. For, we would respectfully inquire, is there sufficient attraction given to the great object of aiding one another in pastoral duties, by those existing bodies among Congregational and Presbyterian clergymen, which meet as legislatures and judicial tribunals to act upon the concerns of the Church and its members public and private? And will not the particular duty of mutual watchfulness and admonition, be discharged with more wisdom and faithfulness and love, and be followed with more excellent results on the character of ministers, when, throwing off the secular feelings of public agents managing the concerns of others, they assemble specifically for this one and sole purpose, to inquire into themselves,—to search out their own faults, to learn their own duties, to improve their own graces, to exhort and admonish one another, and to look unitedly in prayer to the Head of the Church and its pastors, for his blessing on them, as brethren alike sustaining the responsibilities and burdens of the pastoral office?

Whatever methods the ministers of Christ may adopt for this purpose, whether to convene in those private and friendly circles of neighboring ministers which, we know, in many places have been establish-

ed for mutual improvement, or in more general and public bodies like this Pastoral Association, the duty is one which must commend itself to the conscience of every pastor in the sight of God. We who hold to the system of mutuality and not of episcopacy, say with Baxter, in the introduction to the Reformed Pastor, on comparing the mutual duty of brethren in the ministry with the mutual duty of brethren in the faith: "We have therefore need to be warned, and awakened, (if not instructed) as well as they. So that I confess, I think we should meet together more frequently, if we had nothing else to do but this. And we should deal as plainly and closely with one another, as the most serious among us do with our flocks; lest, if they only have the sharp admonitions and reproofs, they only should be 'sound and holy in the faith.'"

The Pastoral Association have undertaken this duty: and have already received in this discourse and those which have preceded it, able instructions, and powerful admonitions, to guide and animate them in

their labors. In the three discourses already delivered, the wide fields of prayer, preaching, and conduct, have been entered upon; and now there remains free scope for specialty and minuteness in regard to each, in the discourses which are to follow. But whether they who are to come after as the public admonishers of their brethren in this Association, shall go forward in the paths now opened before them, or go back for the sake of faithful remembrance, these living discourses, steeped with the experience of the age, coming warm from the heart and lips of active laborers in the field, must, notwithstanding the able treatises on the pastoral office bequeathed us by the wisdom and experience of former ages, be numbered among the most powerful stimulants and refreshing cordials which can be presented to the pastors of the churches for their animation and comfort, amid the responsibilities, the trials, the vicissitudes, the anxieties which come upon them in conducting the people of their charge to their Heavenly Shepherd.

Literary and Philosophical Intelligence.

UNITED STATES.—Messrs. Bliss and White, of New York, have just published a splendid edition of the Prayer Book of the Israelites, in the Hebrew language, with the literal English translation on the opposite page.

The public are encouraged to expect the Memoirs of the late venerable ex-President Jefferson from his own manuscripts.

At the annual commencement of Alleghany College, May 3d, *four* young gentlemen were graduated, and *ten* orations delivered, in *seven* different languages.

MEXICO.—Mr. Brigham, after a resi-

dence of two months in Mexico, makes the following statement respecting that city.

I have only room at present to say, that, as regards the appearance of Mexico city, its houses, public and private, its streets, &c. it is far superiour to any city of the Spanish republics, and in many respects superiour to any city of our own country.

The interior of the dwelling-houses is by no means equal to the exterior, and they are not so well furnished as in the South American seaport cities. The people, I think, are not generally so intelligent, certainly not so refined, as the South Americans, and are more

superstitious, more jealous of strangers, and, in point of morals, about the same. Priests, monks, and nuns are numerous, and yet exert a great influence over the people.

The Scriptures, however, are now freely introduced and circulated, and I think the demand for them is greater, than in any of the southern republics. As for the free toleration of religion, it cannot be hoped for yet in many years: they are a very different people from the Buenos Ayreans, as regards toleration.

Their colleges are large, some of them well endowed, and have many students, but their books, and of course their instruction, are of the kind in vogue in the dark ages.

A Lancasterian school is now in operation, and a Mr. Jones, son-in-law of Lancaster, has hopes of establishing soon a school for teachers.

The number of Indians in Mexico is great, said to be two millions, and unlike any other city in the new world, they live and labour in the city itself, and suburbs, speaking generally only their own tongue, and retaining most of their ancient customs. They may be regarded as industrious, yet, through their great intemperance, are poor and miserable. I never see them without pitying their hard lot, and thinking of the horrible cruelties and abuses, which they have received from their Catholic conquerors.

ENGLAND.—Mr. Butler's "Book of the Roman Catholic Church" has called forth a great number of publications, small and great, in reply; the ablest of which is by Dr. Southey under the title, "Vindiciæ Ecclesiæ Anglicanæ."

The Lord Bishop of Salisbury has questioned the authenticity of the "Treatise on Christian Doctrine" as a work of Milton; on what grounds we are not informed. The London Literary Gazette says his Lordship's opinion receives strong corroboration from an autograph letter of Milton's, lately found in the State Paper Office, which differs 'conclusively' from the copy of the Treatise.

FRANCE.—The minister of marine has requested the Academy to draw up a statement of the various subjects to which the attention of the expedi-

tion of discovery under Captain Durville, in preparation at Toulon, should be directed. The vessels are nearly equipped.

The Academy of Sciences and Letters at Dijon has proposed, as the subject of their prize of eloquence for the present year, "a comparison between Saint Bernard and Bossuet, in respect to their writings, their character, and the influence which they respectively exercised over their contemporaries."

The French Academy have elected the duke de Montmorency as a member of their learned body. The inaugural oration of the duke was an eulogium upon St. Vincent de Paul and works of Christian charity. M. de Chateaubriand followed in nearly the same strain. The French literati complain that the literary institutions of France is being perverted from the purpose for which they were designed, to the dissemination of the opinions of the Jesuitical party.

SWITZERLAND.—A Society has been established at Berne, with the approbation of the government, for effecting insurances against losses produced by hail; which are frequently very serious in that country.

ITALY.—*Pompeii*.—Recent excavations have brought to light some very interesting objects—amongst others a marble stature, resembling the statues of Cicero, a large bronze equestrian stature, supposed to be of the Emperor Nero, and a complete public bath. The latter, indeed, seemed to have been abandoned only a few days. It consists of four apartments, being the number that the Romans required in such establishments. The furnace, the cold bath, the warm bath, and the vapour bath, besides the anti-chamber, and the place for attendants. The rooms are adorned in the most sumptuous manner; the ceilings and walls are covered with the most beautiful works in stucco, and the floors are of various coloured marble. The top of the cold bath is a dome, with an aperture at the top, for the admission of light. The bath is lower than the floor, and about twenty feet square, with the interior wholly of white marble. The royal museum receives almost daily, some interesting addition from these excavations.

Herculaneum MSS.—The unrolling, deciphering, and printing, the Herculaneum Manuscripts, is said to be proceeding with diligence. The following are announced as in the press and nearly ready for publication.

Two treatises on Rhetoric, and one on Ethics, by Philodemus; two on Nature, by Epicurus; one by Chrysippus, on Providence; these will be succeeded by one of Camicus; one of Polistrasus; one of Epicurus.

Egypt.—The population of Egypt is estimated at 2,514,400 persons of whom about 200,000 are Copts, or descendants of the ancient Egyptians: 2,300,000 are Tellahs, a mixed race of Arabs, Persians, Syrians, and Egyptians, and 14,000 are foreigners. The number of villages in the country is 3,475, about one half of which are in Lower Egypt.

Egyptian Hieroglyphics.—These venerable characters have lately found another erudite expositor in Professor

Seyffarth, of Leipsic. From the celebrated inscription on the Rosetta Stone, and from examining many rolls of papyrus, this laborious inquirer is of opinion that the hieroglyphics in general are simply hieratic letters, ornamented agreeably to a calligraphic principle. He also infers, that both the hieratic and demotic letters had their origin in the most ancient Phœnician alphabet. The Leipsic Literary Journal, which contains a notice of this theory, mentions farther, that the learned professor reckons the hieroglyphic signs or characters to amount to about 6000, as four or more figures are frequently conjoined in the formation of one of them. We feel more and more convinced that, by arranging and comparing the multitude of ancient Egyptian records, inscriptions on stones and monuments, sarcophaguses, papyra, mummy cases, &c. &c. which now abound in Europe, we shall at length be enabled to decipher this long buried language of the early world.

List of New Publications.

RELIGIOUS.

A volume of Sermons, designed to be used in Religious Meetings, when there is not present a Gospel Minister. By Daniel A. Clark, A. M. Amherst, Mass. 1826. 8vo. pp. 328.

A Sermon, preached at the Anniversary of St. John the Baptist, June 24, 1826, in New-Haven, before Hiram and Adelphi Lodges. By Rev. Com. Benjamin M. Hill, Pastor of the Baptist Church in New-Haven. Durrie & Peck.

The Christian Philosopher; or the connexion of Science and Philosophy with Religion. Illustrated with engravings. By Thomas Dick. 12 mo. pp. 397. G. & C. Carvill, New-York.

The History of the Crusaders, for the recovery and possession of the Holy Land. By Charles Mills. 8vo. pp. 528. Philadelphia; H. C. Carey & I. Lea.

A Sermon, preached May 31, 1826, in Boston, before the Pastoral association. 1826.—No. 8. 55

tion of Mass. By Heman Humphrey, D. D. President of Amherst College.

A Sermon delivered at Springfield, Ms. May 10, 1826, at the ordination of the Rev. Rufus Anderson, as an Evangelist; and of the Rev. Messrs. Josiah Brewer, Eli Smith, Cyrus Stone, and Jeremiah Stow, to the high and sacred office of Christian Missionaries. By Warren Fay, Pastor of the First Church in Charlestown, Ms.

The Biblical Repertory, vol. 2. No. 3. By Charles Hodge, Professor of Oriental and Biblical Literature in the Princeton Seminary.

MISCELLANEOUS.

The Moral Characters of Theophrastus, in the Græca Majora, literally translated into English. To which are subjoined explanatory and Philological notes. For the use of Students. Andover: 1826. 8vo. pp. 36.

The Diplomacy of the United States: Being an account of the Foreign Reg-

ulations of the country, from the first treaty with France in 1778, to the treaty of Ghent in 1814 with Great Britain. Boston: Wells and Lilly, 8 vo. pp. 376.

Recollections of the last ten years, passed in occasional residences and journeyings in the valley of the Mississippi, from Pittsburgh and the Missouri to the gulf of Mexico, and from Florida to the Spanish frontier; in a

Series of Letters to the Rev. James Flint of Salem, Mass.: By Timothy Flint, Principal of the Seminary of Rapide, Louisiana. Boston: Cumings, Hilliard, & Co. 8vo. pp. 395.

The American Journal of Science and Arts. Conducted by Professor Siliman, of Yale College. Vol. XI. No. 1. June 1826. New-Haven: A. H. Maltby & Co.

Religious Intelligence.

UNITARIANISM.—The following is the statistical information alluded to by our correspondent, at page 409 of the present Number. It would have appeared earlier on our pages, but that we wished not to anticipate the respondent to the article from which it is extracted. In the mean time it has been widely circulated in the newspapers, and has, without doubt, corrected the impressions of many respecting the real extent of Unitarianism in the United States. For ourselves we do not remember having read an article in the *Christian Examiner*, with more pleasure; and we doubt not that it has been at least as gratifying to its Orthodox readers generally as to Unitarians. In respect to the temper of the writer, we must do him the justice to say that, though he shows himself to be by no means one of those timid, half-enlightened, half-resolved Unitarians whose questionable character he tells us so paralyzes the zeal of their discreet pastors, yet his remarks are, for the most part, written with the ease and frankness of a good-humoured man.

Leaving Massachusetts, for the present, out of the question, let us take a glance at the condition of Unitarianism in other parts of our country.

Beginning in Maine, we find one flourishing congregation in Portland. Two or three others are scattered through the state, small and unimport-

ant. In New Hampshire the case is very similar; one large society in Portsmouth, and here and there a small one, as in Keene and Amherst. In Vermont I am acquainted with but one avowedly antitrinitarian society, and that is in Burlington. In Rhode Island there is one. In Connecticut there is one, and quite a small one. In New York, the gigantic state of New York, there is one. In New Jersey there is not one, that I know of; Princeton, like a kind of Rome, I suppose, awes heresy into nothingness. In Pennsylvania, there are two or three small ones, just strong enough to hold themselves together, and two or three more, hardly strong enough for that. In Ohio, not one. In Delaware, not one. In Maryland, one, in the city of Baltimore; formerly in prosperity, now in adversity, and obliged to borrow money to save their beautiful church from the hammer; never large. In the District of Columbia, one. In Virginia, not one. In North Carolina, not one. In South Carolina, one. In Georgia, Kentucky, Tennessee, Indiana, Missouri, &c. &c. not one.

There are in several of these states, congregations who have been called *Unitarian*; and so far as their discarding the doctrine of the trinity entitles them to the appellation, they deserve it. But they have little or no effective sympathy with us; they would rather, I believe, decline any co-operation with us; their teachers may be regarded as missionaries themselves among a semi-civilized people; and they cannot be charged with a want of zeal or devotedness, in which qualities they are left behind by none, and for the exercise

of which they have ample occasion at home.

I do not intend, nor by any means wish to deny, that scattered through the country, we may number many single names of respectability and influence on our side. But they are insulated; they cannot meet with us; they cannot be reached by us, nor be made useful in a common cause.

But I am now ready to speak of the Unitarian resources of Massachusetts, where there is doubtless more Unitarianism than in any other part of the United States. Unitarian societies, more or less flourishing, exist in almost every county, growing more frequent as Boston is approached, the nucleus and head-quarters of American Unitarianism. I am not aware of the exact number of these societies, but am quite ready to confess, that, if they could be brought to act on any point, they would be sufficiently numerous and wealthy to effect something of consequence. Why then are they not brought to act on the subject of foreign missions? Is it because Unitarianism is, as the reviewer says it is, essentially cold! No; but the short answer is, because Unitarianism is not heartily and intelligently embraced by one half of these societies, nor by one third of the members of the other half. This is the chief reason of our seeming remissness, and it needs some comment.

There cannot be mentioned a more palpable fact, than that our country societies, in general, are only Unitarian in the following respects; they cannot believe the doctrine of the Trinity, nor sympathize cordially with Trinitarians; they take the Examiner, perhaps, instead of the Spectator, and the Register instead of the Recorder; when they want a minister, they send to Cambridge instead of Andover, and when they settle him, a Unitarian and not a Trinitarian brother gives him the right hand of fellowship. And yet he must seldom preach to them liberal doctrine; they are afraid of it, and afraid because they are but half informed; they are resolved not to be Trinitarians, but they are not resolved what they are, nor what they ought to be, in the way of doctrine, for in the way of character they are pious and good. Then there are always some few in a society, very respectable and very fearful, whom the minister is cautioned not to shock or

offend, by exhibiting any stronger light than the glimmerings by which they walk, and with which they are contented; and so, because two or three must not be shocked, none must be instructed. Surrounded by this timidity, the minister often grows timid himself; keeps to one style of preaching and one round of subjects, and neither excites nor is excited to inquiry, decision, and exertion. p. 114.

I will mention another fact, Mr. Editor, which, at the same time that it will be another index to the extent of our resources, will give rise to the question, where are our missionaries to the heathen to come from! There is but one institution at present in our country, to which we can look for educated ministers of our persuasion. And what is the number of students at the Theological Institution in Cambridge? I have not the catalogue before me, but if my memory serves me, it is about thirty. And how many candidates for the ministry? About ten. Yes, Sir, about ten candidates, to supply the demands of the United States, and the East Indies! ten candidates to fill our vacant pulpits at home, and diffuse Unitarian Christianity through the distant regions of the earth! p. 117.

SANDWICH ISLANDS.—The latest intelligence of the Mission at these islands is highly interesting. Most of the chiefs are enlisted in the cause of reformation, and the hearts of thousands of the people are inclined to attend to instruction. Within a few months 16,000 copies of Elementary Lessons have been printed, most of which are in use in the schools. The congregation at Honoruru is increased to 3,000.

But the intelligence is interesting in another respect. While the prospect of the harvest is precious, the labourers are fainting under the burden and heat of the day. Most of the females are suffering from exceeding debility, and some are entirely unable to proceed in their labours. The physicians have advised, as the only probable means of recovery to Mrs. Stewart, that she leave the mission. She has arrived with her husband in England, and is daily expected in America. The cause of the great failure of health among the females is thought not to be so much in the climate as in the se-

verity of their domestic cares and labours, and in their exposures and privations.

MALTA.—Since the establishment of the American press at Malta, about 2,048,000 pages of tracts, in the modern Greek, have been there printed; and 474,000 pages in the Italian language; making, in the whole, about 2,522,000 pages of valuable religious tracts, made ready to pour light into thousands of darkened minds. Most of these have been circulated in numerous directions, and many have travelled to remote places.

These it should be remembered, have been prepared with great labour—have been printed under many disadvantages, for want of a skilful printer—and their circulation has required much effort and care. With two missionaries on the spot, the labour will be divided, and facilities multiplied; and a competent printer has engaged to leave this country for Malta, by leave of Providence, in autumn: from which time, with the blessing of Heaven, the operations of the press will be accelerated.—*Miss. Her.*

CEYLON.—A correspondent in London to the Editor of the *Missionary Herald*, relates some highly interesting facts in relation to the Wesleyan missions in Ceylon. They are derived from a letter of the Rev. Mr. Clough, Wesleyan Missionary at Colombo, to the Secretary of his Society, dated Colombo, Nov. 5th, 1825; the following are extracts.

Brother Gogerly stated at our missionary meeting a few days since, that at one place in his circuit, such a wish prevailed to hear the Gospel, that the chapel was too small to hold half the people. They therefore resolved to enlarge it, and consulted a builder, who told them that a new one would be cheapest in the end. But the neighbourhood is distant from building materials. While a consultation was going on upon the subject, the inhabitants of four villages came forward and stated, that, some time ago, they had united to build a heathen temple, which they had done of the best materials, and at great expense. This temple was situated not far from the chapel; and as they now began to see the folly and wickedness of heathenism, they would agree, in case the missionaries

would accept the offer, to turn out the idols, clear it of its rubbish, and convert it into the house of God, or if the missionaries preferred, they would pull down the temple, carry the materials to the place of our present chapel, and with the materials build a new chapel.

The temple was accepted, cleared, and converted into a house for the worship of the true God.

In several of our circuits—Mr. C. adds—in the south of Ceylon, such crowds of people attend our little chapels to hear the word of God, that they are crying out, “the places are too straight for us.”

HINDOOSTAN.—In addition to the above in relation to Ceylon, Mr. Clough states a very important fact, that has lately transpired in the southern part of peninsular India—it is supposed Tanjore, the scene of Mr. Swartz's labours. He states it on the authority of a missionary of the Church of England, who had lately attended a missionary meeting in Ceylon. It is this—“that *forty villages*, containing in the aggregate *four thousand inhabitants*, had publicly renounced heathenism, and had converted many of their temples into Christian churches, and such as could not be thus used they had demolished with their idols.”

PROGRESS OF RELIGION AND CIVILIZATION AMONG THE HOTTENTOTS.

An English gentleman, who had visited the principal colonial missions of the London Missionary Society in South Africa, thus writes to Dr. Philip, at Cape Town, respecting the condition of the Hottentots generally; as we learn from the *London Missionary Register* for January.

At all the institutions, we found Sunday schools, both for adults and children, in active operation: and zealously supported by the people themselves, as well as by almost every individual resident at the station whose assistance could be made useful as teachers.—Many of the latter class were selected from among the Hottentots; and when it is considered, that not less than six hundred adults, and from three hundred to four hundred children are regularly receiving instruction and learning to read the Scriptures in these schools—and that the greatest number of the children are also taught on week-days to read and

write English—it is impossible for a moment to doubt the utility of the Institutions, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and, doubtless, much remains to be done; but, while the effect of these schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian principles on their minds; and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the day schools, we had much satisfaction in seeing the British system successfully introduced.

At all these institutions, I think I may with propriety affirm, there exists, both among the missionaries and people, a great degree of zeal, and a real interest in the missionary cause. Indeed, the punctuality of their attendance on the daily public exercises of devotion, the correct seriousness of their demeanor while there, the readiness which they have evinced in contributing toward the religious improvement as well as temporal necessities of their brethren in the missionary and charitable Associations formed among themselves, left us no reason to doubt the statements of the missionaries, that the Gospel has been received among the people, *not in word only but in power*; and that its effects are displayed in the lives of many, as well as in the moral and orderly conduct of the whole community at the several stations.

With regard to the progress of the Hottentots in civilization, it appears to me that an unfair estimate has often been formed: and because living among Europeans, and for the most part subject to their control, they still retain much of their native character and habits, and do not at once adopt the manners and customs of a people so different from themselves, they are hastily pronounced to have advanced but little beyond the savage state. Civilization is, indeed, the handmaid of religion, and invariably has followed in

her train: but her progress has, in general, been but very gradual. Yet, with every allowance for the peculiarity of their circumstances and the differences in national character and habits, I have no hesitation in saying, that many of the Hottentots at these institutions appeared to us as fully on an equality, in point of civilization, with a great portion of the labouring class in our own country.

We are glad to find that the industry of the people, at the different institutions, was fettered by no restrictions, on the part of the missionaries; and that the profits of it were entirely their own. The missionaries assured us, that they strictly avoid interfering with the people in the disposal of themselves: and that they had perfect liberty to go whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, wagons, &c. afford unquestionable proof of their industry.

The buildings at the several stations appeared to us substantial, and well suited for the purposes to which they are applied; and must have contributed essentially toward the improvement of the people. They have offered employment to many and provided the means of instructing them in the useful arts; while they have also served to foster a laudable spirit of independence and local attachment, which is productive of the best effects on the people themselves, and helps to attract others to the institutions, as experience has already shown.

GREAT BRITAIN.—British and Foreign Bible Society.—In consequence of the late discussion respecting the Apocrypha, the committee at the late Anniversary, submitted the matter to the Society, requesting its ultimate and authoritative interpretation of its fundamental law in reference to this question. The decision of the Society was unanimous against the Apocryphal books, and hereafter the funds of the Institution are to be employed for the circulation of the Word of God simply, without note, comment, or any appendage whatever.

Naval and Military Bible Society.—This Society, which is about twenty years older than the British and Foreign Bible Society, continues its operations with increasing vigour and usefulness. In the year ending May 1825,

it had issued 6049 Bibles and Testaments; making a general total up to that period of 175,400 copies of the Scriptures distributed to sailors and soldiers. The number of naval and military officers had increased to 315. Since that date, in consequence of the late order of the government that every soldier who can read shall be furnished with a Bible at the public expense, a further issue has been made, of 16,000 Bibles.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Board from May 19th to June 20th, \$8,335.65: exclusive of \$370 in the way of legacy, and \$185.75 to the permanent funds.

The Treasurer of the American Home Missionary Society, acknowledges the receipt of 2,702.80 since the 10th of May last.

Ordinations and Installations.

May 1.—Rev. LUTHER BINGHAM, was installed over the First Church in Marietta, Ohio. Sermon by the Rev. Samuel D. Hoge, Professor of Natural Philosophy, in the University of Ohio.

May 11.—Rev. BASIL MANLY was installed Pastor of the Baptist Church in Charleston, S. C. Sermon by the Rev. Mr. Ludlow, of the Baptist Church, Georgetown.

June 6.—Rev. LEWIS BOND was ordained as an Evangelist at Westfield, New-Jersey. Sermon by the Rev. Abraham Williamson, of Chester.

June 14.—Rev. ISAAC EDDY was installed as Pastor of the Presbyterian Church in Buffalo, N. Y. Sermon by the Rev. Elihu Mason, of Pomfret.

June 14.—Rev. JOB F. HALSEY, over the Presbyterian Church in Lower Freehold, N. Y. Sermon by the Rev. Mr. Studdiford.

June 14.—Rev. DANIEL A. CLARKE was installed over the Congregational Church in Bennington, Vt. Sermon by the Rev. Dr. Griffin.

June 16.—Rev. DANIEL FITZ was ordained as Colleague with the Rev. Dr. Dana, at Ipswich. Sermon by the Rev. Dr. Dana, of Newburyport.

June 18.—Rev. W. C. BROWNLEE, D. D. was installed as Collegiate Pastor of the Reformed Dutch Church of New-York. Sermon by the Rev. Dr. Knox.

June 20.—Rev. JAMES SNODGRASS was installed Pastor of the United Congregations of Pigeon Run and Sugar Creek.

June 21.—Rev. PARSONS COOKE was ordained over the Second Church in

Ware, Ms. Sermon by the Rev. Dr. Woodbridge of Hadley.

June 21.—Rev. HENRY C. WRIGHT was ordained over the First Church in West Newbury, Ms. Sermon by the Rev. Mr. Withington of Newbury.

June 21.—Rev. AARON B. CHURCH, Missionary at Denneysville, was ordained as an Evangelist at East Machias, Me. Sermon by Rev. Mr. Jackson, of West Machias.

June 22.—Rev. WELLS BUSHNELL, was ordained over the Presbyterian Church at Meadville, Pa. Sermon by the Rev. Joseph Stockton, of Ohio.

June 22.—Rev. ROBERT M. LAIRD was installed pastor of the church of Monteur's Run, Pa. Sermon by Rev. Elisha P. Swift of Pittsburgh.

June 23.—Rev. JOHN W. ADAMS, of Auburn Seminary, was ordained over the First Presbyterian congregation in Syracuse, N. Y. Sermon by the Rev. Dr. Richards.

June 24.—Rev. THOMAS P. HUNT was ordained Pastor of the Presbyterian Church in Brunswick Co. Va. Sermon by the Rev. Wm. T. Armstrong.

June 25.—Rev. EBENEZER MASON, was installed as Pastor of the Reformed Dutch Church of Brooklyn, Long Island. Sermon by the Rev. Dr. McMurray.

June 27.—Rev. DANIEL H. JOHNSON, over the Presbyterian Church in Windham, New-York. Sermon by the Rev. Mr. Hindshaw of New-Providence.

June 28.—Rev. THOMAS L. SHIPMAN, as pastor of the Church and Congregation in Southbury, Con. Ser-

mon by the Rev. Luther Hart, Plymouth.

July 5.—Rev. THOMAS SAVAGE was installed at Bedford N. H. Sermon by the Rev. Mr. Whiton.

July 12.—Rev. HEMAN ROOD was ordained over the Centre Congregational Church and Society in Gilmantown, Mass. Sermon by the Rev. Mr. Edwards, of Andover.

Public Affairs.

UNITED STATES.—The late Fourth of July, being the fiftieth anniversary of American Independence, was celebrated with more than usual splendour throughout the Union. The day is rendered memorable by the decease, almost simultaneously, of two of the most distinguished signers of the Declaration of Independence—the late venerable JOHN ADAMS, ex-president of the United States, who departed this life at his residence in Quincy, near the close of that day, in the midst of its rejoicings, and his distinguished successor, THOMAS JEFFERSON, whose death occurred at Monticello, a few hours earlier on the same afternoon; the former in the ninety-second year of his age—the latter, in his eighty-fourth. Great respect has been paid to the memory of these illustrious men, by the general Government, at Washington, as well as by the local authorities in various parts of the Union.

Mr. Gallatin has recently embarked to take the place of Mr. King at the Court of St. James. Besides other matters in dispute, there remain to be settled the following important questions:—the north eastern boundary; the navigation of the St. Lawrence; the boundary of the North West Coast of America; the Colonial Trade; the Slave Convention.

COLOMBIA.—Considerable excitement has existed in this republic, in consequence of an insurrection which broke out at Venezuela, in the latter part of April. The head man in this disturbance of the peace is General Paez, a man of some distinction among the liberators of his country. His motive in these proceedings, so far as it may be gathered from his language and conduct, appears to be disappointed ambition. Imbecility appears to have marked his measures, and all apprehensions of any serious results from

the revolt have subsided. Entire tranquillity it is expected will be shortly restored, by the presence of the Liberator, who is returning from Peru, and bringing with him a force of 12,000 men to the seat of disturbances. General Paez is likely to be condemned as a traitor.

It was perhaps not to be expected that the fortunes of such a man as Bolivar should not awaken envy in the bosoms of some who were companions with him, and competitors for fame, in the Colombian revolution. It was apparently an ebullition of this passion that occasioned the late resignation of the vice-president, General Santander, who gave as his principal reason, “the danger to liberty, resulting from the prolonged continuance in power of one, and that a military man.”

BRAZIL.—Don Pedro, it is said, has refused the crown of Portugal, and given the kingdom to his daughter, Maria de Gloria, whom he proposes to marry to his brother Don Miguel. He seems therefore to have cast himself on the fortunes of his Brazilian empire, preferring a solitary throne in the western world to a less conspicuous seat among the crowned heads of Europe.

Respecting the war with Buenos Ayres, little can be said. In the latter part of February, Admiral Brown, of the Patriot squadron, made a not very formidable demand of the surrendry of Montevideo, which being refused, a cannonade followed, but with no important effect. On the other hand, the Brazilian fleet has received a new commander, and the blockade of La Plata is now strictly enforced.

GREECE.—How the war goes on in this ill-fated country, since the lamented fall of Missolonghi, we are not distinctly informed. Hopes and rumours

of anticipated relief to the poor Greeks, from an invasion of the Turks by Russia, have at length been put to rest, by the surrendry to the Russians of Moldavia and Wallachia. These long demanded provinces have it seems at length been given up by Turkey in the desperate hope of saving the less valuable territory of the Morea. Whatever therefore may be the issue of her struggle with the Greeks she will come out from it greatly weakened in her resources for future wars and inexpressibly more odious in the view of the civilized world.

RUSSIA.—The present Emperor of Russia is not less hostile to the dissemination of the Scriptures among his subjects than was his predecessor. Whether the measure which he has recently taken to suppress their circulation was dictated by a fear of those of high standing in his court, or by the belief that this light from Heaven would too clearly discover the dark deeds of tyranny, or by personal hostility to the truth, we are not sufficiently informed to judge. But whatever may have been his motive, we cannot but smile at his impotence, and rejoice in the belief that this measure will be overruled to give a more extended circulation to the word of life, and we would hope to the effectual enlightening and conversion of his empire.

The following decree is directed to the Metropolitan of St. Petersburg.

“Having taken into consideration the representations of your eminence, and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and considering your opinions well founded, I order you as President of said Society

to suspend its activity in all its operations, without exception, until my further permission. You are hereby empowered to extend this my order to all the committees, branches, and associations, connected with the Society, throughout Russia, and at the same time to obtain a particular account of all property, moveable and immoveable, in houses, lands, books, materials, and money, belonging to the Society, wherever these are to be found, and to furnish me with the most accurate and circumstantial information possible thereof. The sale of the Holy Scriptures already printed in Slavonian and Russian, as also in the other languages in use among the inhabitants of the Russian empire, I permit to be continued at the fixed prices.

(Signed,)

NICHOLAS.

His Eminence immediately ordered a stop to be put to the printing of the versions at present in the press, &c. and to make up the accounts as soon as possible.”

BURMAH.—The war which was lately announced as being terminated, has been renewed. A preliminary treaty had been signed, with apparent sincerity, on the part of the Burmese; hostilities had ceased; the parties mingled in friendly intercourse; and all wore the aspect of a speedy and settled peace. But the whole affair is said to have been an artifice on the part of the Burmese, and at the expiration of the armistice hostilities were again commenced by the British, in an attack on Maloun which they captured together with a considerable quantity of military stores and money. At the last dates, the invading army was advancing towards the capital.

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Religious.

For the Christian Spectator.

ON THE CONNEXION BETWEEN THE CLOSET AND THE PULPIT.

It may be said with truth that the most important branch of a minister's labours is his preparations for the pulpit. This subject embraces the character of the instructions he gives, and the ability and spirit with which they are brought forward; or the united productions of his head and heart. The connexion between the closet and the pulpit, and the influence of the one on the other is therefore very close and exceedingly important. When a minister rises to lead in the devotions of a congregation, and to announce the messages of the most high God, he discloses not only the powers of his mind, but the qualities of his heart, not only the diligence with which he has laboured in his study, but the manner in which he has prayed in his closet. His character and success as a minister will depend on the influence no less of the latter than of the former. It is in vain that he is learned, eloquent or impassioned, if he be not also a man of prayer. He will never be a safe teacher—he will never be a profitable minister, if he do not appear himself to burn with the flame of an ardent devotion, and speak with the persuasive eloquence of one, who comes from before the throne, warm with the impressions of heavenly scenes. The closet of a minister, therefore, should be near his pulpit.

And this is important not only because of its influence on the preacher's *manner* in the pulpit, but because also a prayerful spirit is necessary to secure the attainment of *correct doctrinal views*. It is not impossible indeed that an unsanctified man may have correct speculative views of doctrine; but the investigations of such men are always of doubtful result and always suspicious. Those who humbly wait on the teachings of Christ, have special promises. It is by asking we obtain, and by prayer that we draw near to God. There is an intimate connexion between a spirit of piety, and the perception and cordial embrace of the truths of the Gospel. A prayerless man never had the spirit of the Gospel. But any true Christian is a man of prayer. The doctrines of grace accord with the humble feelings which are the constant attendant of sincere and persevering prayer. I have never been acquainted with any one, nor have I ever read of any one, distinguished for a spirit of prayer and devotion, who did not cleave strongly to the doctrines of grace. This is a touch-stone of no ordinary value in the trial of spirits whether they be of God. It has indeed afforded me great satisfaction in the adoption of those doctrines by which the grace of Christ is exalted, to reflect that they are uniformly received by the most prayerful, and commend themselves most to my admiration and choice, when by persevering and

fervent prayer, I feel that I draw near to God. If I ever doubt them, it is when I think most highly of, and therefore have the greatest reason to doubt, myself.

Again, this preparation is the only means of arriving at *true eloquence in the pulpit*. Eloquence is a term which applies to thoughts, feeling, language and action, all of which must combine to render a man truly eloquent. It consists in such a union of force, impressiveness, and persuasion as produces conviction on the mind of the hearer, and gains his affections. It is what the French call *onction*, and is defined by Johnson, (unction) as "any thing which excites piety and devotion; that which melts to devotion." Such eloquence is an attainment of the greatest importance to the minister of religion, and we confidently say it can be successfully cultivated no where but in the closet. The spirit he there imbibes gives at once warmth and gravity to his manners, point and energy to his thoughts, and the power of a natural simplicity to his language. Without this spirit, his eloquence may be that of art, but will never be that of unaffected and impressive nature, of simple and melting piety. He may please, astonish, and captivate the mind, but will produce little impression on the heart, and do but little for the cause of his great Master.

This is the only promising means of gaining the *help of the Holy Spirit*. The Holy Ghost is promised, not to reveal any new truths, but to lead the minds of Christians into the truth. These influences on the soul of man are absolutely necessary to enable him to understand, receive, and love the truth as it is in Jesus. This divine assistance is now as necessary to a spiritual understanding and cordial reception of divine truths as it originally was for the inspiration of them. Of all men, the minister most needs this understanding. He is called to

expound the truth to others, and beseech men in Christ's stead to be reconciled to God. He must, therefore, be a man of prayer. In writing and studying his sermons, he needs that divine illumination which prayer only can supply. Study may indeed give him a view of revealed truth, but not a love for it; and, therefore, it will not be enforced with a fervour and feeling, which will attend the truth that comes from the heart. These divine influences are needed in the study of the minister, and the spirit of them must be infused into all he writes, as well as into his conversation and prayers.

The minister who does not make this preparation for the pulpit will be destitute of true comfort and probably of true success. He may have what he calls comfort, but it will be hollow and unsound—it will be intellectual or imaginary, not solid and satisfying. He may have success, but it will be in gaining admiration to his person, compliments to his understanding, the cold assent of the head, or the embrace of a superficial feeling. The foundations of depravity will remain undisturbed in the sinner's heart, and religion, as a matter of feeling and experience will remain unknown. If it be admitted that God may use an unsanctified minister as an instrument in converting sinners, it is not the expectation on which he has taught us to calculate, and instead of leading souls to Christ, such an one will be likely to lead them to perdition. Success is founded on the truth, when accompanied by the Holy Spirit sent down from heaven; and where do we look for these influences except in answer to prayer? One of the most able and successful ministers of New-England has said, that while engaged in the study of divinity he spent half his time in prayer, and were he to be placed again in the same situation he would spend still more time in

that duty. Another, who is an ornament to society and the church at this day, on being asked in what true pulpit eloquence consisted, replied, "in having prayed well in the closet." All this comports well with that favourite maxim of Luther,—"*Bene precasse, est bene studiisse.*" P. P.

A SERMON.

PROVERBS xiii. 15.—*The way of transgressors is hard.*

It is said of Wisdom by the same inspired writer who penned the text, that "her ways are ways of pleasantness, and all her paths are peace." But the multitude of mankind invert the meaning of this declaration, and also of that in our text. They declare in practice, and many of them substantially in language, that wisdom's ways are hard and unpleasant; but the ways of sin, smooth and easy. Still, however, the words of inspiration are words of truth:—the way of transgressors is hard. They do not all, indeed, take precisely the same ground. All cannot be atheists. All cannot wantonly deny or pervert the fundamental truths of revelation. Some even put on the form of godliness, whilst they deny its power. But, though they do not all walk precisely in the same path, their several paths are side by side, in "the broad way,"—"the way of transgressors;" and that way "is hard."

The declaration in our text needs no proof; because it is a declaration of God. But it may be illustrated and enforced, by considering the various grounds which are taken by the different classes of transgressors. The declaration is true,

1. *Of those who deny the existence of God.* They deny the first principles of human nature;—principles which every child acknowledges. The child no sooner lisps his native tongue, than he begins

to inquire for the *Author* of the various objects that come in his way. When he perceives any change in those objects, he at once concludes that some *agent* has been concerned in the affair. But the atheist can open his eyes upon this globe; upon its wonderful and variegated structure and appearance,—its fountains, rivers, lakes and oceans; its mountains and its plains; its trees and plants; endless in their variety and curious in their structure, and yet he can see in them no evidence of design, and denies that they had a wise and intelligent Author. He can view the endless variety of animals,—beasts, reptiles, insects, fish, and flying fowl,—and the wonderful organization of the animal creation; and here too, he can see no evidence of a wise Creator. He can behold man, with the complicated and yet harmonious machinery of the human body, and the more wonderful soul which inhabits it, together with all the powers and faculties of the soul; and even *here*, he can see no marks of wisdom and design, pointing him to a Creator. He can then survey the starry heavens, and behold the regular and harmonious revolutions of the planetary system, and the numberless fixed stars that glitter in the firmament and show forth their Maker's praise;—and yet, amid all this host of wonders, displaying the power, and wisdom, and benevolence, and glory of their Author, he can see no evidence sufficient to convince him that there is a God. The universe had no Creator; and if it had a beginning, it sprung from chance.

But how exceedingly hard it must be for the atheist thus to eradicate the first principles of his nature!—and that, for the purpose of indulging his sinful desires to the utmost, without feeling his accountability to that God whose existence he denies. But after all this painful struggle with himself, does he really believe there is no God? Is

he quite *sure* there is no God? Could you look into his bosom in his moments of retirement and solitude, and witness the upbraidings of his conscience, and his fearful forebodings of a dread hereafter; you would not have a moment's hesitation on this subject. Follow him to his dying bed, and behold him there,—his awakened conscience preying upon him like a vulture, and the sins of his whole life rushing to his view;—sins committed in defiance of an offended God whose existence he has impiously denied, and to whose dread tribunal he is now too well convinced he is just going, to meet his due reward;—and tell me if the way of the atheist is not hard indeed.—The same is true,

2. *Of those who deny the authority of revelation.* This class of transgressors have not gone quite so far in scepticism as the atheist. They are constrained to admit the existence of a Supreme Being. But, rejecting the Bible, and that God whom it reveals, they claim the prerogative of forming for themselves a God suited to their wishes;—a God who will not be over-strict to call them to account for their conduct, even if they should trample under foot every written law of Jehovah;—a God, if they choose to form such an one, who is above taking notice of such little things as the actions of men, and who will consequently suffer them to live as they please, with impunity. With a God of their own making, they might no doubt bring their consciences to adopt the course pursued by a society of sceptics on the other side of the Atlantic, who “met to lay down rules for being so critically wicked, that the law should not be able to take hold of them.” But they do not bring themselves into this state of mind without many painful struggles. They do not bring themselves to reject the flood of evidence of the divine authenticity of the scriptures,

evidence both internal and external; from prophecy, from miracles, from the influence of the Bible on the hearts and lives of men, from its sublime doctrines and holy precepts, and from its wonderful adaptation to the condition of man;—I say, they do not bring themselves to reject this flood of evidence, without many a painful struggle with conscience. But after all, there are seasons when conscience will speak; when its voice will be heard, and its alarms *felt*, in spite of all their efforts to the contrary. They cannot utterly banish from their minds the awful forebodings of a state of retribution. Their sins, like so many spectres, sometimes haunt them in the darkness and solitude of the night, harrow up their souls, and almost freeze their blood with horror.

The deist may persuade himself to believe that “death itself is nothing, and after death is nothing;” that as he sprung from nothing at first, so he shall soon return to nothing again. But how does he *know* what he asserts? Has he tried it? For, as he rejects the Bible, all before him is dark and uncertain. But notwithstanding all his efforts to the contrary, the light of revelation will sometimes flash conviction upon his guilty conscience, which will make him tremble to his inmost soul. He fears the Bible will prove to be true; and if it should, he is ruined for ever.

As the deist approaches the confines of the eternal world—that great unknown—to him, indeed, unknown,—what are his hopes, his consolations, his prospects? They are no better than those of the atheist himself. He may, indeed, endeavour to console himself, as some have done by saying that he is only going to pay the debt of nature; that sickness and death are the common lot of mankind; and that to repine and grieve at this lot, is to combat the laws of nature and fight against impossibilities. What

miserable consolation is this ! How different from the consolation of the humble believer in Jesus ! But miserable as it is, it is all that he has : for he has denied and despised his Saviour, and lived in the practice of habitual iniquity. He has plucked revelation—that luminary of heaven—from his moral system, that its light need not shine upon his sins ; thinking to grope his way through the darkness, aided only by the dim taper of his reason. Plucked revelation from his moral system, did I say ? His conscience has now replaced it ; and in the flood of light which it pours in upon him, the sins of his whole life gather thick around him, presenting their frightful visage, and staring him in the face. How miserable is his condition, as he is about going to his last account, without any of the consolations of religion : without a gleam of hope that he has any thing to shield him from the just indignation of a righteous God ;—going, in the full exercise of all his malignant feelings, a hardened rebel against his Maker, into the presence of his Judge ! Surely his way is hard. But this is true also,

3. *Of those who, though they professedly admit the authority of revelation, wilfully pervert its meaning.* Some who would not have it understood that they reject divine revelation, put such a construction upon its declarations, as will not bear hard upon their consciences and disturb them in their sins. They pervert those passages which represent unrenowned men as the enemies of God, so as to make them speak quite another meaning from their obvious import. Hence, they so construe the *threatenings* denounced against transgressions of the divine law, as to destroy their meaning and force. With unholy hands, they tear from the law of God the sanctions which he has annexed to it, and make that law mere advice. A law without sanc-

tions is no law. Take away the sanction and you destroy the law as really as if you take away the precept. It may be something else ; but it is no longer a *law*. In so far as you modify, or explain away the sanction ; so far also, you modify or alter the law itself. If you explain a law which threatens imprisonment for life, to mean imprisonment for one hour ; you almost, if not altogether destroy the law. Its influence will scarcely be felt at all upon that class of men for whom it was specially designed. But the penalty annexed to the *divine* law, some explain to mean, now one thing, and now another ; but *any* thing, rather than that state of retribution which the bible assigns to the enemies of God in the future world. Though the same terms are used in describing the duration of the future punishment of the wicked, which are applied to the duration of the happiness of the righteous ; the same terms also applied to the duration of that punishment, which are applied to God's existence ; and though the future conditions of the righteous and the wicked are repeatedly placed in direct contrast to each other, and that too, with the same terms of duration applied to each : yet some so construe these various declarations, as to believe,—professedly in accordance with the word of God,—that the wicked will be annihilated at death ; or if they are not, that there will be no future punishment ; or if any, that it will be of short duration, and that all the human race will finally arrive at heaven in safety. With this view of the subject they profess to be perfectly satisfied. But how much real peace of mind they enjoy, is often manifest when a revival of religion takes place in their immediate neighbourhood. No sooner do Christians begin to awake from their slumbers, and sinners flock together to inquire what they shall do to be sav-

ed; than they are filled with wrath, and exhibit determined hostility against the work of the Holy Spirit. Their malice sometimes increases, till they call for the curse of heaven to rest upon their most intimate friends who are anxious for their souls, and upon the most active instruments in promoting the good work. If authority or threatening can do it, they prevent their families from attending religious meetings, and commit one outrage after another upon decency and the common feelings of humanity. This is not fancy; it is fact. But I would say to such men, if you feel safe to rest on the general benevolence of God, even though you have no personal interest in the atonement of Christ; why all this commotion in your breast? If you are so peaceful and happy, as you pretend; why not permit your friends, who are conscientiously of a different opinion from you in religious matters, to obey the dictates of their consciences and take refuge where the word of God directs them? Unhappy men! Their conduct shows that they are far from being at ease; and that they are made so wretched by the exhibitions which they behold of the power and efficacy of religion, and the enmity of their hearts against it and against the truth, rises to such a degree, that they cannot refrain from giving vent to their feelings. If you affectionately but faithfully describe to them their condition, show them the real cause of this uneasiness and unhappiness, and entreat them to become reconciled to God, they are filled if possible, with tenfold greater malice. What is it these unhappy men experience, but a foretaste of the torments of the damned?

Some pervert the scriptures in order to quiet conscience and furnish an excuse for their vicious habits. All things are decreed by God, they say, and every thing must of necessity take place just as it does. They resolve all their

actions into invincible necessity, and make them the result of a blind decree of God. They are only acting just as it was decreed they should act; and whether wrong or not, they cannot help it. Yet this perversion of an important doctrine of revelation does not make their path less rough, or themselves less wretched. But the declaration in our text is true likewise,

4. *Of those who, while they neither wilfully reject nor pervert the scriptures, practically disregard them.* Those practically disregard the scriptures, who procrastinate the duty of repentance to a more convenient season. They know it to be a present duty; for the word of God and conscience bear their united testimony to this truth. Still they neglect it; and in so doing they sin against their conscience; against the spirit of God; against their own souls. They neglect it in full expectation,—which cannot fail of filling them often with disquietude,—that if they die in their present condition, they must perish. In the midst of their worldly amusements too, their conscience remonstrates and upbraids them, and spoils their momentary peace. Under the calamities of life, they are destitute of those consolations which they know religion affords, and which they might now enjoy, had they not neglected to choose God for their father, and Christ for their portion. They are sensible the threatnings of the divine law stand in full force against them, and that they are liable every moment to have the penalty inflicted upon them to the utmost. While they are thus procrastinating, their fears are realized: death seizes them and carries them away to the judgment, unprepared.

The sentiment of the text is especially applicable to those who are under conviction of sin. They neither enjoy religion nor the world. They may have broken off from the commission of gross sins. They

may read the Bible, meditate, and pray; and may frequent places where they can receive religious instruction: but they still live in impenitence and unbelief; rejecting the only source of consolation to the sinner. Though they are rebels against God, they refuse to make their peace with him. They will not submit themselves into his hands, but continually cherish their opposition to his government. They reject that mercy which is freely offered them and urged upon their acceptance, resist the Holy Ghost, and attempt to obtain the favour of God by the external performance of religious duties. They spend sleepless, restless nights, and anxious days. They labour, and toil, and strive, with a view to obtain the pardon of their sins and the comfort of religion. But they refuse to give up the opposition of their hearts, go to Christ, and accept of mercy as it is freely offered in the Gospel; though the pains of hell seem to get hold upon them, and they are ready to sink down to perdition under the weight of their sins. How miserable is their condition,—beyond the power of language to describe to one who has not felt it,—whilst thus without any hope of an interest in Christ, they see themselves exposed to God's eternal displeasure, which they already begin to feel upon their own souls, in the pains of a guilty, troubled conscience. Hard indeed is their path, till they submit themselves to God and accept of Christ.

There are others still, who professedly admit the truths of revelation, but excuse themselves from the performance of certain Christian duties; as prayer, and making a public profession of religion. They would not be considered as the enemies of God; but they are not so superstitious as to make a profession of religion and bind themselves to live by certain rules, and to submit to the inspection and dis-

cipline of churches. They therefore take "neutral ground,"—a tract of country lying safely, as they suppose, somewhere between religion and the world; but so near to each, that they can at any moment step upon which territory they please, as occasion may require. They believe a man may be religious, without making so much noise about it. They think it very well to pray sometimes, and to attend public worship on the Sabbath; but these are duties of their own, with which others have no right to intermeddle. Some of them will strenuously defend many important doctrines of the Bible; though they are not backward to have it understood that they see no need of revivals of religion. It is but too manifest that they are hostile to a faithful exhibition of divine truth, and to all vigorous efforts to excite Christians to more fidelity in duty, and sinners to attend to the concerns of their souls. Any unusual religious excitement fills them with uneasiness, and shows that they are strangers to the comforts of religion, and far from possessing any true peace of mind: and if you mark their trepidation on a dying bed, in view of what is before them; you will not hesitate to say that the declaration in our text is applicable to them.—It is also true,

5. *Of those who not only admit the truth of revelation, but who in form and appearance simply, observe the duties of religion.* Of these, there are two classes; hypocrites and self-deceivers. First, look at the hypocrite. He knows he is not what he professes to be, and what he endeavours to appear to be. He is full of apprehensions, and feels the necessity of being on his guard lest he should betray himself. When he is in circumstances where he is expected to exhibit the peculiar spirit and character of the Christian, he is obliged to make constant efforts to appear

what he is not. Addison observes, that the easiest way for a man to appear to be any particular thing, is to *be* that thing which he would appear to be. How hard then must be the way of the hypocrite, who is always endeavouring to appear to be what he is not? and that too, for the sake of accomplishing some base, selfish end. His conscience also, if not "seared as with a hot iron," must render his situation truly wretched. But what are his hopes as he approaches the grave? For we are told that "the hope of the hypocrite will *perish*, when God taketh away the soul." And what are his prospects in that trying hour? For he "has not lied unto men, but unto God;" into whose awful presence he is just going! Next consider the self-deceiver. If, with the Bible in his hands, he maintains the hope that he is a Christian, he must live in the habitual performance of religious duties. If he does not habitually perform them; he is to be regarded not as a self-deceiver, but as a hypocrite. But how difficult it must be for him, habitually to perform religious duties in which the heart has no share; for the sake of maintaining the groundless opinion that he is a Christian, with a tolerably quiet conscience. How dull, how insipid must be the performance of secret prayer, and every religious duty, in which the affections of the soul have no part. But rather than give up his hope, to which he clings with eagerness; he will sometimes continue to go the round of religious duties, dry and uninteresting as they are to him. Thus he strives against the current of his feelings in the performance of a heartless service, in order to maintain a hope which must shortly prove like "the spider's web."

Thus we see that "the way of transgressors is hard," whatever ground they take. This is true even of *Christians*, who neglect

their duty and transgress the laws of Christ, as well as of impenitent sinners. Mark that Christian, who, having forsaken his closet, has been led away by temptation and fallen into sin. Guilt lies upon his conscience. He cannot now go to God with the spirit of a child, and cry Abba, Father." He finds no peace of mind, no comfort in his soul, till with tears of penitence he falls down at the foot of the cross, in the exercise of a broken and contrite heart. But should he go on in his wayward course, he prepares himself to endure the severest pangs of repentance, before he can again enjoy true peace of mind;—should he suffer his affections to be engrossed with the world and make it the chief object of pursuit, he is preparing curtains of darkness for his dying bed, and planting his dying pillow with thorns. If he *should* just escape eternal misery, he must expect not only to be deprived of the comforts of religion in his last moments, but also drink the bitter cup of repentance to its very dregs, and be taught the truth of the declaration in our text by woful experience.

Hitherto we have considered the way of transgressors with respect to this life only. And we have passed over the more openly profligate and abandoned—whose haggard looks, and wretched families, and miserable end, sufficiently proclaim the truth of the text in respect to them. The way of transgressors is hard; but the half of the pain and misery they endure, cannot be told. There are secrets in the breast of every transgressor, to which we can have no access. But their present sufferings are only the beginning of sorrows. In the future world, they will receive the due reward of their deeds: for, "these shall go away into everlasting punishment." From the atheist to the self-deceiver, they must all go to their own place,—be banished from the presence of God

and endure the full weight of his displeasure, "ages of hopeless end." "Where their worm dieth not, and the fire is not quenched."

When ages after ages shall have rolled away, their punishment will be no nearer at an end than at the moment of its commencement; for it is "everlasting punishment." They shall *not see* life; but the wrath of God *abideth* on them." Shall I conduct you farther, and ask you to ponder the various descriptions God has given of the dismal way of transgressors in the future world? Natural sympathy shrinks from the ungrateful task: but *Christian* sympathy bids me be faithful to your souls; warn you of your danger, and intreat you to turn from the way of transgressors and thus to avoid their dreadful end. I beseech you, be not faithless respecting the threatnings of God's word. Hazzard not your souls upon the final decision which will be made at the bar of Christ. A mistake here, would be forever fatal. O, "who can dwell with devouring fire! who can inhabit everlasting burnings! stop I pray you, fellow sinner. Remember, God is a God of truth. An awful doom awaits the wicked in the future world. Turn from the way of transgressors and live. Turn ye, turn ye, from your evil ways for why will ye die?" God has mercifully provided for you a way of escape from the just desert of your sins. "Behold the Lamb of God, which taketh away the sin of the world." He has made ample provision for your salvation, and extends to you the arm of mercy. He who died on Calvary for you, invites you to accept of him as your Saviour. Fly to Jesus then. Take refuge quickly in the ark of safety. Forsake your sins without delay; repent; believe on the Son of God; and you will obtain everlasting life. You will rise to a seat in the mansions of the blessed;—you will sit down with Abra-

ham, and Isaac, and Jacob in the kingdom of heaven, and go no more out for ever.

For the Christian Spectator.

WHEN God visits a place with some alarming dispensation of his providence,—if famine, or drought, or pestilence, be sent upon its inhabitants; or one of their number be called away from the midst of them in some sudden and surprising manner, it undoubtedly becomes the duty of the minister of that place to make the occasion a means of spiritual good to the people of his charge. God speaks to him as well as to his people, calling him to peculiar faithfulness in the discharge of his duty; and if through his neglect, the solemn dispensation goes by without effect, he may well ponder the question with himself, how he shall stand guiltless of the blood of souls in the great day.

Generally, in our land, it is hoped, ministers do endeavour to be in some degree faithful on such occasions. But it is not always so. Often through dulness, or diffidence, or some other cause, the preacher's lips are sealed. If the dispensation takes place apparently in the ordinary course of things, as a drought or an epidemic, he fails perhaps to discern the Lord's hand in it. It springeth out of the ground. Or if it be some sudden event, he has not prepared himself, and shrinks from exhibiting in public what he has not digested in his closet; especially as the occasion demands that he should speak impressively or not at all. There are instances too—and they are many there is reason to apprehend,—in which the minister is tempted to unfaithfulness by the delicate and trying nature of the circumstances. A wicked man has been cut off in his wickedness, and how can he speak of him except he speak of his profligate life and awful end—

and thus harrow up the feelings of his respected friends and relatives, and aggravate the grief of those bosoms into which it would seem his duty to pour only consolation?

A short time since I was in a certain village on the Mohawk when the following event took place. A young man went with a companion to bathe in the river the evening before the Sabbath. He was unable to swim; and while his friend was at a distance he slipped unseen into the stream and disappeared. An anxious rumour instantly ran through the streets, and in a few minutes half the people of the village were gathered to the spot. The body was soon recovered, and a murmur of hope was heard among the crowd as it was taken from the water and borne to the nearest house. But all was in vain; the spirit had departed and no efforts of the physicians could resuscitate the body it had left behind. At a late hour it was given over; a messenger was sent to inform the bereaved parents; and the spectators went, in silence and in sadness, to their homes.

He was a young man whom all seemed to esteem for his amiable manners and correct deportment, though he was not, I understand, religious. And on the following day, except during the hours of service, the young people, were collected together in groups about the streets, speaking of the virtues of their departed friend, and of the suddenness of his fate. But while their hearts were thus softened and their minds disposed to seriousness, they were not called together and addressed on the subject. I heard no allusion to it in the house of God. We had, in both parts of the day, a discussion of some cold topic—cold it seemed to minds burthened with a more impressive subject of reflection, but no mention was there of what had taken place; as if a striking providence of God,

which had but just occurred, and in the midst of them, and with which all hearts were throbbing—had no connexion with the business of pressing on men's thoughts the great subjects of the eternal world.

The case was different in another instance which I had witnessed a few days before. At a certain village in the centre of New England a man was drowned *on the Sabbath*. He was an habitual violator of that holy day, and was accustomed to resort, with others, to a small lake, or pond, in the vicinity, and there within the sound of the church-going bell, and almost within the hearing of the voice of prayer and praise, to spend the sacred hours in fishing or more noisy recreation. And there God met him. In a moment of infatuation—of judicial madness it would seem—he plunged into a gulf of waters from which it was scarcely possible he should rise again. How long he groped and struggled in the hideous passage he had attempted, cannot be known: to him it was the passage to his final doom.

Sabbath breaking was a great and growing sin in the place, and one of its faithful ministers determined to make the fate of the unhappy man an occasion of enforcing the duty of remembering the Sabbath day, and of warning to such as disregard it. He addressed them from the pulpit with an affectionate earnestness and simplicity which was visibly not without effect; and his remarks seemed to me so calculated to be generally useful, in this day of the general profanation of the Sabbath, that, though I was a stranger passing through the place, I met him at the door and begged a copy for your pages,—a request to which he yielded with hesitation, and handed me his manuscript as it was, prepared in haste, he said, and imperfect.

C.S.

After a short introduction, the preacher thus proceeds.*

What has been common in every age and with every people has sometimes been peculiar in a particular age and with a particular people. And though at present religion is increasing in spirit and power, and the Sabbath is more sacredly regarded by many individuals in the community; there is at this time and in this country, state, and town, an alarming profanation and abuse of the Sabbath, which calls for all the virtue of the virtuous and all the power of those who are in office, to suppress and correct it. During the winter past and spring, there was an uncommon prevalence of an epidemic which carried off hundreds through our country and not a few from among us: and lately we have been as extensively and alarmingly visited with drought which threatened for a while great want and distress. And truly such things may be expected for the iniquities of the people, among which that of profaning the Sabbath is not the least.

Reflect a moment and think how great our sin is in this respect. And first, consider how strict the Sabbath should be observed. It is true, a prominent thing required is rest, but by this we are not to understand that nothing more is required. In the language of the text, we are not to do our own pleasure on that holy day. We are to rest not only from labour but from vain recreation and sin: we are to delight in the Sabbath as holy of the Lord. And if he who gathered sticks to kindle a needless fire, was, under the Jewish dispensation, to be stoned to death according to the law of Moses, of how much sorer punishment, I may ask in the words of an Apostle, shall he be thought worthy, who by his profanation of the Sabbath,

counts the blood of the covenant an unholy thing, and does despite to the spirit of grace? It is true we live under the Christian dispensation, and it is common to call it mild. Moreover I am ready to admit it is so in fact. It is mild and gentle. The rigour of Jewish austerity is mitigated and done away. We are not now bound to offer a lamb every day in place of our evening and morning prayers; nor to go up every year to Jerusalem to pay in our offering and keep the passover: if we see a dead body or touch any of an hundred things that might be mentioned, we are not therefore to be held unclean until the evening or longer, and until our persons and clothes have been washed and purified. We are not burdened with this yoke of bondage. Christ's yoke is easy and his burden light. But we are not therefore freed from obligation and duty. We are not at liberty to sport with his institutions and put our pleasure or our business in place of their observance. And if we may do works of mercy and necessity on the Lord's day, we venture on others only at our peril. We are not to sin that grace may abound, nor because it does abound are we therefore in our carelessness to think there is no danger. He that doeth evil that good may come, we are assured by an Apostle may justly be damned. And universally, those who take liberties with the grace of the gospel, will find damnation to be their portion. The gospel is as strict as the law, and where its penalty falls, there is no escape. The Sabbath can no more be violated with impunity now, than it could be under the former dispensation; and though the punishment may not come directly as it did then, it tarrieth not and the vengeance of God slumbereth not against all Sabbath-breakers. If the magistrate neglect to do his duty, the guilty will not therefore go unpunished. His wickedness

* His text was Isaiah lviii. 13, 14.

is recorded in heaven, and pressed upon his own conscience. He knows his guilt and sometimes feels it to his sorrow. He fears to meet the virtuous and Christian man, but shuns him, and carries in his own breast the sentence of condemnation. Besides, though the present is not a world of retribution, he may be overtaken in the righteous providence of God, even here; and perhaps in the very act of transgression, and sent to his own place. It is not one, but many who have been cut off in this manner. They have gone out as at other times, but they have not returned. Death has met them, and they have been called unexpectedly to render up their account.

It is true, we know neither good nor evil by all that is before us: that is, we cannot infer the character of a man from the dealings of Providence with him in a particular case. A man may be taken suddenly and in an awful manner on the Sabbath, though called abroad in mercy as a physician or a friend to relieve another in distress; but it is common to find something marked in the death of open and bold transgressors. We may not say of this or that particular man, that because he died or was killed awfully on the Sabbath, he was certainly a bad man; but we may say both from scripture and experience, the wicked are commonly cut off in their sins, and are appointed not to live out half their days. He that being often reprov- ed, hardeneth his neck, shall suddenly be destroyed and that without remedy. It is the common acknowledgment of all who have lived any considerable number of years, and are capable of judging with candour and fairness, that of Sabbath breakers in particular, almost all find the judgments of God follow them even in this life. Some may escape, but where a man lives in the continued, allowed sin of breaking the Sabbath, whether by

business or pleasure, he at length meets with judgments in his person, or estate, or family; and very commonly he is suddenly cut off in some awful manner, and hurried to the bar of God in all his sins. A man in this vicinity was a few years ago in good business, and possessed of as handsome an estate as almost any in the town where he lived; but he habitually disregarded the Sabbath. He attended to his pleasure or his business as might suit him. Now he is a worthless creature; his wife is all but distracted; and his whole family in ruin. And though men be not overtaken in this manner, their sin is not therefore the less; nor is it passed over to be unnoticed in the great day of account. Then it will be seen who turns away his foot from the Sabbath, and who makes that holy day a delight, honouring the Lord, not doing his own ways, nor finding his own pleasure, nor speaking his own words, but making the Lord his delight; and then shall such have praise of God, while he that profaneth this holy day shall be confounded forever. The Lord is not slack concerning his promise, nor is the gospel less strict than the law, where its obligations fasten.

How amazing then is the sin of profaning the Sabbath. It is enough to astonish heaven and earth, wherever it exists; but it is, if possible, more provoking to God, and daring in his sight, as it prevails here in this land of the pilgrims. The Southern, Western, and Middle Districts of our country may be considered as in some respects less guilty than the Eastern, though the sin prevail there in the same degree that it does here; for they were settled and have hitherto been filling up with a mixed population from different parts of the old world, as well as from New-England; of whom, though some might desire religious institutions, the greater part care for none of

these things: while we are the descendants of the pilgrims and have our habitations where at first the regard for the Sabbath was such, that, instead of mourning, could it now be revived in all its strictness through all the families of our numerous population from the highest in office to the lowest in subjection, all heaven would shout in bursts of joy and gladness. But alas! it is not so; and our sin remaineth; yea, it is the greater.

There is a tendency in human nature to degenerate. We hear much of improvement; and truly the world has improved, and is improving in many things. But the heart is still perverse. It is still enmity to God as it has always been; and herein it shews itself still rude and uncultivated, that while He requires his institutions to be regarded and his Sabbaths to be kept, it revolts and throws up the neck of rebellion. It pleads for indulgence, and calls the good old paths superstition and folly.

Our forefathers were rare men. They had their faults no doubt, as who that is human has not? but they set a pattern of godliness in relation to the Sabbath as well as other things which it would be well for us to follow. They are to us in no small degree of resemblance, what Israel of old was when first planted in Canaan to their descendants addressed in the tent. The wicked had been purged away. They were select and chosen. And such were our forefathers. They were a select portion of the pious and intelligent of a then already cultivated and refined people. They came here to enjoy religion. They founded their institutions, and trained up their immediate descendants in great purity and strictness. But O how fallen are we, their later offspring! How has the gold become dim! the most fine gold changed!

In some places the change is not so great. Though populous and

crowded, seriousness and solemnity prevail. I myself have had the pleasure of spending many a Sabbath in such a city; where with a population several times as large as this town, you would scarcely see a person in the streets, except in going to and from worship. The livery stables were shut. None were rambling and roving. None were abroad in boats, to meet an untimely death. All was in a good degree as it should be, and bespoke a day of rest and sacred joy. There was what the text speaks of as necessary; and there in the language of the text describing the prosperity of such a people, they have been privileged to ride upon the high places of the earth. They are still in safety, and are fed with the heritage of their fathers.

But such is not the happiness of every place, and generally there is great declension. Multitudes abuse the Sabbath. They are at home in idleness, or at their work, or willing to have a leisure day, they are abroad in the fields, and if a river or a pond be near, fishing upon that. Ancient purity has become corrupt. Worldly prosperity gradually ate up the life of piety. By degrees there came to be less strictness in family religion. Having forsaken the closet, the family altar was neglected. Discipline was given over. Less exertion was made to catechise the young and bring them up in the fear of God. The church was less vigilant and less careful to prevent the unworthy from coming forward, or exchange them if already in the church. At length came error, silently and secretly, till, finally, throwing aside disguise, she now stalks with brazen front in all her train, spurning rebuke and defying the armies of the living God.

This accounts for the change and tells us what it is at the same time. There is a reviving influence here and there. Like watering places in the desert, where the surround-

ing verdure bespeaks that there is life ; and like fields well watered by timely showers while all around is dry and arid : here and there a town, and individuals in all are visited with the Spirit, and we are not without our hopes that ere long even more than primitive purity will again revive. Truth is girding herself more closely for an effort and the assurance still is good that she shall one day prevail. But as yet in how many places she is prostrate ; and though the reviving influence here and there inspires our hope, how extremely painful it is still to witness the prevalence and the lamentable effects of looser views, laxen sentiments, and no discipline at all. With some exceptions those who embrace the truth are half asleep. The arm of magistracy is palsied, and a portion of the ministry are not disposed to a reform and revival of religion. Like the people of Israel compared with their fathers, we too compared with ours, have gone away backward from the example which they left us. Already sin abounds amazingly, and especially the sin of Sabbath breaking. With multitudes the Sabbath is little more than a holyday. The week is spent in a driving pursuit of gain. Every power is called forth, every nerve is exerted. Exhaustion, fatigue and lassitude are the consequence. Then comes the Sabbath to recruit ; and away men go for recreation and pleasure. The call of God they heed not : the messages of salvation they have no interest in : and what if the preacher study through the week for something that may benefit their poor souls, and come to lift up his voice and call them to repentance ? they are any where rather than in the house of God ; or if there, as soon as worship is over, they are any where rather than in their chamber, and with their Bibles, imploring a blessing.

Nor is error and its correspond-

ent vices disposed to stop here. Still the cry is, we are too puritanical. Many would be glad were the Sabbath held less sacred ; for then they would have countenance to take still greater freedom than they do without suffering in the good esteem of others ; and this is what they wish. They would not suffer in the good opinion of others ; and hence they feel a restraint from which they would be free. In this, I grant, they know not what they do. And the whole tribe of those who profane the Sabbath, and abet vice in its different forms, consider not, I acknowledge, to what their conduct tends. There is the gamester, the licentious man, the man of intemperance, and the more specious man of plausible error—they do not consider that their sentiments and practices threaten the foundation of our republic. But neither is it less certain that they do. These sins do exist, and sinners of these various sorts abound, and that among us. And the tendency of all this business is to corruption and ruin. He who disrespects the Sabbath and honours not the institution of God, does so much to injure his country and draw down the wrath of Heaven on his fellow citizens as well as himself. For experience has shown from the first that those who thus despise the appointment of the Most High shall not go unpunished. Would we be in safety and enjoy the high privilege of the sons of God, we must respect his ordinances and unite ourselves unwaveringly to his worship. And what is infinitely more, without this the soul—Alas ! the poor soul is lost—lost forever.

Who will not then subscribe for a reform ? Who will not encourage the magistracy to exert itself ? Who will not condemn the ministers of religion, if they do not lift up their voice ? And how will Zion answer it to her God and Saviour if she strive not in prayer

for his Spirit with groanings which cannot be uttered? May we not say with the Psalmist: 'Is it not time for thee to work when men make void thy law?'

Before I close, I wish, my hearers, to state a few facts, connected with what I have been saying and illustrating the importance (in order to the blessing spoken of in the last part of the text,) of possessing the spirit of the former part, in calling the Sabbath honourable and making it our delight. It is evident many do not possess this spirit, and therefore cannot have the blessing. I shall speak of some things not immediately connected with this vicinity and of some here at home and among us.

It appears from record actually kept in a certain place, that more than twice as many have been drowned in that place on the Sabbath as on any other day of the week. A young man in New-Hampshire who had often profaned the Lord's day, boasted one Sabbath that he had that day bathed in two ponds, and that he would yet bathe in another. At evening he was found dead at the bottom of the pond and carried home a corpse.

A young lady in the State of New-York agreed to make a visit on the Sabbath with some friends. She had gone but a little way before she was thrown from her horse and somewhat injured. She felt that she was doing wrong, and said she would never again visit on the Sabbath. She however proceeded for that time, but was soon thrown again, and so severely injured that she died soon after. A man in Vermont doing some unnecessary work on the Sabbath cut himself so that he died and was hastened into eternity.

Another at New-Orleans would go across the river on business, notwithstanding the remonstrances of friends. In the boldness of his impiety he even said he would go to hell if he did not cross. He

therefore forced the lock of a boat and pushed off, but soon went to the bottom. His friends were so impressed that it was a judgment from God, that they stood in amazement till it was too late to help him.

What is more striking still if possible: 'A pious minister in his sermon, once spoke of the man in the camp of Israel, who was stoned to death for gathering sticks upon the Sabbath. A thoughtless man present was offended; and to shew his contempt, left the house and began to gather up sticks. When the congregation came out they found the man dead with the bundle of sticks in his arms.'

But this may suffice in general. Let me now therefore come to what is nearer home. I doubt not you have often heard of persons meeting with some judgment when violating the Sabbath; but they do not always. Sometimes they run clear: yea, God bears long with them. They go and come in safety. Thus it has been, and I suppose continues to be, with not a few among us. Sabbath before last, if I have not been misinformed every boat on — pond was taken up with one and another who had resorted thither for fishing. But the way of transgressors is hard. It is not always that the Sabbath breaker returns when he goes forth. Last Sabbath it is said, seventeen were drowned from one boat and two from another at Boston; and *one* you know was drowned from this village in the pond already mentioned.

Shall we not awake, then, my friends, to correct this abuse of the Sabbath! Souls are perishing, the community are becoming corrupted, and the welfare of our country too is concerned. As one whose duty it is to sound the alarm, let me press you to consider these things; and keep the Sabbath, and labour to have others keep it as recommended in the text, calling it a delight, holy of the Lord, and honourable, not

doing your own ways, nor finding your own pleasure, nor speaking your own words, you see how strict it is; and be not offended as the man was on being told it.

Indeed allow me here to suggest one thing more which I feel constrained to mention and hope you will receive kindly. I refer to the meeting of the Singing Society on the Sabbath. Now I know you cannot think me unfriendly to good singing, nor indifferent to the success of singers in the art. But believe me when I say I cannot approve of spending so much of the Lord's day, whether in public or private, in the mere practice of the voice. I know it will be said, it is sacred music that is sung; but let me say I know too from my own experience formerly in a highly cultivated choir, that though the music be sacred there is liable to be very little if any devotion in the performers. They are practising to perfect their skill, and are taken up with the art, not the devotion of the music. Besides, even if there were some devotion, do we not need some prayer and some reading of the scriptures in order to a due observance of the Sabbath? and consider, I pray you, whether you can reconcile it with duty and propriety, to spend, after the solemnities of public worship, as

much time as all you have spent in the house of God, in dissipating as much as you are liable to in singing, those instructions and serious impressions which we have been labouring to instil into your minds and press upon your hearts in our public ministrations. I assure you it is discouraging to our hearts, when we have filled a man's vessel with the water of life, to have him go and pour it all away as soon as he gets out of the sanctuary. No, we would have good singing; but we would have your minds well stored with doctrine and your hearts well filled with seriousness, faith, and love. However, I wish not to dictate. I would only clear my own conscience, and leave you, as must always be the case, to act for yourselves—only remember now you act with light and warning on the subject.

But to leave this subject and conclude. We all need to feel the holiness and purity of the Sabbath more if we would either do or get good from its solemnities. Let us remember we are not to think our own thoughts, nor speak our own words. Let us pray to feel more deeply in view of the profanation of the Sabbath: and may God give us grace to keep it holy ourselves in anticipation of an eternal Sabbath in heaven,—Amen.

Miscellaneous.

REMARKS ON THE STATE OF PUBLIC EDUCATION.

The following Remarks on the state of Public Education in the United States were read as an exercise to a private society of gentlemen. On special request of others, the writer has consented to their publication in the *Christian Spectator*.

On the subject of education, the public mind seems to be in a state of violent fermentation. Improvement in the prevailing systems constitute the burden of every vehicle of opinion through the nation. The journalist, the reviewer, the utterer of orations and addresses, the declaimer in our club-rooms and in our halls of legislation, is

each full of the growing sentiment. The universal cry is, away with old systems of study, which belong to the age of darkness, which chain the mind to the attainments of a distant antiquity, which make our sons scholastics, monks, book-worms, or any thing instead of liberal and accomplished scholars. There is, in my humble opinion, a strong tendency to extravagant abuse of existing institutions, and extravagant anticipations from some supposable changes loudly demanded by the reigning fashion. It is the tendency which the human mind always exhibits when it begins to discover defects in what it has once considered as perfect, or to find absurdities in what it has once looked upon with deep veneration. The defects and absurdities long unseen and unfelt, when made perceptible, operate instantly to break up the most fixed impressions and stable attachments; the mind is thrown into a state of dissatisfaction, in which it rejects the most valuable and the most useless with indiscriminating disgust. I am sensible, as will be apparent in the course of these remarks, that the prevailing systems of education need amendment. I could wish to see an extensive and complete reformation. But I should deprecate a hasty, tumultuous, exterminating revolution, forced by the clamours of superficial modernists, a revolution which may sweep away the sound and tried parts of systems, that with all their imperfections, have in not a few instances effected glorious results, and may leave in their stead only plans whose value is yet to be tested.

In this state of things it becomes the colleges and established seminaries to be awake to their interest and their duty. It is obvious that there are three different courses which they can pursue. They may adhere obstinately to the unpopular parts of their systems, may still pursue the studies prescribed

by men long since laid in the dust and for ages long since elapsed, and continue to drive through the same beaten round all who enter their walls. To this the older and richer may be inclined; for, as has been justly remarked, such institutions have often "chosen to remain for a long time, the sanctuary in which exploded systems and obsolete prejudices found shelter and protection after they had been hunted out of every corner of the world." But if the colleges thus cling to their primitive statutes and prescriptions, they will be left to enjoy all the satisfaction of a choice so wise, in undisturbed and solitary desertion.—They may take the opposite extreme. Alarmed at the new institutions of every name and nameless, which the restlessness of the age is bringing forth, and eager to satisfy the demands for improvement, they may incautiously break away from their moorings, and get afloat without ballast, upon an unsurveyed and dangerous sea of experiment. The more dependant seminaries may be tempted to this, because to such their popularity is their life. But the proper attitude of the colleges in this public excitement is that of guides and checks; guides in the march of real improvement, and checks upon the spirit of mere innovation. Let them not form a Holy Alliance to smother every sigh for deliverance from the shackles of scholasticism, nor join a Radical Mob to pull down every remaining column of former establishments. But let them examine the grand principles of education and the peculiar duties of American citizens, and mould their systems in accordance with the fair results of such an examination, and they will still remain the light of the nation, the foundation of pure and salutary streams.

With these views I propose to inquire into the defects which may exist, and which ought to be remedied.

As to the general systems of the colleges, the complaints and demands for improvement may respect *the studies which make up the course, or the manner of conducting them*; the subjects to which the student is required to attend, or the instruction and aid which is given by the teacher.

In respect to the studies pursued, the principal defects in the prevailing systems appear to me to be involved in two general faults which obviously mark them. They are not sufficiently adapted to the peculiar circumstances of our country, and have too little reference to the future pursuits of different students.

The systems in vogue are *not sufficiently adapted to the peculiar condition and prospects of our country*. They were derived, it is well known, from the European institutions, being originally framed for the purpose of preparing students for the profession of Theology, and adopted by the pious founders of our colleges with the same object in view. But when first introduced they were far from being well adapted to the peculiar character of this country, because even while connected with England by the closest bonds, it differed essentially from European nations in its general features and spirit. The same systems however with slight alterations have been brought down to the present day, and now reign in our public seminaries, while the difference just mentioned has in many respects been increasing, and the general circumstances of the country have become totally changed. Now is it wise to endeavour to qualify a youth for exertion and usefulness in the United States, whatever pursuit he may wish to follow, by methods designed to form ecclesiastics under the monarchies of the old world? The condition and prospects of this country are altogether peculiar; the genius of the government, the

characteristics and the swelling increase of the population, the rapid advances in internal improvement, the constant rise of new institutions, the augmenting resources and power of the country, its connexion with the growing republics of the south, the spectacle and example it now presents to a gazing world, and the influence it is destined to exert on the civil and religious interests of man;—these are circumstances which distinguish us from every nation mentioned in the records of history; and shall they be overlooked in our plans of education and the discipline of our citizens? The grand excellence as well as characteristic of the Persian, Grecian, and Roman systems of education was their adaptedness to the wants and peculiarities of the state. Such ought to be the characteristic excellence of ours. “A citizen of Rome,” says Mr. Patten, “of Athens, of France, or even of venerated England, cannot be the model of a citizen of these United States. We have, from the very nature of the case we must have, a standard of our own.”*

But while the circumstances of our age and country must be specially regarded, it must not be overlooked that the students in our colleges are destined for very different pursuits. While therefore the system of education should be such as to prepare them alike to be good members of our social community; it ought also to be such as to lay the best foundation for the success and usefulness of each in his chosen pursuit. Neglect of this principle I regard as the other general fault of the prevailing systems. They have *too little reference to the future pursuits of different students*. Whoever enters a college, no matter what his age, his previous attainments, or his future object, must pursue one and the same pre-

* Lecture before the New-Jersey Literary and Philosophical Society.

cise course of studies, the single course which is marked out and defined by the statutes. So far as the advantages of the liberal education are concerned, therefore, the theologian and the merchant, the physician and the statesman, the lawyer and the artist, make the same preparation, receive the same culture, and obtain the same qualifications, although for the most opposite duties and pursuits. In the transatlantic systems from which we borrowed, there was a reference to the intended business of the student; the university education was a preparation for the duties of the theologian, although other classes of men gradually resorted to the universities, because they furnished the best advantages of the age. In this country, however, it was soon found that something more than the course of academic studies was necessary even to qualify the candidate for the ministry; the duties of a public pastor were different from those of a secluded ecclesiastic. The expedient of a short residence with a settled pastor was first adopted. Now adequate preparation can be made only at a Theological Seminary. And the education at college has ceased to have any special reference to this profession. To the professions of law and medicine it never had any reference, and to qualify the student for these we are supplied with regular seminaries with their professors and teachers and appropriate studies and discipline. Can it be said to be specially calculated for any of the pursuits to which our youth may wish to devote their talents? Does any thing in it tend peculiarly to prepare them for artists, or teachers, or statesmen, or philanthropists?

It must be remembered however that the grand object of academic education is not so much to acquire knowledge and skill appropriate to any particular department of life, as to discipline the mind, and prepare

it to think and act with promptness, energy, and accuracy, in the varying circumstances in which it may be placed. The colleges should be considered as institutions for the developement and cultivation of the faculties, rather than learned societies for new researches into science or for various and extensive acquisitions in literature. Every effort should be made to promote mental discipline. Mental discipline should be the first object of the student and the instructor. But in order to effect this, is it necessary that every mind should be conducted by the same paths? May not the same results, as to discipline, be secured by studies entirely different? Might not the mind which is carried through the appointed course only by dragging and whipping, and without acquiring any knowledge practically useful, be led through some other course with great delight and with a valuable increase of knowledge, and possess at the close as full developement and as high cultivation? We believe the trite observation, that it is of little consequence as to discipline what the study is, provided it makes the student think, if the mind is therein *active* rather than *passive*. Now if this important object, the proper training of the mental powers, can be accomplished by a course of study, which will at the same time furnish the individual with information practically useful in his contemplated business, is not the course which combines both the advantages obviously preferable to that, which may effect the discipline, but can be of no further utility?

By these remarks upon the two general faults which were mentioned, I am brought to the conclusion, that the same studies should be prescribed for all the students to a certain extent: beyond that, the studies should be different for different individuals. The common stu-

dies should be those which mental discipline and the peculiar circumstances of the age and the country require in the education of all—and the others such as may bear more upon particular contemplated pursuits.

I will now proceed to mention some of the principal defects to which I have referred in my general remarks upon the prevailing systems. In the first place, too large a portion of time is devoted to studies purely mathematical. To a great majority of those educated at our colleges the science of mathematics is of no practical utility. To the surveyor, the navigator, the military officer, the engineer, and generally the mechanical artist it is indispensable in preparation for his business, but to the lawyer, the clergyman, or the physician it is not at all essential. In preparing for these professions therefore, (and the same is true of many other pursuits,) this science should receive only that attention which mental discipline requires. For this object the science should unquestionably be studied, but it seems to me by no means the best way of accomplishing this object to devote whole hours in succession to the abstrusities of conic sections; it would be far more effectual and useful to employ the mind upon some mathematical subject daily, for only thirty minutes merely in preparation for some other study.

In the second place, too much time is devoted also to the Latin and Greek languages. If I mistake not nearly two thirds of the three first years are given to this object, or almost one half the whole period allotted for residence at college, and this after almost the whole time of preparation has been employed in the same study. Now admitting to the full extent every thing which the most enthusiastic advocate for the ancient classics will urge as to the utility of these languages, can they claim fairly

and justly so much of the student's attention? Ought Latin and Greek to occupy almost as many of his hours as mathematics, rhetoric, history, the various physical sciences, and intellectual, moral, and political philosophy, taken together? I am aware that in the English systems they enjoy a preeminence like this; but I am aware also that the propriety of their enjoying it is a question much agitated, and that the question is likely to be decided in opposition to their high claims. I hope not to be misunderstood. It is desirable that the student should obtain a much more thorough knowledge of these unrivalled languages and of the master-pieces of genius contained in them than is ever acquired at our colleges or possessed by many of the scholars of our country. I trust there are few, who cherish the views recently expressed by a legislator in a neighbouring state (as ignorant probably of the literature of the Holy Land as of Grecian, or Roman, notwithstanding his allusion) who wished that the dead languages were buried in the Dead sea. The time has not arrived, nor will it soon arrive, when the American scholar may not apply to important uses in every department of life the highest possible attainments in ancient literature. In one department it will ever remain indispensable; the theologian will always find it necessary to cultivate a familiar acquaintance with the languages, customs, and opinions of antiquity. Still it can scarcely be denied that much of the time devoted at college to the ancient languages might be employed in a more profitable manner. The Latin and Greek ought to be confined chiefly to the preparatory schools; if they are not thoroughly acquired there, in most cases they will never be acquired at all.*

* To preparatory schools also ought to be confined all public exhibitions in

In the third place, while the ancient languages receive so much attention, the modern are to a very great degree neglected. In one or two of the colleges there is some regular provision for instruction in this department, yet in most of them it is left altogether to accident or to the enthusiasm of the student himself. But the importance of a knowledge of the modern languages is constantly increasing. The study of them is attended with most of the advantages of the study of the ancient languages, so far as its influence on the developement of the mental powers is concerned. In addition to this there is a vast body of the most valuable science and literature, which, notwithstanding all the labours of translation and compilation, must remain inaccessible to the student who is not acquainted with the modern languages of Europe. When the Latin and Greek were made the basis of education, they contained all the literature and science then existing in the western world, and it was to lay open to the student these stores, that the ancient languages were studied. The same reason applies now with immensely greater force to the modern languages, especially the German, French, and Spanish. The Spanish derives a still further importance from the recent estab-

the Latin or Greek. I cannot imagine why our colleges still retain the practice of setting their candidates for degrees on the day of Commencement to address in Latin or Greek an audience, nine tenths of which cannot understand a word of either, and the other tenth, to say the least, would understand the English quite as easily. Nor can I imagine why it is necessary to call up the speakers of the occasion, or address them while speaking, or confer the degrees, by the mystery of Latin. Both customs are altogether absurd and often occasion the most ridiculous blunders; and the President who shall first conduct a Commencement in plain English will be entitled to no small approbation for preferring common sense to a foolish tradition of his fathers.

lishment in our vicinity of several independent republics, whose inhabitants employ this language, while their connexion with the United States is destined to be of the most novel and interesting character, and their influence upon the future condition of the world to be greater perhaps than that even of our country. Of the modern languages the German may be of the greatest consequence to the theologian, the French to the polite scholar, and the Spanish to the diplomatist and politician, but they are each of primary importance to every American scholar.

I remark fourthly, that still greater and more injurious defects are involved in the comparatively little attention bestowed upon history, politics, political economy, and English literature. In several of the colleges, history is not included in the course; in none of them is it carried much beyond the mere elements which ought to be acquired before the student's admission, or at least during his first year; and in all cases, I believe it is so pursued as to create the impression that the history of Greece, and Rome and the half-civilized nations of antiquity is as interesting and important as the history of modern Europe or of our own country. But it must be regarded as a most indispensable requisite in education that the student should survey the general field of history in order to know the past condition of the world, understand the exhibitions of human nature given in the various changes of political society, and learn to contemplate with a philosophic eye the progress of mind through its successive advances in intellectual and moral improvement. Whatever relates to his own country, however, and to the present moral and civil condition of the world deserves his special investigation. Select the periods presenting the most interesting and useful objects of attention

in the whole compass of antiquity, and what is their interest or utility compared with a view of the world for the last fifty years, or in its present condition, with its new contingents and people, its new systems of government, its new languages, literatures, arts, sciences, and social and religious institutions? The half-century just elapsed has been crowded with events and incidents more important to its future welfare, and of course more interesting to its present inhabitants, than all others that are recorded throughout its lengthened history of six thousand years, excepting only the special dispensations connected with its redemption by Jesus Christ. I am happy to quote here the language of Mr. Patten. "Until our youth are freed from the necessity of learning, if they ever learn at all, after they leave the walls of our colleges, the principles of our government, the constitution of our country, the history of our revolutionary proceedings, and the lives of our most eminent statesmen and orators, I am constrained to think, that time should be taken, if necessary, even from the monuments of Grecian and Roman genius, or from the diagrams and tables of mathematics." "An American youth should blush to know, or rather his instructors should blush to have him know, the situation of affairs at the battle of Marathon better than the events at Bunker's hill, and understand the movements of united Greece to resist the Persian invader better than the rallying of our oppressed forefathers to assert their rights."*

The study of politics and political economy is nearly as much neglected as that of history. In some cases an author altogether unsuited to the nature of our institutions, as Burlamaque or Vattel, is read and recited, and at one or two of the colleges lectures upon

economy and polity have very recently been introduced. But neither of the subjects has been rendered at all prominent. The best that has been effected is a superficial study of Say and the Federalist. Yet in the present state of our country, no subject can be presented to the student more worthy of his diligent attention. The age demands of our educated men a familiarity with the grand principles of civil polity, an acquaintance with the nature and legitimate objects of legislation, and with the springs and tendencies in the complicated machinery of government. And political economy, although recently elevated to the rank of a science, is one of the highest importance to the citizen of a free state, full of interest and attraction in itself, and in some of its inquiries eminently calculated to train the mind to close attention and cautious discrimination.

To the claims of English literature upon the student's regard, it is impossible in this place to do justice. We can only express our wonder that it has never yet been made a regular subject of instruction, and that, while so much excitement has existed respecting schools for the sciences, and other new institutions, and various improvements in education, there has scarcely been a suggestion upon the importance of greater familiarity with that rich, elevated, and peculiar *literature*, which adorns the common language of England and the United States. I am glad to state that this is the theme of discussion in Mr. Hadduck's late oration before the Phi Beta Kappa Society at Dartmouth, in which he urges the peculiar relations existing between America and England as rendering the literature of the latter eminently important to the American scholar. "We stand to England," says he, "more in the relation of a later to an earlier age, than in that of one people to an-

* Lecture before referred to.

other. A part of the same national mind translated to another world, we are like the individual mind in the philosophy of Plato, ever mingling with the events and scenery and fresh recollections of our present state, the shadowy but high and elevating remembrances of a former existence. Rich, therefore, as his own country is beyond all other lands in unexplored natural resources and beauty, in whatever is wise and prosperous in human enterprise, splendid in achievement, constant in danger and suffering, or immortal in virtue; sacredly as he is bound by all the obligations which a good man and a patriot feels, to make that country the first and last object of his study as well as of his affections and labours and sacrifices; the American can never be incurious in respect to any period of the great national mind of the land of his fathers."

The period in the opinion of Mr. H. entitled to the highest consideration is the present age, including the last thirty years, because it is "an age remarkable above all that preceded it for intense, vigorous, and successful thought," and "an age of elevated sentiment and morals." To this opinion we may in the main assent. But the whole period of English literature, even from its earliest dawnings, is worthy of attentive examination, nor can its value be suitably understood, or a sufficient acquaintance with it be acquired by our youth, until it comes to hold a more prominent place in the systems of public education.

But fifthly, there is another subject which must not be overlooked. It has been remarked that at our colleges more than sufficient attention is given to the ancient languages and mathematics, and less than sufficient to history, politics, and modern languages and literature; too much to the former, considering the importance of adapting education to the intended pursuit, too lit-

tle to the latter, considering the peculiar circumstances of the country which affect more or less every profession adopted.

The circumstances of our country, I may add, require a *fourth* regular profession, composed of educated men, who will make the business of teaching in elementary and higher schools the employment of their lives. And as this is required it is a defect in the prevailing systems of education that there is no provision for qualifying youth for the purpose. The importance and advantages of preparing teachers for their work by an appropriate education are developed in a very clear and forcible manner in a recent pamphlet by Mr. Gallaudet.* The author proposes the establishment of a seminary for this specific object. But I am inclined to believe that all the most important advantages may be secured, if each or several of the colleges will open a new department expressly for the benefit of teachers. The officers, to whom the department should be committed, would guide those intending to become teachers through a suitable course of reading and study, and would deliver lectures on the subject of theoretical and practical education. This method is pursued successfully in Europe, and might be adopted without the embarrassments and with a small part of the expense attending the formation of a new institution. But either by existing establishments, or establishments formed for the purpose, something must be done on this momentous subject, something to enlist the talents and efforts of suitable men in investigating the best modes of instruction, the easiest, surest, and happiest means of developing and maturing the faculties of the mind; some-

*Plan of a Seminary for the Instructors of Youth. By Thomas H. Gallaudet, Principal of the American Asylum for the Deaf and Dumb.

thing to engage more of the genius and benevolence of our country in the noble art of carrying immortal spirits forward from the thoughtless prattle of infancy, till they scan the mazes of science, and take in "thoughts that wander through eternity." "Years are spent" says Mr. G. "in order to explore the secrets of the mineral world and to discover the chemical relations which one substance bears to another, and a single new result in such pursuits purchases the meed of renown in the records of philosophy; and shall nothing be done to engage talents and virtue to toil in the laboratory of the human mind, to study and arrange its various intellectual and moral phenomena, and to devise the best modes of developing those faculties and cultivating those powers, which are formed to survive the final work of the material theatre of its action, and to enter upon the destinies of an existence which is never to end?"

Nothing is more common than to hear Americans boasting of the state of education in their native land; but it is seriously and lamentably true, that here education both as a science and an art, although infinitely more important than any other, is yet behind, far behind, every other.

My remarks thus far have been directed to the *studies* pursued in the colleges. But complaints are made also respecting the *methods of instruction*. On this part of the subject I shall confine myself to three topics.

In some departments of study very great improvements have been made by introducing the aid of the senses. Much of the new interest which modern instructors have thrown around the sciences, has resulted from the exhibition of apparatus and experiments calculated to attract the eye and by that means awaken curiosity and secure attention. Similar means of kindling

interest and of facilitating progress may be employed to a great extent in other departments of study. Teachers in history, geography, antiquities, or the arts, ought to be furnished with complete sets of appropriate maps, charts, models, plans, and drawings, executed in good style and on a scale sufficiently large for exhibition in the lecture room. It is really just as absurd to require a teacher to proceed in either of these departments without such helps as to require him to proceed in chemistry or any branch of natural philosophy without the suitable apparatus. Yet at every college thousands of dollars are expended upon philosophical and chemical apparatus, while no appropriations are made for an apparatus of the kind we have mentioned, although the illustrations furnished by the latter are equally important, or more important, in forming the accomplished scholar. The necessity of such an apparatus seems to have been in some degree appreciated by the commissioners appointed in the winter of 1825 by the Legislature of Massachusetts to consider the expediency of establishing in that State a Seminary of Practical Arts and Sciences: they propose in their Report a considerable appropriation for this object. We hope it will soon be appreciated at all the colleges.

A great improvement would be effected also in the general character of the instruction given at the colleges, if it embodied more of practice and actual observation, and less of theory and abstraction. The attention bestowed within a few years on some of the departments of natural history have in this respect exerted a very happy influence. But there is still a general complaint that a public education is not sufficiently practical, especially that the application of the sciences to the arts is not properly and adequately unfolded. Hence has arisen the demand for

a new class of institutions for supplying this deficiency. But it is chiefly mere oversight and neglect on the part of the colleges which occasions the demand, and the establishment of separate institutions is on the whole unnecessary and inexpedient. The objects sought may be accomplished by forming an appropriate department in the colleges, and placing at its head a competent superintendent, who shall have at his control the buildings, appurtenances, implements, and machinery, requisite for the purpose designed. The advantages of connecting such establishments with the colleges are urged by President Lindsley, in his Inaugural Address,* particularly as affording to poor students an opportunity to labour for their support, and to others to exercise for their health, for the preservation of which parents and the public are loudly calling upon the colleges to provide either by means of gymnastic sports or mechanical and agricultural employments. A plan of this kind has been adopted at the college recently incorporated at Geneva, New-York, and is said to be contemplated in relation to the colleges of Massachusetts. The commissioners, to whose views I have just alluded on another point, recommend a new and distinct establishment, at the estimated expense of nearly one hundred thousand dollars, but that State it is believed will not consent to expend so great a sum for one separate institution, when with much less expense she might create *three* equally useful by connecting them with her university and her two colleges.

I come to my last remark upon the methods of instruction. In

most departments the *text-book* is studied rather than the *subject*. Perhaps this is not the best mode even for the earlier and more elementary parts of education; it certainly is not the best in the more advanced stages. Instead of giving the student a particular work, and requiring him to commit its pages to memory, and making the whole business mere recitation, it is more useful to present him with a full analysis of the subject drawn out in a statement of its general and particular topics, with such references to authors as will lead him to investigate and think for himself. The honour of applying a system of this kind is due, so far as I am informed, to the able Professor of Theology in the Andover Seminary, who in the department of instruction assigned to him is equally distinguished by his philosophical views and his practical skill. The "Course of Study"* pursued in his department is put into the hands of each student when he enters the institution. It comprises all the important topics and questions in theology, with references under each to the passages of authors, (of every creed and denomination,) which the student may consult in forming his views. These topics are themes for written and oral discussions at the private lectures, and when the investigation of any topic awakens special interest it is continued through successive lectures according to the desires of the class and the discretion of the Professor. Such a method is unspeakably better than a tame recitation from some antiquated D. D. or S. T. P. A similar method might be adopted, with great advantage, in several departments of study in the colleges, if not as a substitute, at least

* Address delivered at the Inauguration of the President of Cumberland College in Nashville, Jan. 12, 1825. By Philip Lindsley, D. D., President of the College.

* Outline of the Course of Study pursued at the Theological Seminary, Andover, in the Department of Theology. 1825.

as an auxiliary, to the text-book. Wherever this system can be applied,—and the teacher must ascertain,—let *subjects* be presented to the students and freely examined with the aid of the Professor or Tutor, and then *recitation* will give place to *instruction*. Recitations may be heard any where, by any body. But at a university or a college we may justly demand instruction. Yet there is much truth in the assertion of Mr. Tichnor,* although it is perhaps rather too unqualified: “The most that an instructor now undertakes is to ascertain from day to day whether the young men who are assembled in his presence, have probably studied the lesson prescribed to them. Here his duty stops. If the lesson have been learnt, it is well; if it have not, nothing remains but punishment, after a sufficient number of such offences shall have been accumulated, and then it comes halting after the delinquent he hardly knows why.”

The subjects of *government* and *examinations*, in both of which there is a demand for improvement, I am compelled by my limits, to pass by without notice.

Perhaps I shall now be called upon to suggest some system which shall take the place of those in which I find so much that is unsatisfactory. But it belongs to others to provide the remedies. I will, however, offer again the hint already presented respecting a plan, which shall admit those who are candidates for degrees to pursue different courses of study to a considerable extent. I will venture to mention also, as worthy the consideration of all the colleges, the new arrangements in Harvard University exhibited by Mr. Tichnor, particularly that which throws open its privileges in any depart-

ment to such as may wish to pursue a particular study without completing an academic course. Yet after all that may be said and written, the desired changes, it is feared, will be brought about but tardily and with difficulty. Let us hope, however, that a more liberal system will eventually prevail, and the influence and advantages of a public education be extended to many classes hitherto excluded from them, whose claims ought not to be and cannot be much longer overlooked; and now with the following extract from Mr. Tichnor, we shall take our leave of a subject that cannot occupy too much of the thoughts or the labours of the present generation. “Our high places of education may easily accommodate themselves more wisely to the spirit and wants of the times in which we live. And this if done at all, must be done speedily, for new institutions are springing up, which in the flexibility of their youth, will easily take the forms that are required of them, while the older establishments, if they suffer themselves to grow harder and harder in their ancient habits and systems, will find when the period for more important alterations is come, and free universities are demanded and called forth, that instead of being able to place themselves at the head of the coming changes and directing their course, they will only be the first victims of the spirit of improvement.”

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

(Continued from p. 404.)

A FEW days after my visit to Wentworth house, I made an excursion to Chatsworth, the seat of the Duke of Devonshire. Mr. H., the estimable Englishman before refer-

* See “Remarks on Changes lately proposed or adopted in Harvard University. By George Tichnor, Professor, &c.”

red to, accompanied me. Chatsworth house is twelve miles from Sheffield, and the usual route is over the Derbyshire moorlands. The traveller is presented with a charming variety of scenery through the first part of the distance. Immediately after leaving the smoke and dust of the town, we were among verdant hills and valleys. I have often compared the surface of the earth in this neighbourhood, to that of the ocean after it has been long lashed and fretted by a storm. Like *that* the surface of the ground rises in long heavy swells, sometimes closing off abruptly, and at others gradually receding, and forming the most beautiful vales. Like the waves, the hills seem to advance and recede, as you wind your way among them. This inequality of the surface continues the whole distance—but how changed was the verdure of the hills after we entered upon the moorlands! Not a tree or shrub, nor scarcely a vegetable, save the heath, was to be seen for many miles. Animated nature also seemed extinct. No bird cheered us with its song, or lamb with its bleat. All was dreary and desolate as the trackless waters or the Arabian deserts. There is much of this kind of land scattered throughout the country. A considerable portion of it, however, has lately been put under cultivation; and probably the time is not far distant, when this whole range, will be made a fruitful field. A ride through this tract prepared us to enjoy, with much rest, the scene which opened upon us immediately after we left the moorlands. The transition from barren wastes to blooming hedge-row enclosures, was sudden. We descended a hill and nature smiled.

From Barslow, which was near the place of destination we proceeded on foot. Gentlemen's parks, I believe, are all open to visitors, and the houses may be entered

when the families are absent, and in some instances, when they are at home. This place may be seen at any time, and the family have been known to leave their sitting room, that strangers might inspect it. The park which we entered, is nine miles in circumference, and principally spread over a valley, through which flows the river Derwent. The grounds are agreeably diversified, and well wooded. A walk of nearly a mile through droves of deer and cattle, brought us to the "Bower of Mary Queen of Scots." The place so called is a square tower moated in, and surrounded at the top with a stone balustrade. A heavy stone arch thrown over the moat, supports a flight of steps which lead up to the summit. The arch and steps appear to be modern, but the tower is evidently old. Whether it was built for the accommodation of the Queen, that she might walk in it, or as an ornament to the grounds, I am not able to learn. It is well known that this unfortunate personage spent much of her captivity at Chatsworth house, under the care of the Earl of Shrewsbury, and I think it not unlikely that this place was built for her, in order that she might breathe the pure air occasionally. The centre of the tower is filled with earth, to within a few feet of the top. Several large trees rise out of it, and spread their branches over the sides, giving it the appearance of an immense flower-pot.

Near the "Bower" is a stone bridge of three arches, ornamented with stakes, leading over the Derwent. We crossed it, and took a seat under the canopy of a venerable beech, near the bank of the river. The view from this place has been justly admired. Objects of a lovelier or more striking character could scarcely be combined. On our right and left a rich valley extended, as far as the eye could reach. The Derwent, a small, but

limped stream, might be traced here and there as it pursued its serpentine course through the valley. In front at a short distance and elevated above us stood the "Palace of the Peak,"--so is Chatsworth house denominated. Directly back of this, rose a long chain of mountains, which, with their summits crowned with wood, bounded the prospect in that direction. A similar range, though less abrupt and with fewer trees, limited the view behind us. Other objects attracted and delighted the eye. The bridge and the "Bower" were directly on our left, and more distant was the hunting tower. Add to this the groups and avenues of trees scattered over the park--the droves of deer, of which there are about a thousand, and cattle feeding on the lawns, and you will have an imperfect picture of the scene before us.

We re-crossed the bridge and visited the house. The hall into which the house-keeper conducted us is sixty feet by twenty-seven. The ceiling is painted, and the sides are ornamented with pictures and pieces of sculpture. Several of the latter in basso-relievo, were placed against the walls, the rude cases in which they were brought from Italy serving as frames to them. From the hall we passed through a long gallery to the chapel. It would be tedious for me to describe all the rooms through which we passed. Indeed I will not trouble you with even the names. They are all, however, enriched with the choicest productions of the chissel, and the pencil, and with the most costly furniture. In some of the rooms we saw several exquisite carvings in wood by Gibbons. In one room the coronation chairs of George III. and his queen were pointed out to us. These became the property of the late Duke, in right of Lord Chamberlain. In another room is the bed in which his Majesty died.

The house is quadrangular, having an open court in the centre, and four fronts in the Ionic order. The present Duke is adding an extensive wing, and making great repairs and alterations. Report says he has already expended two hundred thousand pounds. At this time the house is not in a fit state to be visited. The yard is lumbered up with building materials, and the paintings and sculptures are not yet arranged. During the Duke's late visit to Italy he made large collections of both. Some of them still remain in the cases in which they were received. The Duke, besides this and his town residence, has two other country seats. His fortune is princely, and wherever he moves, fashion and splendour follow in his train.

Under the care of the gardener we rambled over the pleasure grounds. Here the water-works were set in operation. Fountains played; stone animals, pipes, and trees, and even the very ground, spouted water for our amusement. On the south side of the house are two artificial lakes, one round, the other oblong, which are supplied with water, as well as the house and fountains, from a large lake on the top of the moors, east of the house. The water, the lawn, and the trees on this side, render the scene unrivalled in landscape beauty.

We were hurried away from this seat of delight, by our intention of visiting Hadden Hall the same day. We returned to Barslow where we left our horse and gig, and called at an inn, the "Peacock," to take refreshments. It is pleasant to meet with a pious family under such circumstances; for such I had reason to believe were the people that kept the inn. Religious tracts were lying about on the tables, an excellent device to secure a casual, though it may sometimes prove to be a salutary, consideration of the truth from the unoccu-

pied visiter. Taking up one I found it to be "The Shepherd of Salisbury Plain." As often as I had seen this admirable tract in America, this was the first time I had met with it here. A perusal of it furnished a repast to my mind during the time in which the bodily repast was preparing. Every article of the latter kind also was in the nicest order, and of the most delicious quality and relish.

An hour's ride brought us to the gate leading to Hadden Hall. We alighted and inquired for an attendant, and was answered by an aged woman, who came hobbling out of a hut, with a bunch of keys. I believe it is the policy of the owners of ancient halls, castles, abbeys, &c., to put them under the care of persons who are in ruins themselves; for I have generally found old, maimed, and weather-beaten guides, at these places. They harmonize very well with the objects around them, but are stupid companions. I am surprised that they learn their lessons as well as they do; for they seldom miss a word, and never add one.

Hadden Hall is a very ancient and extensive pile of buildings, and was formerly the seat of much baronial splendour and hospitality. It came into the possession of the Vernons early in the reign of Richard III. and continued in the family nearly four centuries. It next passed into the hands of the Rutland family, and was inhabited till the commencement of the last century. It now remains in the same state in which it was then left; and the present Duke of Rutland is careful to keep it in repair, and to preserve the same style of architecture. The building as viewed from the road is a picturesque and novel object. It is situated at the foot of a Mountain, before which is an extensive meadow, and its embattled walls, towers, and turrets are seen to rise from among branches of trees, and to give one

the impression that he is approaching a village. This structure is of an irregular form and height, and encloses two large courts. We were conducted into one of them, through a low vaulted gate-way, and thence into some small rooms on the west side, called the porter's lodge, chaplain's sitting and bedrooms. In these were several old boots which were once worn by the Vernons, and which would nearly swallow up a person like myself. I measured the heel of one, and found it nearly three inches thick. A leathern doublet, a pair of holsters, a gun, &c. lay on the table, and in the corner of one room was a service of pewter plate, which, as well as the other utensils, bore evidence of having seen hard usage. In the chapel which came next in course, we spent much time, and never was I in a place so antiquated, or to use a singular expression, so like to *living antiquity*. Most of the old places which the traveller meets with in this country are entirely in ruins, and nothing can be seen but naked walls. But here all the wood work was in a partial state of preservation—the oaken pulpit curiously carved—the seats for the hearers of the same timber also carved, and a huge chest of oak likewise, in which the valuables were kept, and the lid of which I could scarcely lift. Every thing remains as it did centuries ago, except such alterations as time has made. The pulpit now looks as if it would hardly bear the weight of a well-fed parson, and the seats are leaning here and there, plainly indicating that the lapse of years will eventually turn them to dust, as it has already the probationary beings who once occupied them. The windows are munnioned in the Gothic style, and set with stained glass, and where a pane has fallen out, another resembling it has been put in its stead. One of these windows bears the date of 1427. Our

sprightly and intelligent guide now took us into the family hall, and proceeded to explain some of the various objects which it presented. "The great oak table which you see at the upper end with oak benches each side is where the family sat at dinner, and lower down were the servants and retainers. The first Duke of Rutland had one hundred and forty servants in his family. The gallery above is where the minstrels sat." But I choose rather to tell my own story. The hall is a large room open from the floor to the roof. The floor is composed either of clay or cement, and the rafters are uncovered, like those of a barn. The pannels are made of oak unpainted and unvarnished. The gallery which was appropriated to the minstrels extends round two sides of the hall, and in front of it, are many old antlers. The table which the old lady pointed out to us, is very much like a huge oak tree split in two, and roughly hewn, with a pair of legs at each end. The side seats were similar in respect to stoutness and solidity, and all were secured to the floor. This precaution was used, I suppose, to prevent them from being kicked over during the boisterous feasts of the knights. Such a precaution, however, would not be necessary in these degenerate days. The present race of mortals would be hardly able to upset in such a way, these massy appendages of ancient festive halls.

From the hall we passed through a drawing, dining, and dressing-room, and several bed-rooms.—These were mostly hung with tattered and faded tapestry, which, as we were told, was worked by the ladies when their husbands were absent and engaged in fighting. The tapestry represents the sports of the field, landscapes, battles, heathen fables and the like, all executed with the needle. The process must have been slow and te-

dious in the extreme; but in all probability, in those rude days, the high-minded fair had no other employment. The modern notions in regard to dress, music, drawing, painting, and other accomplishments had not filled their heads. The ball-room is thirty-eight yards long by six wide, and seems to have been an elegant room for its time. The floor was made from a single oak tree, and the semicircular flight of steps leading to it, were made of the roots, hewn out in solid blocks. The wainscoting and cornices are likewise of oak, much ornamented with carvings. The family coat of arms (the boars head and peacock) are carved alternately the whole length of the cornices. The kitchens were the last place we inspected. In these, things remain just as they were left. You may see the block just by the fire-place, where the boy sat to turn the spit. The fire-dogs, and fire-irons rest where they have been for centuries. The block where they cut up the meat, and the bench or table on which it was chopped, continue undisturbed. From the appearance of this table, it is to be inferred, that they had not learnt the use of chopping bowls, for in one part a hole was worn quite through, and in another a hole had been worn to resemble a bowl. The pastry kitchen and the larder each bore testimony to the service they have seen. A short walk in the grounds completed our visit.

A person by spending an hour in this place may learn more of the customs and mode of living of the old feudal barons, than he can gather from books in an age. He may here see the manner in which they decorated their rooms, the furniture they used, and some of the apparel which they wore. Every thing is rude and on a large scale. The pictures which Walter Scott has so inimitably drawn, seem to the American reader like fiction; but let him only step into this hall,

and he will at once realize their fidelity to the original. It is said that Ann Radcliffe frequently resorted to Hadden Hall while she was writing the "*Mysteries of Udolpho*." I have no doubt that Scott received a portion of his inspiration in this or a similar place. But how changed is the aspect of things, in many respects, from what it was in former days! The halls and courts which once echoed to the footsteps of "belted knight" and "baron bold," are now seldom disturbed, except by the cawing of the rook, or the whistling of the wind. The family kitchen, that famous place for festive mirth, for wine and wassail, is now all dreary and desolate. The chapel where the *hunting* parson dealt out his weekly allowance of morality is fast falling to decay, and the trees which embowered the hall, although they possess a living principle, are yearly diminishing in size.

To the Editor of the *Christian Spectator*.

I WAS glad to see in a former number of the *Christian Spectator*, a remark which manifests your disapprobation of the attempts made to obtrude on the people of this country, Walker's dictionary, as a standard of pronunciation. This is a book-selling speculation, and most mischievous in its effects. If the people of this country are made to believe, that Walker is the standard in England, they are grossly deceived. I have inquired of respectable gentlemen who have been in England, and who have made inquiries and observations on the subject—they inform me that the English uniformly deny that Walker is their standard. Their practice is not regulated by any writer whatever. Walker, it seems, like his predecessor Sheriden, attempted to bend the practice to that of the stage, or that of some favourite speakers, or some local

usage—but he has not succeeded. It is agreed that the best usage in England is much nearer to the best usage in this country, than Walker's notation.

As we expect soon to have published a Dictionary compiled by one of our own countrymen, who is well acquainted with the pronunciation in England as well as in this country, I cannot but hope that we shall have a standard work, which shall give us the genuine pronunciation.

We make a great parade, especially on the fourth of July, and boast of our independence; but if I mistake not, we are yet in a *colonial* state, in many respects, and as completely in subjection to England as we were before the revolution. Our countrymen send to England for *instructors*, when they might obtain men equally well qualified in our own country;—they look to England for *opinions* on the merit of our own publications, and rely more on them than on their own judgment; and the English booksellers, availing themselves of our prepossessions, and with the help of hired reviewers, palm upon us many books of very little value.

But the evil effects of our obsequiousness do not cease here. In seeking for improvements from the practices and writings of Europeans, our own countrymen do not always distinguish the valuable from the worthless and pernicious. They are not careful to introduce the *arts* and *learning*, without the *vices* of the old world. *Christian* Europe has copied *Pagan* Europe in all that is vicious and detestable in the arts; and if our citizens, under the specious pretence of countenancing the arts, should follow the example of Europe, and introduce naked pictures and statues into public places, the effect will be here precisely what it has been in Europe, where some of the cities are little less than great brothels. I have not seen the opera perform-

ances in this country ; but if they perform here as they do in France and Italy, the indecency of some of their dancing feats ought not to be endured a moment.—We have great reason to rejoice in our privileges. No country on earth is so free, and none will be so happy as we may be, if we can resist the corruptions of the old world. But the rage for imitating foreign nations in all that is *bad*, as well as in what is commendable, presents to us very gloomy prospects. Vicious examples introduce vicious principles and corrupt practices, and corrupt morals will speedily undermine our government. We are departing from the principles and manners of our ancestors with appalling rapidity. O.

For the Christian Spectator.

LONG SERMONS.

MR. EDITOR,—Having just returned from hearing a *long sermon*, (it being a week-day occasion) I feel disposed to trouble you with a remark or two, though in so doing I may seem to convict myself of an unbecoming listlessness in the house of God. As one who has reflected much and observed more on the subject, let me say that in my opinion *long religious services generally* do not edify the hearers. “Where weariness begins, devotion ends.” So says the proverb, and most proverbs, as they speak the general experience of mankind, speak truth. “But what!” says one; “do you bid us straiten the word of truth that we may indulge our hearers’ sloth?” Apologies and arguments I know are not wanting for the practice I object to; yet they will be found I think to partake more of theory than of experience. Sluggishness is I am aware a prevailing sin in the Lord’s house; and it may be difficult to know how far regard should be had to it in the performance of religious

duties. Yet, plainly, to fatigue is not to edify. Your preaching and your prayers cease to profit when they cease to be listened to; and if you would do your people good, you must in some degree shape your discourses to the circumstances in which you find them—shivering with cold, or relaxed with heat, or drowsy from fatigue, or afflicted with bad nerves—there are many such in this dyspeptic age—to whom an hour’s discourse or a long prayer is scarcely tolerable.

I am not for Cowper’s preachers. Every word of Cowper’s satire fell on heads that well deserved it. But there is a medium in things, and one extreme may be practically no better than another. “Fifteen minutes” are too short indeed; yet fifteen minutes may be better than five times fifteen, if your hearers wish your sermon done half an hour before it is done. Nay, leaving the patience of your hearers out of the question, fifteen minutes of dense and well digested thought is better for *edification* than a more diffuse discourse spun out to a great length.

There are certain occasions, when my readers generally will, I think, admit that the grievance of which I speak is not without foundation. Such, particularly, are ordinations, religious anniversaries, and other seasons of special public interest. Ordination sermons are very commonly too long. Many of the hearers are fatigued with the distance they have come; the house is often uncomfortably crowded; the other services are numerous, and often protracted, and not unfrequently rendered the more wearisome by their anticipating one another. The same remarks apply with augmented force to anniversaries. Most of our great religious anniversaries come in clusters; meetings, sermons, addresses, &c. are multiplied, and if the first meeting be fatiguing, the second will be tedious, the third thinly attend-

ed, and the fourth nearly deserted. But the evil is a great deal worse where it is an habitual and ordinary thing. If attention flags through the prolixity of the speaker on an occasion of more than common interest, it is scarcely to be expected that an ordinary congregation will not grow listless under a preacher who is tedious from week to week. I speak from knowledge; for it has been my lot to sit under the ministry of such an one as I have mentioned. He was so habitually prolix that his hearers were generally weary before he began. During his prayers, which were seldom less than three quarters of an hour long, you might see the congregation sitting or reclining in all postures save those of devotion; and when he named his text, they seemed like people who sit down in pensive resignation to wait for the river to run by.

Where then is the wisdom of wearing out one's life with writing long sermons only to wear out one's congregation with hearing them? Merely to *transcribe* the weekly discourses of some ministers would leave an amanuensis not much time for idleness; and when to this is added the mental labour of preparing them, it is no matter of surprise that we meet with so many broken constitutions in the sacred profession. How much better were it to redeem a portion of time then from the confinement and drudgery of so much *writing* for more profitable *thinking*, as well as for relaxation, and for the various pastoral duties. I do not encourage indolence. On the contrary, while I would abridge the mechanical labour of a minister's preparations for the pulpit, I would have his mental labour increased. Short sermons are not necessarily the result of small pains. It is much easier to spread out a *given quantity of thought* into a large space than to compress the same *given quantity* into a small compass. He understood this who remarked

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of a certain old voluminous author, that the quantity of his writings was no proof of his having been a laborious man: better evidence of this he would have given, if he had condensed his score of folios into one. But condensing is always against nature, a forced process, whether you would condense matter or mind; and this is the great secret of tediousness in most public performances.

If now, in conclusion, you shall ask me what I consider the proper length ordinarily for a sermon, I cannot answer you in minutes. It will vary with circumstances: on some subjects, before some congregations, at some seasons, you may profitably protract your discourse beyond what would be expedient in different circumstances. But in all cases, that sermon, or that prayer, or that oration, is too long, which leaves its hearers weary and glad when it is done. Your best measure is the medium patience, physical and mental, of your audience, and generally perhaps, those discourses which are continued much beyond thirty minutes are partially lost upon the hearers.

LAOS.

To the Editor of the Christian Spectator.

THE Hon. Alexander Smyth, the author of proclamations in the late war, the writer of lucubrations on the apocalypse, &c. has recently expressed to the editors of the National Intelligencer, for the benefit of an infidel co-adjutor Shultz, who requested a place in their papers, the opinion that the religion advocated by Shultz is comparable with the Christian; and in this respect in particular, that it is disencumbered of *the priesthood attached to Christianity*.

Does Mr. Smyth intend by this insinuation, that *theism* shall have no public and avowed *advocates* or *conductors* of its religion? For

my part, I am always willing to separate the faults which may attach themselves to advocates of any system from the system itself, which they advocate ; and I think it is one of the highest advantages attaching to Christianity, that it makes provision for public advocates of it to explain and defend its truths before all nations, and guide their multitudes in the rites of its public and social worship. In this very respect, it has an advantage over theism, which it will always retain, so long as professed theists will not allow to their own system public and devoted advocates, and ministers. Let Mr. Smyth acknowledge that this particular institution of Christianity gives to it one of the strongest holds on the human mind, and knowing its power, let him attach it also to theism ; let him become himself, a priest at her altars, and send forth priests to collect parents and households to to hear her dictates and bow before her throne, in assembled congregations, and I should have more hopes of theism. When something like this is done, theists will give to the world greater proofs, than they have yet given, that they in reality deem their religion true and most important of all religions to be embraced by their fellow-men. When this is done, and theism shall have had her thousand priests scattered over the nations and for centuries, there will be a fair opportunity of comparing the history of her public advocates with the public advocates of Christianity : not to intimate any thing respecting the character of the few who have already appeared in the world as the supporters of theism. Till then, it will be in vain to carp at the public advocates of a system who have had at least, the honesty and devotedness to stand forth to the world as its defenders, and conductors of its rites. We shall wait for this period, before

we hearken to the vain outcries of theists against the priesthood of Christianity.

THE CANADA BUGLE.

For the Christian Spectator.

A REVIEWER of the sermons of the celebrated French preacher Bridaine, in the *Christian Observer*, taking occasion to censure the Catholic intolerance which Bridaine sometimes exhibited, turns to administer the same reproof to his own church. As the reviewer's admonition may be salutary to some who set up the same exclusive claims for a "primitive and apostolic church" in this country, you will probably oblige your readers by transcribing the following paragraph.

E. R.

"But while we justly censure the intolerant spirit of the Roman-Catholic Church, let us not forget that intolerance is not the vice of that church alone, but of human nature itself. Has our own church been always free from this anti-christian spirit ? and do we not owe it far more to the growing freedom of our political institutions than to the liberality of some churchmen, that we have not in this age to lament the scenes which darkened the days of Charles the Second, of Laud, and even of Elizabeth ? Have we not heard divines of our own times attributing to the Church of England prerogatives little short of those claimed by Rome ; and charitably consigning the Dissenters from it to "the uncovenanted mercies of God ?" And are we sure that in the temper and conduct of that party which in this and the sister kingdom assumes to itself emphatically the designation of Protestant, there have not too often been displayed the worst fruits of that proud, exclusive, and persecuting spirit, which constitutes the lasting reproach of Popery ?"

Reviews.

A Volume of Sermons, designed to be used in Religious Meetings, when there is not present a Gospel-Minister. By DANIEL A. CLARK, A. M., late Pastor of the First Church in Amherst, Mass. pp. 328, 8vo. Amherst; Carter & Adams.

HAVING read the preface to this volume, we paused to indulge in some desultory reflections which arose in our minds. "I have long believed," says the author, "that sermons of a distinguishing character, and in a popular dress, having point, and pungency of application, are very much needed in the American churches." "In every other department of learning new efforts are perpetually made, and every fascination of style and argument employed to render interesting the art or science that it is feared may languish; and why not carry the same wisdom into the church of our Lord Jesus Christ." The minister of Hatton Garden tells us that, "it hath appeared to him, from more than ten year's observation, that the chief obstacle to the progress of divine truth over the minds of men is the manner in which it is presented to them;" and there are not a few on this side of the Atlantic, who would seem to hold the same opinion.* Hence, it

* At least Mr. Irving is not quite alone in thinking that *sermons* are generally dull things; insomuch that "the very name of sermon hath learned to inspire drowsiness and tedium." We allude to an instance—the mention of which may be worth the space which this short note will occupy—of a most reverend body of divines in one of our cities being entertained with "An Oration for Christian Missions." Not a sermon, though Paul furnished the orator with a text, and "the foolishness of preaching" was his theme. But perhaps many a fine discourse, though pronounced before

is that there is an impression, which is apparently becoming prevalent with ministers, and more particularly perhaps with younger ministers, that to be successful preachers they must acquire what is called a *popular manner*.

A popular style of preaching is a thing not easily definable to the general apprehension. Abstractedly considered, it commonly means a manner adapted to please *the people*. But as different tastes prevail in different communities, there will be, according to this definition, a corresponding variety in the popular style. Each individual will form his standard with reference to the particular community with which he may be connected; or perhaps according to some peculiar notions of his own. With one class of hearers, then, a popular manner will imply melody of voice, gracefulness of gesture, and prettiness of language. It consists in such a union of graces in tone and sentiment as throws a softening radiance over the sterner features of religion, and leaves the conscience quiet while it amuses the fancy and gratifies the ear. With another class, the opposite of these, it is vehemence of declamation and extravagance of diction. These two kinds of preaching may be otherwise described by their effects. The one affords the hearers the luxury of feeling, the other of repose; the one produces an excess of zeal with a deficiency of knowledge, the other imparts neither zeal nor knowledge. Some mistake the pompous style for the

a religious assembly, and called a sermon, may be quite as appropriately characterized by some other term as by that old fashioned word with which the good people of former days were wont to associate their most hallowed thoughts and feelings.

popular, and soar above the heads of the vulgar; while others descend to the opposite extreme. A French writer* mentions a class of preachers who imagine they hit

* Gisbert. See some extracts from his very sensible work on Christian Eloquence, in the fifth volume of the Christian Disciple. Very different from the false notions which are apt to possess the minds of such as court popularity are the views of Gisbert. He makes the true popular manner to be a manner conformed to the ordinary modes of thinking and feeling among the people, and at the same time without coarseness, inelegance, or bad taste. It is only this manner that can be either very useful or long popular.

"What then is this popular manner? And what shall we say constitutes this noble, elevated, grave, dignified, simple, refined popularity of speech, without which no discourse deserves to be honoured with the name of eloquent? It consists in the preacher's conforming every thing he has to say to the common and ordinary manner of thinking and feeling, as it prevails among the generality of men. Aim at this conformity; express things as people feel them, and as they commonly feel them; you will then be on the high road to the popular manner.

Some preachers imagine they have accomplished a great object, when they say things which nobody but themselves would ever have thought of, and express them in a manner which no one would expect. It would seem that such men are inflated with the pride of the Pharisee. Thanks be to God, that we are not as other men are; we do not think like them, we do not speak like them. But they have fallen into the most deplorable error, the most ruinous and extravagant mistake.

Let it be your chief care, your main ambition, to think as other men think; to feel and speak as others feel and speak: so that every one who hears you might say, I should have treated the subject exactly as the preacher did, he made use of the very expressions that I should have chosen. When you have reached this, you may boast upon good ground, of having attained all that is most difficult, and at the same time the most beautiful, in eloquence.

There are certain sentiments and feelings upon every subject which are common to all men. Make it your study to discover and unfold these. Ask yourself, what would all men think upon this subject, if they followed the light of their

the popular style by assuming a kind of conversational manner. "Provided that they give themselves certain airs of familiarity in the pulpit; provided that they come down to an equality with their hearers, and speak in a careless, off-hand way, they call that the true popular manner." Petrarch describes the popular preacher thus:—but what was probably an over-drawn picture in his own country, will be too extravagant even for caricature in this:—"There cometh," says he, "a foolish young man to the church; his masters praise and extol him, either from love or ignorance; he swelleth and marcheth proudly; the people gaze at him astonished, his kinsfolks and friends can scarce contain their joy! he being willed, getteth up into the pulpit, and overlooking all from on high, murmur-eth out, no one can tell what; but they extol him with praise to heaven as one that hath spoken like a god! In the mean time the bells jingle, the trumpets rattle, rings fly about, kisses are given, and a piece of black cloth is hung on his shoulders; when all is finished down cometh the wise man that went up a fool!" Some preachers acquire a species of popularity by means of a bold eccentricity. They attract the multitude by some extravagance of manner, or of doctrine: by the use of an obsolete phraseology like the minister of the Caledonian Chapel, or by wearing an unshaven beard, like a certain famous wandering preacher in our own country, or by any art of making people stare. Nothing is easier than to acquire an eccentric fame in any profession, but especially in the clerical, where it is most to be deprecated. Such men "shame their sacred office."

reason; how would they feel, if they gave themselves up to the natural emotions of their hearts? They would think and feel thus; let such, then, be my thoughts and feelings."

What our author intends, when he speaks of sermons in a "popular dress," he himself explains. "They must have poured into them all the novelty, vivacity, force, and pungency possible." In other departments of mental effort, "every *fascination of style* and argument" is employed to render them interesting; "and why not carry the same wisdom into the church of our Lord Jesus Christ?"—which seems to imply this; if you would preach successfully you must give to truth the embellishments of rhetoric; you must commend yourself to the *taste* as well as consciences of your hearers. And this we think is a growing sentiment in the community. Accordingly if a comparison be made of the present with the past, we think the pulpit will be found to have undergone a change in some respects to be deprecated. We do not mean to say that there exists evidently, in these days, a distinct and prominent *era* in the style of pulpit eloquence; but it exhibits, we apprehend, a growing tendency to mould itself to the peculiar features of the age. The preaching of the present day, as compared with that of the times which have preceded us, we think may be generally described thus. It is more glowing, vehement, fervid, which is so far well: it is also more ambitious of literature and rhetorical effect; and is less characterized by *plain, thorough, doctrinal discussion*. This description is of course general, and not intended to apply to particular pulpits; it leaves individuals free if they think proper to exempt their own.

The tendency which we have thus specified is to be explained, probably, by the operation of two principal causes; the literary and the religious excitement of the times in which we live.

The influence of the press upon the pulpit is a subject worthy of a more considerate attention than

is consistent with the haste with which these remarks are necessarily written. If Cowley said in reference to an age anterior to his own,

Writing, man's spiritual phycic, was not then

Itself, as now, grown a disease of men,

With what astonishment might he not have surveyed the mass of productions with which the press has deluged the world in our times. But the literature of the present age is not more remarkable for its overgrown abundance than for its fervid character, and for the strong hold it takes upon the general mind. With a glowing, and energetic, and often splendid diction it is at the same time characterized by a direct practical bearing on all the interests of society. This is especially true of our periodical literature. What one interest is there, from the prerogatives of kings down to the humblest sphere of life, which our ablest reviewers are not wont to enter with the same spirit of bold and earnest investigation. It is this practical bearing of the press that has created the universal eagerness to read; not merely among men of literature and leisure, but throughout the busy and the humbler classes of the community. Not merely do our seminaries of learning have their athenæums, and our cities their public reading rooms, but our country parishes likewise, have their reading associations, their social joint-stock companies for obtaining the most important journals of the day.

Now it cannot be surprising that an influence so strong and universal should be visible in the pulpit. Reading is the fashion of the day, and independently of his own inclination, a sort of necessity is laid upon the preacher to conform to the general fashion. He would be ashamed—perhaps he ought to be ashamed—of being less acquainted with the popular literature of the day than the plain agriculturist

who is his parishioner. The most important, at least, therefore, of the periodicals which every month and week bring to his *study* he must travel through in the intervals of official duty, in season for the next that follow. The old divines must stand aside for the new reviewers; and being constantly familiar with their society he gradually catches something of their spirit and manner. He lays down the article which he has been reading in a quarterly—rapid, lofty, and imposing, in the style of its expression—but withal not always natural and simple—and turns to compose his sermons. He glows with borrowed fervour; he is full of the thoughts, and colouring, and illustrations, which have just been passing through his mind, and his pen is jostled by the reviewer's heat and speed into a gait which is neither his own nor the reviewer's. He neither walks as he was wont to do before, nor soars with the reviewer, but goes on stilts, at an intermediate and awkward elevation. Perhaps he makes comparisons between his own humble manner and the more fashionable style of writing with which the literature of the age has made the world familiar; or he thinks of this and that individual of his congregation, who will make the comparison:—and hence comes there gradually a more ambitious, but, we fear, not always more profitable, style of sermonizing. The picture may be too minutely drawn for a general likeness, but there are individuals at least who may furnish an original.*

* It has generally happened that the most famous orators have been through their imitators, the greatest corruptors of eloquence. Whether the two most celebrated preachers in our time are likely to produce an effect of this kind on the pulpit, it may be difficult to show: but it is scarcely probable that volumes so peculiar, and so admired as those of Chalmers and Irving, should not in some degree impress their features on young and imitative minds; and we are deceived if we have not sometimes discovered some-

We do not mean to say, surely, that the clergyman should utterly abstain from the popular reading of the day, and live in ignorance of his own times, but only let him not be so imbued with it that it shall transfuse its spirit into his sacred ministrations. We do but deprecate such an effect of the all-pervading power of literature as shall fill our pulpits with rhetoricians instead of theologians, as it has filled our halls of legislation with talkers instead of statesmen. Far be it from us to depreciate literature or learning or talents in the ministry. The Lord bestow on his servants a hundred fold more of these gifts so they consecrate them to a legitimate and holy use.

Why is it that so many finely written discourses are heard with so little good effect? Not because they are not orthodox, but because they do not exhibit the gospel simply. The two-edged sword of truth is gilt and burnished till it glances off the minds of the hearers. The preacher wants not learning or talents, but he wants simplicity of aim. "How shall I use 'great plainness of speech,' and at the same time preach a fine discourse? How shall I exhibit the gospel in its simplicity, and yet throw over it the brilliant colouring of my own imagination?" Now so long as his mind is thus directed to different ends it cannot be expected that he will produce any better effect than to amuse and dazzle his hearers. He has spent his strength and care upon the eloquence of words, and thus has lost the eloquence of thought. He has, it is true, produced what the

thing like the splendid dress of the one attempted to be thrown over the thoughts of poorer intellects than his, and some, though fewer instances in which the quaint but imposing garb of the other has been affected by those who had not studied eloquence, like him, amidst the shadows of antiquity. The imitators of both show that, "every feathered fowl cannot follow the eagle."

world is pleased to call, by a kind of solecism, 'a fine discourse.' He is heard with applause. 'What beautiful images!' 'What lively descriptions!' 'What ingenious analogies!' But who smites his breast? Who is pricked in his heart? Indeed, eloquence and oratory are captivating words. But they are poor inspirers of the preacher's pen—as unpropitious to his aspirations as orator as to the best performance of his duty as a Christian minister. Full of the idea of eloquence and popularity, he may spread a flowery elegance over his compositions; he may work up his mind into an artificial fervour, and abound in tropes and figures, in interjections and apostrophies; but eloquence does not consist in these. These are the wind, but not the rain. And as to any great moral good he will effect, it may be said of him as Petrarch says of certain authors: "We may infect or affect, but can we refresh? can we inform? can we lighten the heavy burthen of the mind? subdue the stubborn will? If we can we write gloriously! otherwise it may be said with Cicero, dried puddles and no fountains spring from their pens." In fine the preacher can never be truly eloquent till the desire itself of being eloquent shall cease to disturb his mind; and then, when he gives himself up to his subject and his theme becomes eloquent with him, will he become eloquent with his theme.

It may be a question worthy of the serious consideration of the Christian minister whether his own carefulness for the embellishment of his discourses may not have been chiefly instrumental in nursing that spirit of criticism among his hearers, which he so often has occasion to regret. If he has preached the gospel faithfully and simply, commending himself to every man's conscience in the sight of God, preaching not himself but

Christ Jesus the Lord, will his hearers be apt to make his performance a subject of idle parlour conversation, treating his heavenly theme as they do the weather or the passing news? But if he has prepared his discourse with reference to his hearers' taste, or in deference to it, what at the best should he expect but that he would only be admired. "They hear him as an orator, not as a messenger of God; and they go away from his ministration, not impressed but pleased; not to pray and humble themselves before God, but to talk about the preacher and his performances." "It is the mark of a truly good preacher," says the French writer already mentioned, "that the hearer does not think of him at all; that is, does not consider whether he speaks well, has talents, learning, gracefulness; but is entirely engrossed by the subject of the discourse and the impression it makes on his heart; so that if he thinks of the preacher at all, and praises him, it is only upon reflection afterward." It is said of Massillon, that "nobody after hearing him stopped to praise or criticise his sermons. Each auditor retired in a pensive silence, with a thoughtful air, downcast eyes, and composed countenance, carrying away the arrow which the Christian orator had fastened in his heart."*

We sometimes hear of one style of preaching for the city, and another for the country; that is, though a plain, unadorned exhibition of the gospel may be well enough adapted to a country parish, a more refined mode of speech is demanded for the city. This impression in a limited sense may be just, but as it is generally received, is doubtless erroneous, and to some extent mischievous in its influence, and because it has this pernicious influence, may be worthy of a passing notice. It is un-

* Preface to his Sermons.

founded in philosophy and refuted by facts. The mere philosopher might reason thus: Eloquence is not a capricious thing, varying with the apparel of the hearers. Its essential principles are ever the same, and cannot change but with the nature of the human soul itself; for man, the being with whom they are concerned, is essentially the same wherever he is found, possessing the same reason and passions in the city and in the hamlet. Demosthenes spoke to the populace of Athens, and Massillon preached to the French court. If they could have exchanged hearers, would the speeches of Demosthenes have been but vulgar harangues in the capital of France? or would that which was eloquence at Paris have been rhapsody to the rude "men of Athens?" These remarks apply to eloquence in general, but they are the more just as they relate to the pulpit in particular. The gospel is the same wherever preached. It every where addresses itself to the same reason and conscience, the same hopes and fears; and, unspoiled of its simplicity, its requisitions are alike intelligible to all. In other fields of eloquence men may be variously circumstanced in regard to the speaker's subject, and thus be more or less prepared, by interest or passion, to feel his power. But those truths which form the preacher's theme have the same relation to all. They involve no questions of patrician or plebian interest, like many of the themes of this world's eloquence; they level all distinctions of this kind in that one absorbing interest which they equally unfold to all mankind. Again; a correct observation of facts would seem to remove or qualify the impression of which we are speaking. How often has the plain, godly minister of some obscure hamlet, addressed a fashionable assembly with an effect which the most finished pupil of the rhetorician might have

envied. He displayed none of the brilliancy which characterizes the orator: he spoke the simple language of deep seriousness and weighty truth; with the fervour of a mind full of its divine theme, and with an earnestness and chastened energy which showed him "conscious of his awful charge." He spoke like an honest man. None thought of criticising him, but all, even the most fastidious, heard him with fixed earnestness. Like the disputers with Stephen, they were unable to resist the wisdom and the *spirit* by which he spake.

There are a few simple reflections which, while they would guard the preacher against all improper motives in his sacred office, would at the same time, it has seemed to us, furnish him with the truest test of Christian eloquence. These arise from a just sense of the preacher's work; from those deep and solemn views, which should ever possess his mind, of the relations he sustains to God and man. If he be impressed by a just sense of his responsibility to God will he "seek to please men?" and while he looks over his assembled charge and sees them hopelessly estranged from God and happiness, and bent on folly, will he think of their applauses? or will he leave the "terrors of the Lord" to persuade them by the charms of his own oratory? We talk of oratory, and eloquence, but we almost feel it to be a profanation to speak of them in connexion with the Gospel. There is an eloquence, if we may so speak, which is above eloquence. Who would not feel that he degraded Paul by speaking of him as the Demosthenes or the Cicero of the gospel! The world may have its orators, its declaimers, its rhapsodists—the pulpit has no need of these. In the words of Johnson, "The ideas of Christian Theology are too simple for eloquence, too sacred for fiction, too majestic for ornament; to recom-

mend them by tropes and figures, is to magnify by a concave mirror the sidereal hemisphere."

We have by no means set ourselves to write an essay on the pulpit, and with a paragraph or two more of these miscellaneous observations, we must come to the sermons before us. We remarked as another feature distinctive of the preaching of the present day, that while, as a general thing, it is more fervid than it formerly was, it is less characterized by plain, thorough, doctrinal discussion. What we mean, more particularly, is, that those doctrines which have been commonly denominated the "doctrines of grace," are not so frequently and so distinctly drawn out and set in a strong light as they used to be by our old divines. In this respect the pulpit has conformed itself to the religious, as in another respect it has seemed to partake too much of the literary character of the age. Thirty years ago the Christian church was comparatively asleep. The world lay buried in its wickedness, while the religious thoughts of men scarcely wandered beyond their own parishes. Then the tendency was, perhaps, to a too exclusively, and except as it was warmed by polemic heat, too coldly didactic and technical manner in the pulpit. But with this generation the state of things is changed. Now the Christian world is awake and stirring with the enterprise of converting the nations. This is an age of Christian institutions; of revivals of religion; of the boundless diffusion of intelligence; and of a spirit of catholicism and sectarian good will. A strong religious feeling pervades the general mind; and the instructions of the pulpit, it is said, "ought to be dispensed in accommodation to this spirit and character of our age. Men desire excitement, and religion must be communicated in a more exciting

form."* Now we cannot object surely to earnestness and fervour in the pulpit, even to enthusiasm, provided it be the enthusiasm of a mind illumined and chastened by divine knowledge. But because men love excitement, or because there exists in the community an unusual degree of religious feeling in the form of zeal for the missionary cause, or for revivals of religion, it does not therefore follow that the ministry should convert itself into an instrument *merely* of producing excitement.† The higher zeal rises, the more general it becomes, the more important the objects it affects, the greater is the necessity that it be directed by knowledge. For ourselves then, we feel a conviction that there never was an age which required the plain and constant exhibition of the distinguishing doctrines of the gospel more than this in which we live. And this conviction we feel, looking at whatever interest of religion we will, or at whatever class of persons. Considered in respect to the impenitent,—it cannot be any less important to the unregenerate man that he should know the entireness of his depravity, the necessity of a divine influence for his recovery, the sovereignty of divine grace, now, than it was in the days of Edwards. Considered in respect to the pious,—the religion of the closet will ever owe its vitality to a deep and growing acquaintance with divine

* Dr. Channing.

† "There is an order of men," says President Edwards, "which Christ has appointed on purpose to be teachers in his church. But they teach in vain if no *knowledge* in these things is gained by their teaching. It is impossible that their teaching and preaching should be a means of grace, or of any good in the hearts of their hearers, any otherwise than by *knowledge* imparted to the *understanding*."—*Tract on the importance of Christian Knowledge*.

knowledge. It cannot sustain itself merely on religious anecdote and missionary information, animating as these may be. The same doctrines which were instrumental in the conversion of the sinner, must be instrumental still in his progressive sanctification. So the lives of Brainerd, and Martyn, and of all those who have attained nearest the stature of perfect men in Christ, teach us. If then the tendency of the age is to draw off the mind from its own individual concerns, by engrossing it, in thought and feeling, with the public interests of religion; and if your pious hearers, many of whom are young in years, in knowledge, and in the cause of Christ, spend much of the leisure of the Sabbath, and it may be of the week, and the closet, in pouring over religious intelligence instead of meditating on the treasures of the bible, is it not the more necessary that, at the least, they should receive sound instruction from the pulpit? Consider again, those who, without personal holiness, are becoming the patrons of Christian institutions. The public sentiment is strongly turned towards the enterprises of the age; the sending of the gospel to the heathen, and the bible to the destitute, are a good thing; the man of the world takes the popular current; gives his money to the cause; sees his name on the list of its promoters; perhaps makes his speech at an anniversary—all which is well; we rejoice that the Lord is bringing to his treasury the silver and the gold which are his. But is there not danger that many, very many, taking this *form* of godliness, will be content to remain ignorant of its *power*? And is it not therefore the more necessary that these men should hear from the pulpit those heart-searching doctrines, which will go to destroy their self-esteem, by keeping alive in their bosoms the unwelcome conviction that without 'charity' they are

nothing though they give all their goods to feed the poor; and that though the tide of public sentiment towards religious institutions should sweep the world along with it, it could not obliterate the broad line which separates between the righteous and the wicked, and leaves them among the latter? Consider again our subject as it relates to revivals of religion. It is a remarkable fact, that the "Arminian controversy" in the time of President Edwards, which brought out the doctrines we are considering with great distinctness and publicity, and the discussion of which in the pulpit many good people deprecated, immediately preceded, and attended the revival in those days. Many similar facts might be brought to show the efficiency of these doctrines, in connexion with other truths of the gospel, in producing religious awakenings, followed by sincere, enlightened, persevering piety in the subjects of them. Facts too of a different kind might be adduced, but to the same effect. We allude to those revivals in which all the instruction, if it might be called such, began and ended with the sinner's fears and hopes; and which resulted only in a temporary commotion of these passions, or, at best, in an unenlightened and irregular zeal. Finally, it may be questioned whether the spirit of missionary enterprise itself, the most solemn and animating feature of these times, if it be not every where sustained by sound views of truth, producing a healthful state of personal religion, may not, we had almost said, insensibly degenerate into mere enterprise, or gradually abate through want of faith. Not that we apprehend such an issue. God forbid. We know that he will accomplish his own purposes, by his own appointed means.—But to sum up all: these doctrines which we are considering hold a conspicuous place in the Gospel: they form a most impor-

tant part of that system of truths which God, in his infinite wisdom, has revealed as alone suited to the condition of lost man, and by which he will subdue the world to himself. This whole gospel he requires his servants every where to preach simply, impartially, and faithfully; unglossed by an artificial rhetoric, and unmodified by any peculiarities of the times; commending it to the conscience, as well as hopes, or fears, of every man; remembering that on the instrumentality of this gospel, through the agency of the Holy Spirit, all their success depends; for this is the wisdom of God, and the power of God unto salvation to every one that believeth.

We dislike long introductions. Perhaps our readers will wish this shorter, that our review of the book might be longer. Our remarks have had no reference to our author's manner, though suggested by his preface. Mr. C. has none of those feminine graces of style which render a discourse very beautiful and very powerless; nor do his pages show that abundance of interjection-marks and dashes which renders many a printed sermon very eloquent to the eye but very insipid to ear. He is at least sufficiently masculine, direct, and pointed. But of this, more hereafter. The volume of Mr. C. contains fourteen sermons. We cannot analyse them, and shall therefore only select a few specimens. The seventh, from which, as well as any, we may begin our extracts, is from this text, "Sirs, what shall I do to be saved?" and contains some profitable suggestions respecting the proper answer to this inquiry; in other words, it shows what is *not*, and what *is*, the kind of instruction suited to the case of the awakened sinner. Under the first of these heads the author exposes the error and mischief of various kinds of advice which are

sometimes given in these cases, such as exhorting the awakened man to reform his outward life, read his Bible, &c. He also speaks of that most mistaken tenderness of parents and friends which would sooth the troubled conscience by recommending society, amusement, or a journey.

Instead of saying as Paul did, "Believe on the Lord Jesus Christ, and thou shalt be saved," we set about making him happy in some other way. He must mend his life, and send up some prayer, and wait at the pool, and hold on his way;—yes, all this would be well, were he now a believer. But the misery of the case is, he is yet unsanctified, his heart is set in him to do evil, and the controversy between him and God is yet at its height. He must stop, and turn back, or lose heaven. He yet knows not enough about his sins to render a Saviour welcome. He still dares to stand on the margin of perdition, and has a disgust for holiness and heaven so implacable, that he will risk all the danger he is in a little longer, rather than give his heart to Jesus Christ.

Tell him now of waiting God's time, and attending on the means; when God's time has gone by these thirty, forty, sixty years, and means have had no effect all that time! Ah, I am afraid you will amuse him till his day of mercy has gone by, and he perishes in his bondage.—pp. 145, 146.

In the same discourse the author has a "Remark" on the importance of sound *doctrine* in revivals of religion, from which, as it coincides with our own sentiments, we take an extract.

The lax instruction sometimes given to awakened sinners at such a time, even by well meaning men, who aim to be faithful, tends to nourish a growth of piety, that is sickly and effeminate, and will finally add but little to the vigour and beauty of Zion. I know that if souls are converted they will get to heaven, and blessed be God if he will convert them, but their usefulness in this life, much depends on their early instruction.

Let the doctrines be kept hid from those who are coming into the kingdom, and let there be detailed only that soothing, indistinct, and sickly instruction, which has been noticed, and the converts when made, will go halting along to heaven, and the churches and its ministry have very little comfort in them, or help from them.

They will scarcely know *what* converted them, whether truth or error. It was truth I know, for God sanctifies through the truth, but there was so much error mingled with it as to render it, in their own view, doubtful which produced the effect. And having associated the kindness of their youth, the love of their espousals, with so much indistinctness of doctrine, they will be likely ever after, to court this same darkened exhibition of the gospel, and finally die before they shall have learned what truth is. And while they live, they will be liable to be driven about with every wind of doctrine, and vex the church, and embarrass the ministry, and pass perhaps from one denomination to another, and finally be saved though as by fire.

They will be doubtful *who* converted them. They were told when under alarm, to do many things towards their own conversion, and they did them, and they were finally converted; but whether they did it themselves, or whether God did it, they find it hard to tell. And they will give others the same darkened counsel that was given them. Thus God is robbed of the glory due to his name, and the churches filled up with members, who will hang a dead weight upon every revival that shall happen in the church, till they are taken up to heaven, and taught there, what they should have learned that same week in which they were born of God.—pp. 146—148.

The last sermon in the volume is entitled "Nothing Safe but the Church:" *The Lord's portion is his people; Jacob is the lot of his inheritance.*" From these words the author derives the implied truth, that every thing in this world is worthless but the church. "And what is worthless is not safe." He makes a bold use of the text, which he illustrates from the history of the world; or rather he makes a

bold use of the facts which he employs in the illustration. To our apprehension he makes God seem to possess a kind of recklessness of feeling in the destruction of his creatures, which is exceedingly foreign to his nature. It would seem that he swept the old world with a deluge, rained destruction on the plains of Sodom, spread desolation and death through Egypt, because the multitudes who perished in these visitations, were "worthless:" they were not of the Lord's portion and he 'cared but little for them.' Nevertheless this sermon is an eloquent one, and contains many striking reflections. We give two short paragraphs.

Now as we travel down the tract of ages, we shall find constant illustrations of the fact, that God values nothing else but his church. This one interest, as far as God has been seen to operate in this world, appears to have engrossed his whole care. The church is that monument which has stood and told his glory to every new-born generation. Other kingdoms, rapid in their rise, and dominant in their power, have gone rapidly into oblivion, and heaven has kept no very careful record of their obsequies. The Assyrian, the Medo-Per-sian, the Grecian, and Roman empires, with all their multitudes, their wealth, their science, and their military prowess, have perished in the wreck of time; while through all these periods not a promise of God to his people has failed, nor a pious hope been unaccomplished.—pp. 314—315.

In the convulsions of our times, we have seen every thing placed at hazard, but the church of our Lord Jesus Christ. Every revolution demonstrates that God has no other interest in our world. In the past half century how low a prize has been set upon crowns and kingdoms. And the lives of armies, composed generally of ungodly men, how unworthy have they seemed of his care. The fowls of heaven fatten upon their bodies, and the soil is enriched with their blood. The thousands that fell at Waterloo, if impenitent, were in the estimate of

heaven as worthless as the clods that covered them. But if there died in that murdered multitude a pious soldier, angels will watch his ashes till he rise, and God be more interested in the turf that covers him, than in the splendid monument that stands upon the tomb of the hero. An empire of his enemies is in God's esteem of more trifling amount than one obscure believer. The hosts that have died in the fields of modern battle, perished because the church had no farther use for them.—p. 317.

A word more, before we close, respecting Mr. C's. manner. In many of his discourses there is a harshness of bearing towards sinners which we do not like to see. He makes too free use of such words as "miscreant," "culprit," "wretches," &c. Plain dealing is not harsh treatment. We may be faithful and yet kindly. Aiming at strong language he sometimes borders on coarseness. Passages like the following may seem to justify this remark. They might be multiplied.

On our way to the place of execution, and the halter about our necks, he hailed us, and pardoned us, and now here we stand, between the condemned and the arm of justice, between the burning glories of the Godhead, and the wretches whom his ire threatens to consume.—p. 271.

Had he struck lifeless that midnight band, that came to apprehend him; or had he let down into hell that senate-chamber, with its mass of hypocrisy, &c.—p. 113.

Our feelings are not in unison with this freezing language, when we approach the closing scenes of the Redeemer's earthly history.—He sometimes imparts to the character of God a sternness unlike the majesty of that being who is "love."

When we have looked once upon the incensed throne, we shall hail one as our high priest, who can go in and sprinkle the mercy-seat; who can neutralize that consuming ire which issues from the countenance of a provoked Jehovah.—p. 108.

But after all deductions Mr. C. has excellent characteristics as a writer. "The Church Safe" and "The Rich Believer Bountiful," both of which are in this volume, many of our readers have doubtless seen, and to them we need not say, that our author's manner has a force and pungency, which, though it may have some roughnesses, renders it greatly preferable to that refining subtilizing manner which spreads a pleasant vision before the fancy but awakens no emotion in the soul.

Literary and Philosophical Intelligence.

CEYLON.—The following account of the Mission College in Ceylon, the plan of which we sometime since presented to our readers, is from the *Missionary Herald*, for August:

A Central School, designed as a germ of the College, has been established at Batticotta, in the district of Jaffna, where it is intended that institution shall be placed. Into this school, the most promising and for-

ward lads under instruction, to the number of more than 40, were received two years ago under the care and instruction of a Principal, the Rev. Mr. Poor, assisted by a learned native tutor, and two teachers. With the exception of a few individuals, who have left the seminary, these lads divided into two classes, are pursuing the studies prescribed for the first and second years of the college course. A brief notice of the last annual examination, which was attended by Sir Richard

Ottley, the Hon. Puisne Justice, of Ceylon, Major Antill, of the first Ceylon regiment, and several other gentlemen, will show the present state of the seminary. The students had attended, during the term, to the study of high Tamul, and various branches in English, which they all read, write, and speak with some facility.

1. Both classes were examined in English Grammar, and rendering English into Tamul.

2. The second class in Arithmetic—the simple and compound rules, Reduction, and the Rule of Three.

3. The first class in Vulgar and Decimal Fractions, Arithmetical and Geometrical Progression, Practice, and Interest.

4. The first class in Geography.

5. Both classes in Ostervald's *Abbridgment of the Bible*, together with a short system of Chronology.

6. The writing books, manuscripts in Arithmetic, books of phrases in Tamul and English, and outlines of maps, were produced for inspection.

For want of time, the students were not examined in Tamul, in which they had attended to the study of Nannool—the grammar of the high language; and to Negundoo—the native dictionary, in connexion with reading Tamul poetry. On a former examination, the students declaimed in English, and exhibited dialogues in the same language.

The better to prepare the lads, who had been instructed at the different stations, to enter the Central School or College, an Academy or Free Boarding School, on the British system, was opened at Tillipally, more than six months since, under the superintendence of the Rev. Mr. Woodward, assisted by two native teachers. In this preparatory school, there are now more than 100 lads on the Charity Foundation, with several others who are not supported. Of these lads 23 are prepared to enter the Central School, and would have been received at the commencement of the last term, had there been proper accommodations for so large a number.

SOUTH AMERICA.—From Mr. Brigham's description of Mendoza, published in the *Herald*, we make the following extracts.

Mendoza is situated about seven or

eight miles from the eastern foot of the Andes, in the bottom of a long, shallow valley, which runs parallel with the mountains. Through this valley the Mendoza river, which enters it from the mountains, seven leagues to the south, runs to the north, on the east side of the town, watering the rich grounds along its banks, and giving motion to a variety of mills and other useful machinery. Small streams also descend in various places from the mountains, and canals are also dug and supplied by the large river, so that all the lands about the town, for many leagues, are irrigated, and under the highest state of cultivation. Although you are here in a country where no rain falls from spring to winter, the whole face of the soil seems covered with grain, grass, fruit-trees, and vineyards, and all in the freshest and liveliest green. Ascending a steeple, and casting your eye around, the whole country, far as the vision extends, appears like one immense, beautiful garden. Beside the apple, pear, peach, plum, and cherry trees in abundance, here were seen the fig, olive, orange, lemon, in addition to several varieties of vine and ornamental plants: and as it was now the spring of this hemisphere, nearly all these trees, shrubs, and plants, were full of blossoms, holding up their smiling faces to the sun, and literally loading the air with the fragrance of their breath.

The site of Mendoza is nearly level, yet sufficiently descending towards the river on the east, to convey water in small rivulets through all the squares and gardens. The length of the city, from north to south, is that of twelve squares, and its width that of eight—the streets regularly crossing each other at right angles.

Directly west of the city, the inhabitants have formed an *Alameda*, or public walk, which merits a description. It consists of a raised level ground, twelve yards wide, and the length of six squares, or about ten hundred yards. On each side of the walk, is planted a row of poplar trees, six feet apart, now twelve years old, in their prime and beauty. Just within these rows of trees, are arranged, in the walk, rows of seats made of brick and mortar, in form of sofas; while just without these rows, run rills of water, in neat stone canals. On

the west side of the Alameda, throughout its whole length, runs a wide, well made road for horses and carriages, hemmed in, also, on the west, by another row of trees, and beyond this are seen green fields, fruit-trees, and vineyards in the greatest luxuriance and abundance. On the east side of the walk, about twelve yards distant, is the first row of houses, containing a great number of confectionary shops, where sweet-meats of every kind, and ices, are prepared, and offered for sale at a trifling expense. The space between these shops and the walk, is every day washed and swept, and is provided with rows of tables and chairs, placed for customers in the fresh, open air, and shaded by the thick trees of the walk.

At the southern extremity of the walk is erected a small pavillion or temple, ascended by eight stone steps, and supported above by a dozen doric pillars, forming, on the whole a neat and airy resort. This pavilion, and all the walk, are washed and swept at mid-day from the adjacent rills, and thus rendered increasingly inviting.

To this beautiful spot the people repair, when the heat of the day is past, for the threefold purpose of exercise, conversation, and refreshment. On the evenings of feast days a full band of music assemble at the Alameda, and then it is not a little interesting to witness the groups, which are drawn out. I think I have never met a people of so much natural amiableness and politeness. It is here a custom to incline the head, and salute all you meet of respectable appearance, whether known or not; a custom, which was rather troublesome to me at first, but afterwards pleasing, as it seemed to grow spontaneously from their unaffected kindness of disposition.

I do not suppose that the Mendozians are without crimes and corrupt individuals, but living as they do at an immense distance from commercial towns, and few of them ever having been from their native village, they have certainly escaped many of those vices and deceitful arts which have grown up in all fashionable maritime ports.

There is a female school containing thirty-nine girls, from five to twelve years of age, instructed by a worthy,

competent young woman. This school is conducted in part on the Lancasterian plan, and the children have made some good proficiency in reading, writing, and arithmetic, as I had personal opportunity of seeing. Every thing seemed conducted with stillness and system, calculated to give a favourable impression to one who delights in the improvement of the young. Considering the great neglect of female education in this country, and the evils which grow out of this neglect, I have seen no object, since I have left home, more pleasing than this little school.

It was peculiarly pleasing to observe among their books a Primer, consisting wholly of quotations from the Old Testament, and another from the New. These primers were printed in Chili, where a Mr. Thompson established Lancasterian schools, as he did also in this and other places of South America; but which have unfortunately nearly all become extinct, in consequence of leaving them in their incipient state, without experienced guides.

There are in this place two other Lancasterian schools for lads, the one small as yet, but under the care of a liberal, intelligent young man, and promises in time to become a useful school.

The other mentioned is large, has 150 students, but is as yet unfortunately under the control of a fanatical, illiberal priest, who is ambitious only to instill into their little minds his own superstitious dogmas.

There are several other small schools in the place kept by friars and nuns, but extremely imperfect and useless, the children learning little more than to repeat their *ave marias* and other prayers of the same general nature.

There are, as I have observed, seven churches in Mendoza. They have no cathedral, or *canonigos*, though they have what is called "La Iglesia mayor," to which the secular priests belong. The number of convents is four, but none have many friars at present. St. Dominic the largest, has but seventeen; the Mercy, ten; St. Francis, nine; St. Augustin, three. There is also one house of nuns, now containing twenty inmates.

These houses, like most in South America, have once been rich but are

now poor, and daily becoming more so. They invariably find the liberal, patriotic party, their enemies, asking, "What is the use of so many dissolute friars, and so much wasted property in their hands?" Their possessions will soon be entirely taken from them, as they have been in Buenos Ayres, and they must be either secularized, or sink down in poverty and insignificance, despised by all the intelligent and influential classes of community. I am seldom in company an hour, without hearing these once powerful orders ridiculed. They cannot exist in a free country.

Mr. Brigham was present at a session of the legislative body of this province, called the Junta. The subject of discussion was the nature and extent of the instruction, which they should give to their deputies, about to go to the national convention at Buenos Ayres, for the purpose of uniting the La Plata provinces. This discussion is excellent as it discovers both their state of mental improvement, and their views of civil government.

With the exception of one old Catholic clergyman, they were unanimous in the wish, that their deputies should contend for a federal representative system, like that of the United States, and sanction no other. They wished to see the La Plata provinces united again by all means, but not in such a way as to destroy the provincial Juntas, or legislatures, which were already established, and highly useful. The clergyman not only opposed the idea of a federal system, but that of a republican system under any form. He insisted that elective systems were unsafe, and consequently impolitic.

He was at once met with the prostrating argument, which I had often heard used in private debate, namely, that such a government was safe, and proved to be such by the example of North America; that was not only the most happy and just government, but did appear to be also the most solid and hopeful government on earth—there was not an individual in all the land who wished to change its form—a fact

which can be asserted of no other government now extant.

The clergyman then took another ground, which it was not so easy to drive him from, namely, that although a republican system was the most happy and desirable in the world, where it could be borne as it is in the United States, yet it was wholly unsuitable for their own people. To support such a system, there must be great general intelligence and public virtue—far more than was to be found among them.

He was answered by a young man, who came in during the debate, in a manner so clear, candid and able, as to excite my astonishment. He seemed familiar with our system and country, and admitted that we had a degree of public virtue and intelligence, to which they could not lay claim; but still he thought there were virtuous and intelligent individuals among them, enough to commence such a system; and he felt a confidence they should make rapid improvement in the attainment of those excellencies. He said, there were both facilities and motives to the attainment of these qualities in a free country, which did not exist in a monarchical. In the former, office and honour, depend on those qualities, whereas, in the latter, offices were generally given to favourites, whatever be their characters, or talents.

He then asked, that, in case they were to name a *prince*, who should he be? or in calling one from Europe, who would be the nobility? who among us would consent, after having drawn a few breaths of freedom, that his neighbour and family should be the eternal inheritors of power, and he himself a degraded, dependent plebian? No, he would fight all their battles over again; he would see their plains all drenched in blood, before they should be trodden by any rulers, save such as the people designated. He then went into an examination of the advantages which a federal government has over a central one, and with a clearness, which brought every vote to the support of his views, except that of his clerical antagonist:—he had gone too far to be convinced.

Every thing in the Junta was conducted with great decorum and order, affording abundant evidence, when

united with the talent displayed, that the Mendozians are already well qualified to govern themselves.

GREECE.—The Greek university was opened in the Island of Corfu, in Nov. 1824. The number of its undergraduates, shortly amounted to 76—of whom 40 were from the Ionian Islands and the remainder principally from Continental Greece. It is under the immediate direction of Lord Guilford, who was the principal agent in its establishment, and whose perseverance in removing the difficulties that opposed the design, has only been equalled by the benevolence and philanthropy which gave it birth. The other Officers are ten professors, who delivered Lectures in Theology, Philosophy, Mathematics, Classics, History, Botany, Law, Medicine—and the Hebrew and Arabic languages. The students discover a modesty and propriety of deportment, and a diligence of application highly creditable and pleasing.

GERMANY.—M. Olbers, of Bremen, who has been particularly occupied with the theory of comets, and has been endeavouring to subject to calculation the possibility of the interference of one of these bodies with the destiny of the earth, gives posterity warning that in 83,000 years a comet will approach to within the same distance from the earth as the moon is at present; that in four millions of years it will come within 7,700 geographical miles, and

then, if its attraction equal that of the earth, the waters of the Ocean will rise 13,000 feet, that is above the summit of every European mountain, with the exception of Mont Blanc. The inhabitants of the Andes and those of the Himalayah chain alone can escape this deluge; but their safety, it seems, will last only for 216 millions of years more.

THIBET.—An intrepid Hungarian traveller, of the name of De Koros, who has been passing some time in Thibet, has discovered a collection of writings in a language of that country, filling 320 volumes. All these works, he was informed, were translated from the Sanscrit; the titles of the originals, and the names of the authors and of the translators, are carefully marked in them. M. de Koros has copied the tables of contents of all these works; and transcribed the most ample of them, which occupies 154 pages.

JAVA.—As an illustration of the natural proneness of the human mind, when unenlightened by revelation, to idolatry the most absurd, a missionary in Java states, that in the village of Buitenzorg, in the vicinity of Batavia, where there is a colony of 2000 Chinese, he found in one of the houses an European picture of Bonaparte, in a gilt frame, to which the people offer incense, and pay their morning and evening vows.

List of New Publications.

RELIGIOUS.

Two Discourses on the Nature of Sin; delivered before the Students of Yale College, July 30th, 1826. By Eleazar T. Fitch. [Published by request of the Theological Students.] New-Haven.

Short Practical Essays on the Sabbath, by a Clergyman of New-England. pp. 108. 18mo. Robinson, Norwich.

Christian Patriotism: a Sermon on the occasion of the Death of John Adams, preached in Chauncey Place, 1826.—No. 9. 62

Boston, July 9, 1826. By N. L. Frothingham. Boston. 8vo. pp. 20.

A Sermon on the Unity and Supremacy of God the Father, delivered in the Second Presbyterian Church in Charleston, S. C. By Daniel R. Whitaker. Charleston. 8vo. pp. 43.

Second series of Letters to Mr. Elias Lee, on the Character of the Son of God. By Henry Grew. Hartford. 12mo. pp. 24.

The Young Christian's Companion; being a Selection of Hymns, particularly adapted to private Devotion and

Conference Meetings. By Gustavus F. Davis. Boston. 18mo. pp. 108.

The American Seaman's Hymn Book; or a collection of Sacred Songs for the use of Mariners, selected from various authors. By Noah Davis. New-York. 18mo. pp. 293.

MISCELLANEOUS.

A Gazetteer of the State of New-Hampshire, by John Fanner and Jacob B. Moore. Embellished with a Map of the State, and several other Engravings. By Abel Bowen. Concord: 12mo. pp. 276.

Rufiana: or the Poetical Sinnings of William Rufus, of Charleston, S.C. G. & C. Carvill: N. York. 12mo. pp. 144.

Oriental Harp. Poems of the Boston Bard. 8vo. pp. 254. Smith and Parmenter: Providence.

Memoirs and Poetical Remains of the late Jane Taylor: with Extracts

from her Correspondence. By Isaac Taylor. 12mo. pp. 316. Boston.

The Life of George Washington, Commander in Chief of the American Army, through the Revolutionary War; and the first President of the United States. By Aaron Bancroft, D. D. Boston: 2 vols. 18mo. pp. 223.

Intellectual Arithmetic, upon the the Inductive Method of Instruction. By Warren Colburn, A. M. Boston. 18mo. pp. 172.

An Experimental Treatise on Optics, comprehending the leading principles of the science, and an Explanation of the more important and curious Optical Instruments and Optical Phenomena; being the Third Part of a Course of Natural Philosophy, compiled for the use of the Students in the Cambridge University, New-England. By John Farrar, Professor of Mathematics and Natural Philosophy. Boston. 8vo, pp. 349.

Religious Intelligence.

The Rev. C. S. Stewart, Missionary to the Sandwich Islands, has recently arrived with his family in this country. The health of Mrs. Stewart is much improved, and there is a flattering prospect of her recovery.

The Rev. Josiah Brewer, late a Tutor in Yale College, will embark in a few days on a Mission to Palestine. He expects to be stationed, for the present, at Jerusalem.

METHODIST SOCIETY.—We noticed some time ago, says the New-York Observer, that a meeting of delegates from a body of professed Christians who have separated from the Methodist Episcopal Church, and formed themselves into a new denomination under the above name, was convened in this city on the 9th of June, for the purpose of forming a Constitution and public statement of their views. This constitution was formed, preceded by a Declaration of Independence, and has since been published. We know not the number of ministers and members belonging to this new Society, but as our readers will expect to be informed of the principles of every important

religious sect which arises in our country, we give below the concluding part of the Declaration of Independence, together with the Constitution of the new Society.

1. The Legislative, Judicial, and Executive powers, being assumed and exercised by any one man, or body of men, constitutes the essence of despotism.

2. Those powers are all assumed and exercised by the Bishops and Itinerant Ministry of the Methodist Episcopal Church, and it is therefore, in the opinion of this convention, real despotism.

3. That the Methodist Episcopal Church have not derived Episcopal order, or power, by regular succession, (could a regular succession be proved by any church,) but have, in the opinion of this convention, surreptitiously, and against all regular order, assumed the same.

4. The government of the Methodist Episcopal Church, not being in accordance with the civil institutions of our free and happy country; should its influence become universal, would, in the opinion of this convention, in

time endanger our Republican form of government.

5. Having failed in every attempt to obtain a reform, in which our religious as well as civil rights would be better secured; We, the Delegates from the different secessions from the said Methodist Episcopal Church, having assembled ourselves in the city of New-York, in Convention, appealing to the great Head of the Church, for the purity of our motives, and the sincerity of our hearts and intentions, and imploring Divine aid and assistance, do *ordain* and *establish* the following as the *Constitution* of our *Church* to be known by the name of the *Methodist Society*.

CONSTITUTION.

Article 1. This Convention, being delegated by the several societies who have seceded from the Methodist Episcopal Church, do therefore in the name and by the Authority of the members composing these societies, ordain, determine, and declare, that, no authority shall on any pretence whatever, be exercised, over the people or members of this Society but such as shall be derived *from* and granted *by* the people.

2. This Convention do further, in the name and by the authority of the members composing the several societies as aforesaid, ordain, determine, and declare, that the Legislative power to be exercised by the aforesaid Methodist Society, shall be vested in an equal representation composed of the Ministers and members belonging to the said Methodist Society, to be appointed in the manner hereinafter directed, who, when met together in general convention, shall form the Legislative department for the said Methodist Society, and shall be called and known by the name of the General Convention of the Methodist Society.

3. There shall be but two orders of ministers in the Methodist Society, viz. Elders and Deacons.

4. The Methodist Society shall retain an *Itinerant Ministry*, and make provision for their support.

5. The duty of the Itinerant Ministry shall be to travel under the Annual State Conferences, to preach the gospel, form classes, and be entitled to all the privileges of other preachers of the same order belonging to the Methodist Society.

6. The Judicial power of the Methodist Society shall be vested in, and

confided to the several Classes, Quarterly Meeting Conferences, District Meetings, and Annual State Conferences, according to the manner hereinafter provided for.

And it is hereby expressly declared, that Class Meetings, Quarterly Meeting Conferences, Love Feasts, Annual District Meetings, Annual State Conferences, a General Convention, and Appellate tribunal shall be and are hereby recognized by the Methodist Society.

7. We, the delegates, in General Convention assembled, do most solemnly enter our protest against the principle and practice of Involuntary slavery.

8. No member shall be considered eligible as a Representative to the District Meeting, the State Annual Conference, or the General Convention, who shall not be twenty-one years of age, at the time of said election.

9. The following articles of Religion are adopted by the unanimous vote of this Convention as a summary of of Christian faith and practice, as founded on the living Oracles of Divine Revelation.

[Here follow the twenty-five articles of religion, as in the Book of Discipline, published by the Methodist Episcopal Church, in the year 1805.]

10. There shall be no amendment or alteration of this Constitution, unless a majority of two thirds of all the State Annual Conferences shall require the same: Provided nevertheless, that no alteration shall ever be made, that will affect the articles of Religion, or do away or in any way lessen the free suffrages of the private members of the Methodist Society or that shall in any way destroy the right of appeal as hereinafter provided for.

[Here follow the names of 53 Delegates from various parts of the Union.]

We, the Delegates, in Convention assembled, having to the utmost of our abilities, after mature deliberation and prayer to the great Head of the Church for direction, completed the object of our representation, beg leave to submit the aforesaid Constitution to our respective congregations and societies, and solicit their concurrence in the same.

Done in the city of New-York, the 9th day of June, in the year of our Lord, 1826.

ORIN MILLER, *President*.
JOHN C. KELLEY, *Secretary*.

SOUTH SEA ISLANDS.—One of the deputation from the London Missionary Society thus notices the progress of Christianity in these Islands:—

“We know of *twenty-one* islands in those seas, in which the Gospel has been embraced—in which not an idolater remains. And while I would not hold them up as having arrived at perfection, I fear no contradiction when I affirm, that the inhabitants of those islands are the most universally and consistently Christian of any people upon the earth, so far as profession goes; and vast multitudes of them, I cannot doubt, are Christians indeed.

I feel confident, that the Sandwich Islands will be in a similar condition, in a few years.”

EUROPE.—The following statement of the salaries of the Protestant and Roman Catholic Clergy may be depended upon, as it is extracted from the Budget of the last year, presented by the minister of the Interior to the Chambers.

The Calvinists have three Pastors who receive 3,000 francs yearly; 28, who receive 2,000; 69, who receive 1,500; and 195, who receive 1,000. In all 390 Calvinist Ministers paid by Government.

The Lutherans have 2 pastors receiving 3,000 francs yearly; 25 receiving 2,000; 21 receiving 1,500; 172 receiving 1000. In all 220 Lutheran Pastors paid by Government. The sum total granted to these 515 Clergyman, is 623,000 francs: 24,000 francs are granted for their Colleges, and 50,000 for the building or repairing of their Churches. Total 697,000 francs.

The Roman Catholic Church consists of four Cardinals, one of whom (the Archbishop of Paris) receives 100,000 francs yearly, the other three, 30,000. Thirteen Archbishops [not including the Archbishop of Paris before mentioned] receiving 25,000 francs, sixty-six Bishops receiving 15,000 francs, 174 Vicars General, receiving from 4,000 to 2,000 francs, 660 Canons or Prebendaries, receiving from 2,400 to 1,500 francs; 2917 Cures or Rectors, receiving from 1600 to 1100 francs; 22,316, Cessers or Curates, receiving from 900 to 750 francs. 940,000 francs are gran-

ted to their seminaries for the education of young priests, and 200,000 for the building and repairing of their churches. This including sundry other grants to superannuated or infirm priests, &c. amount to 25,650,000 francs.

There are however more Protestant clergy in France than appear by the above list, who are not included in it as they receive no salary from government. Where the protestant population does not amount to a thousand, no aid is granted and of course there are very many places where this is the case, and then the pastor is supported entirely by the contributions of his parishioners.

HINDOSTAN.—The Directors of the London Missionary Society give the following proof of the decline of Paganism at Vizagapatam, a seaport town nearly five hundred miles north-east of Madras, and more than five hundred south-west of Calcutta.

While the prospects of the Mission, say they, continue to brighten, there is here unquestionable proof of Paganism being on the decline. The car of Juggernaut at Vizagapatam, which seems to have fallen greatly in public estimation, did not make its appearance the last year; its three images were offered to the missionaries for ten pagodas. The Brahmins, indeed, appear to support Hindooism merely to support themselves; since in other respects, they are as indifferent to its interest as they are ignorant of it as a system: they evidently feel their inferiority in argument with the missionaries, and stand confounded at the poverty of their own dogmas when contrasted with Christianity; nevertheless, so blended are their interests with the existence of Hindooism, that they continue externally to oppose the truth, the force of which they are compelled to feel.

In northern India, missionary efforts are not without success, as appears from the following paragraph, taken from the Calcutta Missionary Herald. Dinagepore, according to Mr. Chapin's Gazetteer, is two hundred and forty miles north of Calcutta, and contains forty thousand inhabitants.

By a letter from Mr. Fernandez, inclosing a handsome donation from himself and a friend for the Calcutta

Missionary Society, we were gratified to find, that on Lord's day, the 31st July last, seven persons, (two men and five women,) were baptised at Dinagopore on their profession of faith in Christ; and that a whole Hindoo family, consisting of four adults and four children have lately thrown off their caste, and come over to the Christian society there. It is added also, that five persons are now on probation; and Mr. F. has great hopes that they will soon give up themselves to Baptism.

PLACES OF WORSHIP IN LONDON.—The following is a list of the number of places of worship in London, and the different sects to which they belong;—Established Church, 152; Foreign do. 19; Baptists, 39; Calvinists, 21; Independents, 51;—Methodists, 26; Presbyterians, 9;—Jews' Synagogues, 7; Quakers, 7; Bavarians, 1; Jerusalems, 5; Moravians, 7; Sandemanians, 3; Unitarians, 4; Burghers, 5; Antiburghers, 3; Roman Catholics, 12.—Total, 377.

FRANCE.—A letter from Professor Robinson, late of Andover, to the Editor of the Christian Spectator, dated Paris, July 29, contains the following paragraphs respecting the exertions of Protestants in that country:

The French Protestant Church, you are aware, is just awaking from slumber; and through the efforts of a few individuals, very much has been accomplished within a few years. The Bible Society is gaining ground; the Missionary Society excites great interest; the Tract Society has become quite active; and recently the institution of Sabbath schools has been commenced under favourable auspices. Several religious publications are regularly issued, which meet with encouraging success, and are exerting a great influence. I said it was through the effort of a few individuals; for in the list of members of these various Societies, you find the same names in all.

In these circumstances, it is impossible not to feel that these active men, need and deserve all the encouragement and aid which sister churches can afford. In this view,

I have made arrangements to open a regular correspondence and interchange of publications, between the Societies here and these in America. One copy of all will be sent monthly to Mr. Hallock at N. Y. and another to the Missionary Rooms at Boston. I cannot doubt that American Christians will rejoice to reciprocate the favours and send out their publications in return.

CEYLON.—The following interesting facts of the beneficial effects of the Scriptures, were related, says the Missionary Herald, by W. B. Fox, before the British and Foreign Bible Society.

The natives of Ceylon were under the dominion of Europeans for two hundred and fifty years before their conquerors gave them any part of the word of God; and it was not till this Society arose, that they had versions of the Scriptures.

I beg to relate one very striking circumstance respecting the first labours of this Society in Ceylon: 300 copies of St. Mathew were circulated, and one of them fell into the hands of the second person in the island: he he was one who had ridden on the white elephant, and had been raised to the highest honours in the Buddhist priesthood: it is usual for them to have a great feast three times a year, in which they read in the Buddhist writings of the five hundred and fifty transmigrations: one of these is read by the chief person, as an introduction to the business of the day: having obtained the Gospel of St. Matthew, he had read it, and was struck with it; and, on this occasion, he read the Gospel before the meeting: this gentleman is now become a clergyman of the Established Church.

When the Scriptures were completed, it was supposed that the Cinglese would not receive them: but a number of schools had been established; and, as soon as the first edition came out, the copies were taken up by them. There are now 20,000 persons who can read the sacred volume; and, by the liberal supplies of this Society, within 18 months, one in every fifty speaking this language will have a copy.

There are a number of persons descended from the Portuguese, who are as black as jet; but their language remains, and it seems likely to continue in use. This most simple of all languages, which may be learned in a few weeks, is spoken by persons along an extent of 2,600 miles: and it has been honoured, by the Society giving to these scattered tribes who speak it, a complete copy of the New Testament in their own dialect.

So great has been the effect of the Scriptures, that there are now whole parishes, in which there are heathen temples, but no worshipers; and the inhabitants offered, about four months ago, a Buddhist temple for Christian worship. But the most singular thing which I have seen, is the destruction of caste, that horrid monster which had dominion over all India; and, while all ages have shown that it is not by might nor by power, but by the Spirit of the Lord, it is true that in the same degree that the book of Revealed Truth has circulated, caste has hid its head.

I would also state, that the Bur-

mese received their books from Ceylon: they were in the Pali language. The very first spice which they had of Buddhism went from Ceylon; and there seems the highest probability, that, as they had heathanism from Ceylon, they will have Christianity from thence—the Scriptures being now about to be printed in the Pali language, which is considered so sacred, that nothing written in that language will ever be destroyed. They will shortly be sent among the Burmese; and we know not what will be the consequence but mercy has followed the British arms; and the probability is, that the time is arrived when that door shall be opened which shall be shut no more.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Board, \$5,548 68 from June 21st, to July 20th.

To the American Colonization Society, \$1,824, from April 1st, to July 26th.

To the American Tract Society, \$3,718 27, from June 1st, to July 25th, including the receipts for tracts sold.

Ordinations and Installations.

June 12.—Rev. PINDAR FIELD, as Evangelist, at Madison, N. Y. Sermon by the Rev. Mr. Brace, of Oneida Presbytery.

June 21.—Rev. PARSONS COOKE, over the Second Congregational Church in Ware, Mass. Sermon by the Rev. Dr. Woodbridge, of Hadley.

July 12.—Rev. ELIJAH D. WELLS, was installed Pastor of the Associated Presbyterian Church of Oxford N. Y. Sermon by the Rev. P. H. Bouge, of Gilbertsville.

July 12.—Rev. VERNON D. TAYLOR was ordained over the Congregational Church, in Elizabethtown N. Y. Sermon by Rev. Mr. Hopkins.

July 16.—Messrs. JOHN GRAMMER, Jun., H. ASKWITH, B. PEERS and L. H. JONES, were admitted to the order of Deacons at Petersburg, Va. Sermon by the Rev. Dr. Ducachet, of Norfolk.

July 25.—Rev. ALFRED CHESTER, over the Presbyterian Church in Rahway N. Y. Sermon by the Rev. G. Bergen, of Bottle Hill.

July 26.—Rev. DAVID CURTISS was installed over the Baptist Church and Society in Abington, Mass. Sermon by the Pastor elect.

———. Messrs. GEORGE A. SHELTON, of Bridgeport, and GEORGE G. SHEPARD of Amherst, were admitted to the order of Deacons at Hartford by Bishop Brownell and Rev. JAMES A. FOX, of Woodville, Miss. to the order of Priests.

Aug. 2.—Rev. CHRISTOPHER S. HALE was ordained as Pastor of the Baptist church and society in East Windsor, Vt. Sermon by the Rev. M. W. Williams, of Concord, N. H.

Aug. 5.—Rev. JOEL P. HAYFORD, at Morristown, Vt. Sermon by the Rev. Alva Sabin of Georgia.

Public Affairs.

THE government of Guatemala has granted to A. H. Palmer, Esq. and others, of the city of New-York, the right to open a direct canal communication for ships, from the Atlantic to the Pacific ocean, through the river San Juan and the lake Nicaragua, with the privilege of an exclusive navigation for twenty years.

The whole extent of excavation will not exceed 17 miles, (the distance between the lake and the river,) which will require a lockage of 200 feet. The work is required to be completed in 18 months, and it is said will be commenced with 6000 men from this country.

GREECE AND TURKEY.—Late accounts inform us of an insurrection of the Janizaries, and of their consequent destruction. The Janizaries, as our readers all know, are a corps of Infantry of the Turkish army, composed principally of young Christian slaves, trained and inured to labour and hardship. They are at present divided into two classes—into those who are paid and those who are not paid. The former have, from the time in which they were created a distinct order, composed the infantry of the Imperial Guard. The latter are entitled to the prerogatives of Janizaries, and are obliged to suffer no restraint but to fight in time of war. The principal residences of the Janizaries are at Constantinople and the larger cities. Five hundred formed the guard of the Seraglio, and received their rations from the Sultan's kitchen. The whole number of this corps of militia is variable at different times: it has of late amounted to nearly two hundred thousand men. The occasion of their revolt was an attempt at a new organization of the troops after the Europe-

an models. No sooner were the new regulations proclaimed than the Janizaries incorporated in the regular army showed their discontent; which soon increased to open revolt. Unable to withstand the force brought against them by government, the rebels betook themselves to their barracks, where they were massacred and burnt to the number of several thousands. More than fifty chiefs who surrendered themselves as prisoners were strangled. The Sultan, encouraged by this success, persisted in his determination to put in practice the European system; and sent his orders for the suppression of the Janizaries into all parts of the empire.

The latest news from Greece is more encouraging. The chiefs were acting with greater energy and unanimity and had successfully resisted several attempts at an attack on Athens.

Lord Cochrane sailed about the first of June to take the command it is said of the Greek naval force. He collected a fleet of eight ships, off cape St. Vincent, and expected to be in Greece by the end of June. His flag ship is a steam vessel of 400 tons, on Mr. Perkin's principle. Great hopes are entertained of his success. A letter was received at London, from his Lordship while on his voyage to Greece, enclosing a copy of his manifesto to the Pacha of Egypt; in which he warns him against continuing to lend his aid in the subjugation of a Christian people exhorts him to direct his attention to the improvement of his own people, with other nations; and assures him that all the evils he inflicts on Greece, must ultimately recoil on himself. It is understood that this expedition has the secret concurrence of the British government.

Obituary.

SAMUEL FISHER DARRACH, third son of James and Elizabeth Darrach, was born in Philadelphia December 1st, 1797, and died at Weinheim, Germany,

September 30th, 1824, aged 26 years and 10 months.

He united himself to the Church of Christ about the sixteenth year of his

age, and soon after entered the freshmen-class of Princeton College, to fit himself for the study of divinity. Here he became distinguished for a talent for public speaking and the mathematics. On taking his degree, the valedictory oration was awarded him.

After residing one year at home, enjoying the instructive society of his pastor, the Rev. Thomas H. Skinner, and employing his intervals from study in exhortations to the destitute in the suburbs of the city, and in frequent visits to the Prison, a favorite resort, he returned to Princeton, and entered the Theological Seminary. Here he remained two years or more; and then visited Andover where he resided one year devoted to the study of Biblical Criticism.

In the fall of 1823 he was licensed by the Presbytery of Philadelphia; and called to preach in and about his native city, in Bridgtown, New Jersey, and in the city of New-York.

His pulpit labours gave much promise; and his friends fondly hoped that the unobtrusive but ardent spirit of piety which had hitherto confined him to private studies, was now about to engage him in public usefulness. But the desire of research, and the disposition for retirement which nature and habit inclined, and ill health permitted him to indulge, disinclined him to pas-

toral duties. Retirement and study suited his natural disposition. On the death of his mother his only surviving parent, his health being much impaired, he determined to gratify his wish to visit Europe, where he might, under new and as he supposed, more favourable circumstances, prepare himself more completely for a critical study of the bible.

But how true is it, that God's ways are not our ways. This youthful servant of Christ died a few months after his embarkation without having arrived at his greatly desired place of improvement.* His sickness was of short duration: and of such a nature, as from its first onset, to deprive him of intellect. It is however, a great consolation to his friends, that, in addition to the kind and respectful attention which was given by the public officers of the town of Weinheim and by many in the neighbourhood, both during his sickness and after his death, he was also favoured with the friendship of the Reverend Doctor Caldwell of the College of North Carolina who had been his fellow traveller from Paris. The death of this young servant is indeed a painful, mysterious providence; but we should be still and learn that the Lord reigns.

* Halle.

Answers to Correspondents, &c.

We regret that a communication from our correspondent at O***, Mass., has been mislaid: we hope to recover it in season for our next number.

ERRATA.—In the absence of the Editor during the printing of the last number, some errors escaped correction: the word *attraction*, p. 430, c. 2, l. 21, should have been *attention*. Other mistakes occur in the Latin notes of J. P. W.—In the present number, at p. 475, c. 2, near the bottom, in some copies, supply the following words in brackets: 'the other [the luxury] of repose;' at p. 499 the word *plebeian* is misspelt *plebian*.

THE CHRISTIAN SPECTATOR.

No. 10.]

OCTOBER.

[1826.

Religious.

For the Christian Spectator.

LAY PRESBYTERS, NO. XX.

JOHN CASSIAN, after leaving a monastery at Bethlehem, and visiting others in Egypt, was ordained a deacon by Chrysostom at Constantinople. (a) Thence he went to Rome, and finally to Marseilles, where he was made a presbyter, and resided till his death, A. D. 440. The Greek was probably his native language, but he appears in Latin. (b) He wrote Instructions for Monks, in 12 books; Conferences with Egyptian Ecclesiastics; and of The Incarnation, in seven. These writings incidentally, but correctly, describe the government of the church, at that period, as episcopal; yet express an opinion, that the first state of the church was monastic, and all things common, and that the latitude given by the council of Jerusalem was because of Gentile infirmity. But when, even from this, the church had degenerated, some, possessing the fervour of the Apostles, left the cities, and retired into private situations, who are thence called Monks, Anchorites, Eremites and Ascetics.

An *abbas* was the head of a monastery, and if it was remote from a city, or very large, he was usually a presbyter, that he might adminis-

ter the sacraments. But sometimes vain glory suggested clerical preferment, and a desire of the office of presbyter, or deacon. Each of these was then a clerical grade, (c) the office of presbyter was consequently undivided, and that of deacon being also clerical, the possibility of an inferior presbyter is excluded.

Seniores in the writings of Cassian, mean either *abbates*, or the monks, who are entrusted with the care of the noviciates, (d) except when taken for the christian fathers, never ecclesiastical officers, for he deemed it an important maxim, that a "monk should by all means shun the bishops;" which he said he could not always rehearse, without confusion, for he had not been able to escape their hands. (e)

SOCRATES, SOZOMEN, and THEODORET, wrote ecclesiastical histories of the same times, beginning in the reign of Constantine the great, and terminating about the times of Theodosius the younger. Their concurrent testimony evinces the continued influence of the canons of the council of Nice, established by the authority of the Ro-

(c) "Nonnunquam vero clericatus gradum, et desiderium presbyteri vel diaconatus innuitit." *Scil. cenodoxia. Lib. XI. c. 14. p. 178.*

(d) *Lib. XII. c. 14. p. 193. Col. I. t. 22. p. 235.*

(e) *Lib. XI. c. 18. p. 181. de institutis.*

(a) *De incarnatione, lib. VII. c. 31.*

(b) *Collatio I. c. V. p. 219.*

man emperor ; which, with various modifications, are still the fundamental laws of the Catholic ecclesiastical government ; and have been, and probably always will be unceremoniously enforced, wherever her physical means have extended or shall be supplied. These historians are competent, but not always credible witnesses even of the things which occurred in their own times ; for great allowances must be made for the ignorance, credulity, and depravation of the people, and the arts and ambition of a clergy ; who maintained their establishment by the vigilant exercise of their new authority, and the substitution of monkish legends and fraudulent devices, in the place of the simplicity of the gospel, and its saving truths.

SOCRATES was born at Constantinople,(a) in the reign of Theodosius the first. After a liberal education, he studied and professed the law, and wrote his history in seven books.

Canonical ordination, introduced, as we have seen, without either scriptural precept, or Apostolic example, could neither enlarge, nor limit the office of presbyter, its essence was the same, the ordainers being still presbyters. Also the ambition of preachers rendered convenient, custom established, and civil authority confirmed a diocesan form of government ; but neither were the essentials of the church of Christ thereby destroyed, nor have presbyters gained ; whether considered as bishops or priests, for lay presbyters as yet, had no existence, a particle more or less of legitimate scriptural power, than had been at first given to them. As members of the social compact, they may receive and bear its authority ; and as officers of civil society, they ought to be respected ; but when they claim, hold, and exercise municipal offi-

ces, by a divine right, because the office of presbyter is of such nature, their pretensions are absurd, and where their discernment justifies the charge of disingenuity, wicked.

At that period, no prudent Christian would have refused to abide by those canons of councils, which being the supreme law of the empire, secured the people from Pagan persecution, under which they had groaned so long. Also the high respect entertained for the canon law, at the first, appears by many examples. When the church at Constantinople were told that Proclus, whom they had elected, could not become their head, because a canon had forbidden the translation of a bishop,(a) they submitted without complaint. But on the next vacancy, it having been discovered that no such canon existed, they, after twenty years, re-elected the man of their choice, who became their bishop.(b) Also the fact, that the bishop of Rome was deemed to have passed the bounds of priestly order in punishing the Novatians,(c) clearly shows, that the public knew that the civil was to be merely auxiliary unto, not superceded by ecclesiastical authority, in the application of force. It was deemed also a departure from rules, though highly expedient, that Silvanus, bishop of Troas, should appoint a layman to try those causes, which the clergy had been, before that period, authorized to decide.(d) This could not then have been a novelty, had lay presbyters previously existed in the church. Nor have we, in all the seven books of Socrates, discovered so much as a word, or hint of the existence of such an office, whilst bishops, presbyters, and deacons, frequently occur, and always in the character of clergy.

HERMIAS SOZOMENES, a native of

(a) *Lib. VII. c. 36.* (b) *Ibidem c. 40.*

(c) *Lib. VII. c. 11.* (d) *Lib. VII. c. 38.*

(a) *Secret. lib. V. c. 24.*

Palestine, (a) cotemporary with Socrates, wrote nine books, and dedicated his history to Theodosius the younger.

This writer presents, neither a vestige of the long sought office of a subordinate presbyter, nor of any diversity among presbyters, except the surrender of the exercise of a portion of their authority to one of their number, then exclusively denominated bishop. The excellency of his style challenges our regard to his senses of terms. For bishop, he uses promiscuously επσκοπος, προσλατης, (b) προσλω, (c) ηγουμενος, (d) and προσλασια and επισκοπη as convertible terms. (e) It would have been unaccountable, had Paul intended by the very same word, a subordinate lay presbyter, (f) which other writers have adopted to distinguish the bishop. But the Apostle, and every Greek reader of his letter, understood by it, the presbyter who presided in the church or presbytery. And this *ruling elder*, was the man in every church, who, according to Jerom, received by a general custom, and became accountable for, the exercise of the higher powers of the presbytery. That each church, with few exceptions, still had, under the Nicene establishment, its presbyters, is abundantly evinced. Thus instead of the confessions of lapsed professors made to the presiding presbyter, in the presence of the *witnessing multitude of the church, as in a theatre*, (g) the duty

was assigned to one of the presbyters in every church. At Alexandria this change did not obtain, for it had been there the custom, and still was, when Sozomen wrote, for each presbyter to have his own charge, over all of whom one was the bishop; (a) and as each presbyter preached in his own place, so the bishop also alone in his, the arch-deacon reading the scriptures. (b)

Other diversities also existed; in some provinces there was a single bishop, in others, *bishops were consecrated in the villages, εν χωμαις επισκοποι ιερονουνται*. (c) Also the custom in Rome of having only seven deacons, was not followed in all places. (d)

THEODORITUS, a native of Antioch, was at seven years of age received for the sake of education into a monastery, and afterwards instructed by Theodore of Mopsuestia, and Crysostom. From the episcopate of Cyrus, a remote city of Syria, which he had reluctantly accepted, he was translated to Antioch, afterwards deposed by a council, and finally by another restored to his former see, where he died A. D. 457. His principal works are his commentaries upon the pentateuch, Joshua, Judges, Psalms, Canticles, &c. all the prophets but Isaiah, and all the epistles of Paul; an ecclesiastical history in five books. He wrote also dialogues, sermons on Providence, letters, and on several other subjects. His piety is unquestionable, his talents

(a) Sozom. Histor. lib. V. c. 15.

(b) χειροτονησει της ανηιοχων εκκλησιας προσλατην. Lib. II. c. 19.

(c) τοις προσλωσι των εκκλησιων. Lib. VI. c. 4.

(d) Lib. VI. c. 32. (e) Lib. VIII. c. 1.

(f) 1 Tim. V. 17.

(g) ως εν θεατρω υπο μαρτυρι τω πληθει της εκκλησιας. Sozom. lib. VII. c. 16.

(a) ειναι γαρ εν αλεξανδρεια εθος καθαπερ και νυν ενος οντος του καλα παντων επισκοπου, πρεσβυτερους ιδια τας εκκλησιας κατεχειν και τον εν αυταις λαον συναγειν. Lib. I. c. 16.

(b) Soerat. lib. V. c. 22. πρεσβυτερος εν αλεξανδρεια ου προσ-ομιλει.

(c) Sozom. lib. VII. 19.

(d) Ibidem.

above mediocrity, his style charming, and yet, however strange, his credulity was disgusting and contemptible.

No where is more clearly seen, than in his history, either the influence upon civil government which ecclesiastical polity can maintain, when legally established; or its tendency, from the venality of ambitious ecclesiastics to become an engine of oppression, or an instrument of power in the hands of princes. Julian sought sanctuary in it as a reader, (a) whilst in his heart an idolater, (b) and an enemy, for he interdicted the teaching of poetry, rhetoric, and philosophy to the "Galileans." (c) Nor could he have had any aim, in recalling to Antioch, Alexandria, Italy, and Sardinia (d) their banished bishops, but to procure favour with the Christians, whose numbers he feared. Accordingly as an emperor was Pagan, Arian, or orthodox, he contrived to countenance idolatry, or to introduce bishops of his own creed, but generally with caution. All parties courted power, and by it Pagans and Christians, without other argument, asserted their claims. Yet was it a posing question, which a presbyter of Edessa offered to the Prefect, who was directed by Valens to support a bishop of his own appointment; "Whether the emperor received the dignity of priesthood with the imperial commission." (e) For this he suffered ostracism by the edict of Valens, who like Julian hated the Christians, and like him fell by the just vengeance of heaven. This discrimination was confessed also by Valentinianus, when he said

(a) *Theodor. Hister. Eccles. lib. III. c. 2.*

(b) —exta rimabatur adsidue, avesque suspiciens.—*Ammian. Marcell. lib. XXII. c. 1.*

(c) *Theod. lib. III. c. 7.*

(d) *Lib. III. c. 4.* (e) *Lib. IV. c. 16.*

to orthodox bishops soliciting a convention of the clergy, whom nevertheless he favoured, that it was not lawful for him, a layman, officiously to interfere. (a) In like manner Theodosius to whom Gratian had transferred the East after the death of his uncle, when Ambrose directed the emperor, by a deacon, to stand without among the laity, "*for that the purple constituted emperors, not priests,*" took the station assigned him, and expressed his gratitude for the reproof. (b) The efforts of Theodosius were exerted to reduce the remaining idolatry, which Julian had revived and Valens, after the death of Jovian had partially at least revived. From that time the hierarchy established by Constantine (c) remained immovable amidst the convulsions of the Eastern and Western empires and the paralyzing influence of Arian and other heresies; and may be said, under all the revolutions of modern times, still to exist.

In his commentaries we find no lay presbyters, and no discrimination between those, who *rule*, and those who *labour in teaching*. (d) He even makes them the same persons. (e) In one place, he supposes, *they that were over them*, (f) were those, who offered up prayers; in which he agrees with Justin, who says the *president*, *πρεσβυτης*, offered up the eucharistic prayers. He acknowledges that presbyters are intended in the writings of the New Testament, where bishops are named; (g) but he supposes a

(a) *εμοι μὲν μετὰ λαοῦ ἐπὶ τὰς ἐκκλησίας οὐ θεμις τοιαῦτα πολυπραγματεῖν. Sozomen. lib. VI. c. 7.*

[b] *Theod. hist. eccl. lib. V. c. 18.*

[c] *Idem. lib. V. c. 20.*

[d] *Theod. 1 Tim. v. 17. Heb. xiii. 7.*

[e] *Id. Heb. xiii. 17.* [f] *Id. Thes. v. 12.*

[g] *Id. Phil. i. 1. 1 Tim. iii. and Tit. i. 5, 7.*

higher order existed ; and accounts Epaphroditus to have been the apostle of the Philippians. But Paul denominates him only their messenger to bring him supplies. Titus he places over Crete, and Timothy over the churches of Asia ; and thinks the same rules, which were given to presbyters were applicable to those of such superior rank, who afterwards took the name bishop exclusively, and left the title apostle to those, who were "*truly*" such. But this unsupported conjecture of a primitive ordinary office superior to presbyters in every church, of which no one has ever shown a syllable of proof, badly accords with what he has said on Titus, first chapter, of the "*custom*" that there should be one bishop, and a plurality of presbyters in each city.

The introduction of episcopacy in India, shown in each of these histories, is substantially the same. Meropius, a Tyrian philosopher, following the recent example of Metrodorus, went with his two nephews, Edesius and Frumentius, into India in pursuit of knowledge. Having explored the country, they thought to return in a vessel. Landing in a port of India for refreshments they were seized, the philosophers slain, and the youths made captives. They served the king till his demise, and remained with the queen during the minority of his son. Frumentius sought out Roman traders there, with whom, and some natives, he worshiped. Emancipated, they returned together unto the Roman borders, when Edesius went home to Tyre, Frumentius to Alexandria, unto Athanasius. He showed him the prospect in India, was ordained bishop, and returning by sea, successfully planted the gospel in India.(a) In the first apology of Athanasius to Constantius, he com-

plains that the emperor had written to Atzanius and Sazamas, the governors of Auxumis, to send Frumentius, whom Athanasius had ordained, to George, bishop of Alexandria, to be tried, or instructed ; and requires that the people and clergy should become Arians, and if any disobey, they must be put to death. If this be the same Frumentius, Abyssinia was the India in this history, for Auxumis is a city eastward from the head of the Nile, and towards the sea. But there are reasons against that supposition. Admitting that a colony of the Indi settled in Africa, and were still called by that name ; yet the country to the south-east of Persia at the period of those writers was, and it still is India.(a) Also the youths appear to have gone from Tyre unto, and returned from India by land. Neither of the historians mention Auxumis, or appear to have thought of Abyssinia. They allege, there was a king in India not subject to the Romans, but the letter of Constantius is addressed to *two* governors and requires them to act in a style suitable to their being his subjects, conferring upon them the dignity of Roman citizens. Socrates speaks of the India to which Bartholomew came, and evidently had on his mind the account given by Eusebius,(b) who says, that Pantenus had visited the place to which Bartholomew went, and had found a Hebrew copy of Matthew's Gospel there ; nevertheless Socrates asserts that the Christian religion *did not enlighten them before the time of Constantine*. Also Sozomen testifies, *that the priesthood had this its beginning in India*.(c) The two first of these historians

[a] Athanasii opera. p. 20.

[b] Euseb. hist. eccl. lib. V. c. 20.

[a] Socrates lib. I. c. 19. Sozomen lib. II. c. 24. Theodor. hist. eccl. lib. I. c. 23.

[c] ἡμεῖς δὲ παρὰ Ἰνδοῦς ἡρώδου τὰυτῆς εὐχὴν ἀρχῆν. Sozom. lib. II. c. 24.

discriminate between a nearer and an ulterior India, and evidently confine these occurrences to the nearer; also according to Socrates. Meropius visited the same region of the Indies, which Metrodorus had then lately traversed. But Metrodorus was, on his return robbed, or feigned himself to have been robbed, by Sapor king of the Persians, which act Constantine resented and made it a matter of accusation, which continued such in the reigns of Constantine and Julian. (a) The return of Metrodorus from India must therefore have been through Persia; and the route of the young men being the same, the India, here mentioned, certainly lay in the east, and was not Abyssinia. These and other reasons seem conclusive, that the accounts are of two Frumentius's and if so, then the period of the commencement of episcopacy in India is fixed to have been in the fourth century. J. P. W.

For the Christian Spectator.

REPLY TO ALEPH ON THE RESTORATION OF THE JEWS TO THE HOLY LAND.

[The following article comes to us from one of the descendants of Israel. We publish it as a specimen of Jewish sentiment and reasoning on the subject of which it treats. We could wish it shorter; but it seemed proper to give it entire, if at all. From an aversion to making our pages stare with great letters, we have in some instances reduced large capitals to small ones, small capitals to italics, and italics to Roman: in all other respects the piece appears as it came from the hand of its author.]

THE perusal of a piece in your Number for February 1826, gave

[a] —“*expeditionem parans in Persas —ad ultionem præteritorum vehementer elatus est.*”—*Scil. Julianus Ammian Marcell. lib. XXXII. c. 12.* Non Julianum, sed Constantium ardores Parthicos succendisse cum Metrodori mendaciis avidius acquiescit.—*Idem. lib. XXV. c. 4.*

rise to the following remarks which are offered for insertion in your work, with the hope that the truth of God may be glorified, in comparing the opinions of the person subscribing himself Aleph with “the law and the testimony,” that unerring standard, by which we are to “try the spirits.” The title of A.’s piece being put in the form of a question, which he has left unanswered, invites, and it is conceived justifies this application of scripture to that question viz. “What do the Scriptures teach respecting the future condition of the Jews?” “Aleph” enquires “if the scriptures point out any change to be effected in the condition of the Jews, and if any, in what that change will consist. We reply, by asking at *what else* the scriptures point, than the marvellous *changes*, which unbelief, and obedience effect in the external condition of a people “terrible from their beginning hitherto,” in that *the Great and Holy Name of God was named on them*, as a claim which they are invited to urge at all times in their behalf. Let Aleph apply what was said by Paul to the Gentiles in his day, who were becoming “wise in their own conceit.” “Thou bearest not the root but the root thee”—What! came the word of God out from you, or came it unto you only?—It will be difficult to find one positive command, independently given to the Gentiles, or one duty specifically assigned them. *To the Jews all is given immediately from God*—while the Gentiles may take all that faith can realize, *through the medium of Israel’s ministration.* Hence that latitude of opinion which the Apostles tolerated in the case of those who had *no law given*, or duty enjoined, a license which would have been justly condemned in the case of Hebrew believers, whose faith in the great atonement did not lessen, but rather increase their prerogative as Jews; while instead of superseding, it gave a

new and purer motive for yielding implicit obedience to the law, not as a means of justification, but as a rule of life. The scriptures teach that of the *many thousand Jews who believed*, and formed the *Apostolic church at Jerusalem*, "*all were zealous of the law.*" A circumstance which however acceptable to God, and however commended by the Apostles, would doubtless convict them of heresy had they lived in these "*perilous times.*" There is another notable land-mark in the study of scripture, which is in modern times, either overlooked or removed—namely that there has been, is, and shall be but *one church*, to which the times of the patriarchs, prophets and apostles, furnished members. "*Blindness in part happened to Israel, and thereby an interval of probation was afforded to the nations. Those of them who have that "faith which purifies the heart and works by love," from being strangers and aliens are received into communion with that invisible household that "general assembly and church of the first born whose names are written in heaven."* The fulness of the Gentiles being come in, or as our Lord has better expressed it, "*The times of the Gentiles being fulfilled, when the natural branches who were broken off on account of unbelief are again restored to their own olive,*" Messiah as the visible head of his then *visible and acknowledged church shall reappear*, and "*reign over his ancients gloriously*" in the CITY OF THE GREAT KING, when he shall judge the nations, their conduct to Israel being made by him the criterion by which he estimates their faith and love to himself. "*Inasmuch as ye did it to one of these my brethren, ye did it unto me.*" This doctrine which forms the sum and substance of scripture, has been for many centuries concealed under the rubbish of popery, and no marvel, for the rise and establishment of Messiah's kingdom, where "*the will of*

God shall be done on earth as it is done in heaven," is co-eval with the fall and dissolution of Antichrist—the only religion which has been tolerated by *the world*. But although this burning and shining light has been studiously "*hid under a bushel,*" the speedy introduction of a new scene of things will restore the testimony of scripture to its true import that all may see and walk in the light. Aleph truly says, that "*the Redeemer cannot reign over the nations of the earth without including the Jews among his subjects.*" Messiah was *born and died "KING OF THE JEWS."* In this character the heavenly hosts announced him to the eastern sages—and having loved *his own* he loved them even to death, for the holy and profane languages were employed to testify that he had not changed his subjects.

A. inquires, "*if the Jews will after their conversion be restored to any of their peculiar distinctions.*" Assuredly! to all, and more than their former distinctions; for the scriptures teach that they shall be restored to *immediate communion with their God*—consequently to the high privilege of again becoming the benefactors of the world. Thus saith the Lord, "*the Gentiles shall see their righteousness, and all kings their glory*" —"*they shall be a crown of glory in the hand of the Lord, a royal diadem in the hand of their God.*" They shall no more be termed "*forsaken,*" nor their land "*desolate.*" "*The Gentiles shall acknowledge that they are the seed of the blessed of the Lord, and their offspring with them.*" "*Then,*" saith the Holy One of Israel, "*shall the heathen know that I the Lord do sanctify Israel, when my sanctuary is in the midst of them forevermore.*"

A. says, "*Some suppose the scriptures promise only the conversion of the Jews to Christianity, leaving their outward condition undetermined.*" If A. would sup-

port his opinions by quoting all the suppositions which have been current *since* the Apostolic times: there would be no end of his labours, while not one jot or tittle either of the Old or New Testament would have escaped the condemnation of being Apocryphal. But he whose word is truth, whose promise is immutable, mocks the idle toil of those who by spiritualizing and transferring the promises exclusively to themselves, therefore dream that they prevent their literal accomplishment and unalienable grant to their original owners. The heathen may rage and imagine a vain thing, nevertheless it is a *sure decree* that the literal Zion shall own a visible king, and that "the Lord shall yet choose Judah his portion in the Holy Land," while "the kingdom and dominion, and the greatness of the kingdom *under the whole* heaven, shall be given to the people of *the saints of the Most High*, and all nations shall serve and obey him."

Aleph says, the root of Jesse which shall stand as an ensign of the people, to whom the Gentiles shall seek and whose rest shall be glorious, "is *generally supposed* the Christian dispensation." Paul who it will be admitted lived in *purser* times than the present declares otherwise, when he says, "Even we who have received the first fruits of the spirit, groan within ourselves, waiting for the adoption, viz. the *redemption of our body*"—and we know by sad experience, the whole creation groaneth and travaileth in pain, to be delivered from that burden of corruption, which since the disobedience of Adam, has been ever accumulating with aggravated enormity. All that is visible, was once "*very good*"—now alas! whatever is *visible* is under the usurped dominion of satan, either by *sin* or by *suffering*. Of these "*lawless times*" it may be asked, *where* is the glory?

A. quotes some passages which peculiarly stumble his faith in the plain common-sense understanding of scripture: he cannot believe that the children of Ammon and Moab shall obey the restored people of God, or that the waters shall be dried up on their return to their inheritance. A few other testimonies shall be produced, not to lay a greater stumbling block in the way of A.'s belief, but in the hope of removing by additional evidence from scripture, that which already exists. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "The sons of them that afflicted thee, shall come bending unto thee, and all they that desired thee shall bow themselves down at the soles of thy feet, &c." Moses in anticipation of Israel's final restoration, breaks forth into this apostrophe; "Happy art thou, O Israel! Who is like unto thee—a people saved of the Lord! thine enemies shall be found liars unto thee; and thou shalt tread on their high places." A., by making his rule of experience the measure by which to judge of the future promises or past history of Israel, errs exceedingly. Would it not be wiser and safer to compare *their* future promises with *their* past experience, and thus he would find no difficulty in believing that if necessary to give them a passage to their inheritance the waters might as literally be dried up as before. The Apostle Peter who lived under what A. would term the new dispensation would not have sunk in meeting his Lord on the water; if his faith had been equal to that of Moses and Joshua who divided the Red Sea and Jordan. To the Jew all is positive, literal, visible, and immediate; their relation to Abraham the friend of God, and to Messiah the Son of God is *literal*—one of consanguinity. To the Gentiles all is necessarily spiritual, they having the faith of Abraham may appropriate and share with

Israel their future blessing and glory. "According to their faith shall it be unto them." The adopted branches, the fragile tenure of whose lease of adoption is their own faith, even in supposing that any new dispensation conformable to them exists, or has superseded that which was and shall be. What has interrupted the visible and immediate experience of Israel? *only their unbelief*. What has separated between them and the *realities* of their former condition and relation—when the elements of nature became their allies, and the divine Majesty and ministering angels held visible communion with them? *Nothing but unbelief*, the parent of sin, hid these sublime manifestations from Israel. But no sooner are they restored to their own theocracy and inheritance than the present disordered scene shall change like a decayed vesture, and vanish away like smoke; when "that which we now see as through a glass enigmatically shall be seen face to face;" because *then* "that which is *perfect* is come," and "that which is imperfect is done away." Those gentiles who *having the spirit of Christ* are his—who *having no guile* are entitled to the name of spiritual Israelites—enjoy the hope of Messiah's ulterior reign on earth, while the elements of his kingdom are within them, unseen and unparticipated in, by those around. But the electing love of God is manifested to Israel in that even "their unbelief cannot make the faith of God of none effect." "Touching the election they are beloved for their fathers' sakes:" hence unbelief may continue in part to Israel, and they may actually "*look upon him*," by whose wounds they are healed—before they mourn with that deep contrition of heart, which a sight of those *prints* which appear in the hands and feet of Messiah their king shall awaken. A. says, "*Who believes* the altars, sacrifices, and oth-

er rites of Jewish worship are to be restored under the Christian dispensation?" If God says that "the rams of Nabaioth shall come up with *acceptance* on his altar; and that *he will* glorify the house of his glory;" if he moreover declares that "*strangers* uncircumcised in heart, and uncircumcised in flesh shall not minister in *His sanctuary*," and that the law of *implicit obedience* shall include the families of the earth who are then blessed in Abraham, since "from one *new moon* to another and from one *Sabbath* to another *all flesh* shall worship before the Lord," let Aleph say "Amen;" Lord! "not my will, but thine be done;" lest he receive his portion with the unbelievers. A. in declaring his own scepticism in the promise of Israel's restoration, assures us, that "*no man* will contend that it shall be literally fulfilled;" and hence he reasons that as there is no saying *where* the figurative system of interpretation ends when the literal is discarded, it is best to adopt the figurative in *all that relates to the restoration of Israel*. Is A. aware that he thus lands himself in the heresy of Hymenius and Phyletus, who spiritualized away the *literal* resurrection of the *body*? For it is at Israel's restoration and Messiah's second coming, that the *redemption of the bodies of the saints* takes place, elsewhere noticed in scripture as "*the resurrection of the just*," of which those who partake are pronounced blessed and holy! But the pernicious license which is thus assumed, knows not where to stop; for if the future promises to Israel are considered enigmatical and indeterminate, why may not those marvellous events which scripture history unfolds be considered as an allegory, for who in these days would believe on their own experience that what is termed the forbidden fruit was literal fruit; or that the tree of knowledge, of good and evil, and of life were literal

trees, their very names intimating that they must have been very spiritual trees? nor is it credible that a literal serpent could tempt Eve; for no one will contend that literal serpents can literally speak. Here we have in these by no means ideal suppositions the whole scripture testimony undermined: and let A. be assured that this is nothing more than the supplement to the spiritualizing system, which in some degree justifies those who *neglect to search the scriptures for themselves*, in pronouncing "the living oracles" of immutable truth, "a cunningly devised fable"—which is *too unintelligible*, and *too indeterminate*, and *too equivocal* to be of divine authority.

Aleph confesses that one grand objection to his literally understanding the scripture promises, is the pre-eminence which in that case is given to Israel "as a nation." If, as our Lord has foretold, the best robe and the betrothed ring, and *unwonted* demonstrations of joy shall signalize the return of Israel, instead of being offended, A. ought to imitate the benevolent feelings of the angels who are represented as rejoicing in the salvation of the dead who is then alive—of the lost who is then found. A. errs in *supposing* that the New Testament is silent on the subject of Israel's reorganization as a nation. Let him be entreated to peruse it without prejudice, and without commentators, (those spectacles which, instead of aiding an imperfect vision, create a vitiated one,) and he will form a very different estimate of the New Testament, which is rather a development of the law and the prophets, than a relation of new truths and events. Both were written by inspired Israelites, and with the exception of the apostle who was sent to teach the gentiles, all is addressed to their nation. The precepts, injunctions, and parables of our Lord are all with reference to

his future kingdom on earth, the coming of which he teaches them to urge in their prayer as their first petition. When our Lord commanded his disciples to commemorate his death by sharing among them the symbols of bread and wine, he intimated that *with them* he shall in his heavenly kingdom on earth partake of *new wine* and that they shall *eat and drink at his table*, in his kingdom. He moreover taught them that Jerusalem, the "beloved city," shall not always be "trodden down by the gentiles," but only, "until their times are fulfilled," and that a future generation of her own children shall acknowledge him as their king, and greet his appearance and glory, with "Blessed is he that cometh in the name of the Lord." To *what*, if not the national reorganization of Israel did our Lord refer when he said to *those* who there *shared in his sufferings*, "In the regeneration when the Son of Man shall sit in the throne of his glory—ye also shall sit upon twelve thrones judging the *twelve tribes* of Israel." Consider also the same event further illustrated by the 144,000 of *all the tribes* of the children of Israel, who in prophetic vision were seen standing on Mount Zion sealed by the *name of God*: surely the allegorical offspring must have had hard work to make this apply to themselves, since as if to prevent their attempt the tribes are individually specified by a reference to the names of their ancestors, the sons of Jacob. The interval which has afforded the gentiles time and opportunity to repent and be converted—co-eval with the temporary blindness of Israel, is in the estimation of their God, but "a little moment," in comparison with the duration of his favour to his people. The angel who announced the birth of the divine Joshua, *overlooking* that intermediate period of Messiah's humiliation, suffering, and withdraw-

ment, refers to the time when “the Lord God shall give him *the throne of his father David*; when he shall *reign over the house of Jacob*, of whose kingdom there shall be no end.” In like manner the father of John the baptist extols the newborn king of the Jews as he who shall *redeem* his people from their enemies, and from the power of those who hate them—that *they* might serve him *without fear*, in holiness and righteousness all the days of their life,”—a time which *all must admit* is yet future, a time which some believe is now even at the door. Our Lord in perfect harmony with the prophets, *synchronises* the *restoration of Israel* with the *judgment of the nations*, who have either neglected to befriend, or who from the *worst* motives have been instrumental in fulfilling the calamities denounced by Moses against their impenitence and unbelief. It is *when* the “*year of his redeemed* is come,” that he treads the wine-press of the wrath of God, in fury and indignation. It is *when* he is “king on his HOLY HILL OF ZION” that he rules the nations with a rod of iron and dashes them in pieces as a potter’s vessel.” Hence our Lord gives Israel, as a *signal* of their redemption, the *distress and perplexity of the nations* and the *terror of men* in general in the anticipation of *their retribution*. “When ye see these things then look up, and *lift up your heads*, for *your redemption draweth nigh*.” The nations are further represented as being *angry*, because “*their time to be judged is come*, and that God should reward his servants the prophets, and those who fear his name.” The gospel announced to the Jews a heavenly king and a holy kingdom—to *them* it was said “*repent for the kingdom of heaven is at hand*.” While the angel who is commissioned to preach the everlasting gospel *as a witness to the nations*, loudly commands them to “*fear God and give glory to him*;

for the “*hour of his judgment is come*.” A. thinks it unnecessary to continue “the distinction which was formerly kept up now that the great Deliverer is come.” Let A. be entreated to read it with attention, and he will find that Paul, who wrote after the suffering advent of Messiah, does not say the Deliverer had come—but “the Deliverer *shall come to Zion and turn away ungodliness from Jacob*, for *this is my covenant with them*, when I shall take away their sins.” But admitting the *supposition* of A. he should inform us *whose* spiritual Zion he acknowledged—from *which* church of spiritual Israel he has turned away ungodliness, and with *what* party he has made a covenant. Aleph argues with the dexterity of a disciple of Loyola, when he says, “if the promise that the Jews should be restored to the observance of the Mosaic rites is not to be understood literally &c., why may not the promise that they shall be restored to Palestine be understood not literally but as indicating their return to the divine favour.” The foundation on which A. establishes his theory being *if*, there can be no objection to his building *why* upon it, thus raising his part of that superstructure to which divine prescience might well apply “the line of confusion and the stones of emptiness.” A. quotes Ezek. xxxvii. and xxii. in the idea that “this settles the question” against literal interpretation, since the promise there made, that David shall be Israel’s king, *must* he says be understood not literally but spiritually. Can A. be certain that David shall not literally be the name of Israel’s king? Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel—neither shall the priests, the Levites want a man before me to offer burnt-offering, and to kindle meat-offerings, and to do sacrifice continually”——“If ye can break my covenant with day and

night, &c. then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne—and with the Levites the priests my ministers." These remarkable declarations are announced thus: "Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah, and at that time I will cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land." Let A. be reminded that the name which was at first given to Messiah was exclusively with reference to his office. "He shall be called Joshua, (or as it is translated Jesus,) said the angel, for he shall save his people from their sins." His regal office and character may entitle him to a new name—and as David signifies "Beloved," surely none could be more appropriate.

At the transfiguration of our Lord on the Mount of Olives, when he was seen in communion with Moses and Elias, the representation of the law and the prophets, we have an illustrious type and shadow of his future glorious reign with his saints and over his people: and then the voice of the Supreme Majesty testified, "this is my 'Beloved' Son, hear him." But we are not left to conjecture, inference, or analogy, on this subject: we are assured that Messiah shall not then *own* the name by which, for the last eighteen centuries he has been designated—and "he will" also "call his servants by *another* name." "Upon him that overcometh, will I write the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my **NEW NAME**."

Aleph quotes the following passages which he, as usual, mercilessly tortures on the rack of accom-

modation. "Whoso of all the families of the heathen goeth not up to Jerusalem to keep the feast of tabernacles, upon them shall be no rain." "This shall be the plague of the heathen who come not up to keep the feast of tabernacles." "Who believes," says A., "that the Gentiles must go up to Judea," &c. "Every man understands this representation of the prophet in a figurative sense, as simply signifying, that the gentiles will be converted to the true religion." A. again transmutes from its plain and obvious sense into another, as absurd as the former, the following; "It shall come to pass that ten men out of all languages, of the nations, shall take hold of the skirt of him that is a Jew saying we will go with you for we have heard that God is with you." This according to A. simply means "*the eagerness of the Gentiles to inquire after religion*." "The Jews," continues A. "when the prophets wrote, were God's peculiar people;" by which he insinuates that they have since ceased to be so. Their unbelief having in his opinion, "made the faith of God of none effect," a consequence to which with the Apostle we say, "God forbid." Has A. yet to learn that the *gifts* and calling of God are without repentance? Balaam, a gentile who practised divination, knew much better, *when his eyes were opened*. Even he, against that self-interest which prompted him on the vain errand of denouncing Israel, was constrained to declare, when he saw the people dwelling alone, not reckoned among the nations, when he beheld the glory and peace of their latter end, and heard the shout of a king among them, 'Surely there is no divination against Israel;' "God is not a man that he should lie or the son of man that he should repent." "*Hath he said, and shall he not do?*"

Aleph supposes that "the dispersion of the Jews was *chiefly*

designed to effect the abolition of the old system of rites and ceremonies, &c. ;” but “their literal return is not necessary in order to the enjoyments of the privileges of Christianity.” Our Lord, when accusing his hearers of neglecting the weightier matters of the law, said, these ought ye to have done and not to leave the others undone, meaning rites and ceremonies. He came not to destroy what A. terms the old system but to fulfil it. Our Lord sought to abolish only that which was of human authority, rabbinical traditions, inventions, and subterfuges, which made void the law of God. Neither our Lord nor his disciples abolished the national Sabbaths, feasts, fasts, or other rites of divine authority. Paul, who magnified his apostleship to the *gentiles*, that he might thereby provoke to emulation his kinsmen, allowed to *them* all that latitude which their case required, while as a Jew he did not abolish in his own law any of the national rites. He who reproved dissimulation in others and who was incapable of it himself, publicly appealed to *his practice* in order to prove the injustice of those charges which some malicious persons brought against him. Must not the advice of the apostle and his readiness to act upon it, convict them in Aleph’s estimation of cleaving to the old system. “We have said they force men, who have a vow on them—take and purify them and be at charges with them that they may shave their heads—and all men shall know that those things whereof they were informed against thee (viz. that those Jews who live among the gentiles should forsake Moses and not circumcise their children, neither walk after the customs) are nothing : but that thou thyself also *walkest orderly and keepest the Law.*” “As touching the *gentiles who believe*, we have written and concluded, that *they observe no*

such thing.” In like manner Stephen was by *false* witnesses charged with breaking the law : “This man,” say they, “ceaseth not to speak blasphemous words against this holy place and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and change the customs which Moses delivered us.” How did Stephen treat this unfounded calumny ? He retorted it upon his unprincipled accusers, by asking “Which of the prophets of God have not your fathers persecuted who *received the law by disposition of angels and have not kept it ?*”

The scriptures, again at variance with Aleph’s opinions, teach us that *Israel’s restoration is absolutely necessary to the introduction of true religion.* Then, and not till then, shall that anarchy in opinion and unrighteousness of practice which characterize these “perilous times” cease. Then that gross darkness which covers the nations shall yield to the light of the new Jerusalem. Then the “Law” shall go forth from Zion to produce that unity which results from implicit obedience to its authority and precepts and the “word” shall go forth from Jerusalem to create peace among the distracted nations, and fill the earth with the knowledge of the glory of the Lord.” Then shall the gentiles, weary of their *own ways*, say, “come let us go up to the mountain of the Lord, to the house of the God of Israel, for He will teach us His way and we will walk in his paths.”

“And in that mountain shall the Lord destroy the veil that covers all nations” &c. Then is a new dispensation. There is a new covenant made with the House of Israel—but what is it ? “I will *write my law upon their hearts,*” &c. Then is fulfilled our Lord’s promise to John. “Behold I make all things new.” “The sons of the stranger that join themselves

to the Lord to serve him, and to love the name of the Lord to be his servants, every one that keepeth the Sabbath from polluting it and taketh hold of my covenant: even them will I bring to my holy mountain and make joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

"When so much is said," continues A. "about the conversion of the Jews to Christianity, and *nothing* is said in the New Testament about their return to Palestine and the supposed distinctions connected with it, it is reasonable to infer that *this return and those distinctions form no part of the promised blessings.*" "What God hath joined together" let not A. for his own sake "put asunder;" for assuredly the return and distinction of Israel are inseparably united. Nor let A. for a moment harbour the thought that the New Testament does not bear testimony to the Old; our Lord having declared that he came not to abolish the law but to fulfil it by his obedience.

In the volume of the book it is written of him "Lo I come to do thy will, O God." Our Lord selects the smallest letter and point in the Hebrew alphabet to show that it is *easier* for heaven and earth to pass away than for the *minutae of the letter of the Law to be unfulfilled.* So far is the New Testament from introducing the new system which prevails, that it refers more than once to the Old. "Ye have a more *sure* word of prophecy, whereunto ye do well that ye *take heed*, as unto a light which shineth in a dark place, until the day dawns and the day star arise in your hearts."

The pre-eminence which it has pleased God to confer on Israel, ought not to offend those who are their debtors; for if in that electing love the Most High declared

his sovereignty, it will appear that *just and righteous* is the distinction. For who but *they* furnished that bountiful table of which all nations are invited to partake without money or price. It appears that divine prescience points to this ill requited munificence, when he says, "surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine for which thou hast laboured: but they that have gathered it, shall eat it, and praise the Lord: and they that have brought it together shall drink it in the courts of my Holiness."

A., not content with making the New Testament negatively disagree with the Old, intimates that it positively contradicts it; some expressions he says "*militate directly against that opinion,*" viz. of the Jews remaining a separate community. The quotation which he has selected as an especial proof of this is, "other sheep I have which are not of *this fold*; them also I must *bring* and there shall be *one fold* and one shepherd." If A.'s metaphorizing system allows him to believe these words were pronounced in the *literal* Jerusalem, *where* the good shepherd promised to *bring* his sheep who were then not of that fold, we shall be at no loss to discover the true meaning of his words. Let it be remembered that then the ten tribes of Israel had been absent from that fold for several hundred years,—outcast from their own land and people for the sin of idolatry.

To these lost sheep of the house of Israel whom he came to seek and to save, our Lord naturally alludes. To the same promise the prophet refers when he says "they shall be made one nation upon the mountains of Israel, one king shall be king to them all, neither shall they be divided into two kingdoms any more, for they shall all have one shepherd." Well have the

outcasts of Israel and the dispersed of Judah been compared to a flock of sheep *whose defence is in their shepherd alone*, for how often have the nations fleeced, scattered and slaughtered them without their resisting it. Those gentiles who have befriended Israel in "their cloudy and dark day," are received and included in the flock over which the good shepherd shall preside, and thus shall they be separated from the goats "*who have served themselves of them.*" It is worthy of remark that our Lord's first direct notice of the gentiles is at their judgment, when their friendship or enmity to his brethren becomes the test, by which he judges of their loyalty to him—and consequently as was predicted involving their own "blessing," or "curse," which he pronounces. A. greatly mistakes in supposing that the government of God is republican, a notion which his word and works loudly contradict. He equally mistakes in concluding that the apostles were of his opinion, or taught that "under the Christian dispensation *those distinctions which formerly existed* are done away." The reverse of this is the case; for *the apostle*, who taught that all are one in Christ where the question of salvation by his blood is concerned, also answers A.'s question, "*what advantage has the Jew, &c.?*" by saying rather indignantly, "*much every way.*" And it cannot be doubted that if A. has a household he will have no objection to admit that the man is as much the head of his household now as before the partition wall was broken down. A. pronounces it "*decisive* that the Jews get the whole amount of their promised blessings when they are brought to an interest in the gospel—on an equal standing with the gentile world." The gospel signifies "good tidings," to the Jew first, and also to the gentile. "*Unto you*" said the angel "is born in the

city of David, a Saviour, &c." He came "*a light to lighten the gentiles,*" and to be "THE GLORY OF HIS PEOPLE ISRAEL!" It is evident that these good tidings have not as yet been fulfilled to those to whom they were given; and this may explain to what our Lord referred when he said *the first shall be last, and the last first.* In the divine economy there is no "level;" for while the various orders and degrees of moral and intellectual being, are all shining in their assigned spheres, "each star differs from another in glory."

In the republican form of government to which A. is attached, the *feet* are *at liberty* to assert their *right* of being *on a level with the head.* But not so in the theocratic to which Israel shall be restored.

Aleph informs us, that the reason why the prophets dwell so much more on the offending points of restoration and national pre-eminence than the apostles, is "*because they lived in a darker dispensation,*—by which we must infer that the *Holy Spirit* which spake by both was *darker at one period than another.* "If," adds he, "any thing of this distinction and pre-eminence had been promised them, why did not Christ grant them as much as the prophets intended, and so remove all needless difficulties to the acceptance of his religion." Strange that A. should, with the scripture in his power, require to be reminded that our Lord during the term of his humiliation, could not give what he had not to bestow; but he *promised* that when all power and dominion should be given him of the Father, he would "appoint his disciples a kingdom even as his Father had appointed him;" and that they should eat and drink at his table in his kingdom. Had those assurances of pre-eminence which our Lord gave in his parables, removed from the multitude all diffi-

culty to the acceptance of his religion," or in other words prevented that *salutary* blindness of theirs which afforded an opportunity of access to the gentiles, *what would have become of them whose reception is attributed to that defection?* But if their rejection of the Lamb of God has been the fortune of the gentiles, what shall the receiving of them by the Lion of the tribe of Judah be? "Life from the dead!" The magnanimity and tenderness of Joseph on the one hand, and the overwhelming surprise and contrition of his brethren on the other, (when he whom they in an evil hour delivered to the Egyptians revealed himself as their saviour and governor,) but faintly intimates the sublimity of that interview which awaits them. Before their illumination by the Spirit, the disciples were unable to bear the whole message of our Lord. Without considering the order of events, &c., they inquired, saying, "Lord wilt thou at *this* time restore the kingdom to Israel?" Our Lord did not reprove their *expectation*,—which they had received from himself and all the holy prophets since the world began,—but he chid their untimely question. "It is not for you to know the times and the seasons," &c. When, after his resurrection, he joined the sorrowing disciples going to Emmaus, and heard them mingle in their lamentation for the loss of him they loved, the disappointment of their national hope, "having trusted that it was he who should have redeemed Israel," he upbraided them with their ignorance of the scriptures, saying, "O fools and slow of heart to believe *all* that the prophets have spoken! Ought not Messiah to have suffered these things and then enter into *his* glory?" which he *here identifies with Israel's redemption*, which not having yet happened, Messiah has yet to enter into his glory.

A. complacently informs us, (and we know it by woful experience,)

that in the present dispensation "every man may be a priest," and assume the province of teaching others, while themselves have need to be taught the first principle of the oracles of God, which is their immutability; and to this lamentable assumption may be attributed the ever increasing confusion, error, infidelity, and disorder, of Christendom. God forbid that the Jews (as A. wishes) should participate in and increase the confusion of Babel. They would thus experience a separation which the interposing seas and mountains of the whole earth have never effected, consequently their *belief* instead of becoming, as is promised, a *blessing*, would prove a double curse. "If," continues A., "pre-eminence had been promised them, they had a right to claim it, and Christ must have been under obligation to allow it to them, yet he *allowed it not*, and this shows that it was not promised." The pre-eminence which our Lord allowed Israel, was no less evident than invariable, and was in no case more striking than in that of the Syrophonecian Greek, whom on that occasion, he considered as the representation of the gentiles. Here A. must be constrained to admit, was evinced an *extreme* partiality and pre-eminence for his own—but let not A. be offended: rather should he meekly acquiesce in the appointment of God, and instead of *grudging* the children that bread which they receive from their Heavenly Father, and instead of attempting to *pull them down* from their seat at his table; let him thankfully take his allotment of the crumbs which they let fall, and like her whose faith and humility our Lord commends let him say, "Truth Lord" and be therewith content.—conscious of utter unworthiness for the *least* of all his mercies. But even this appointment will on due consideration, be found to overflow with *righteousness*, since from those

who receive more favour, pre-eminent devotion is required. They who believe on him of whom Moses and the prophets did write, (during the term of the blindness of their nation and the probation of the gentiles,) must literally forsake kindred, home, and possession—and *as witnesses for scripture truth, and as reprovers of popular error, and hypocritical professors*, they must make up their mind to be persecuted by their contemporaries, as their Lord was by his. To them it is said, “whosoever he be of *you* that forsaketh not *all* that he hath, cannot be my disciple;” thus they reciprocate their covenant with God by *sacrifice*. Again to them it is said “Take *ye* no thought about what ye shall eat or what ye shall drink or wherewithal ye shall be clothed, for after all these things do the gentiles seek; but seek *ye first* the kingdom of heaven, and these things shall be added unto you.” Such men are at a time yet future to seal their testimony to truth and against reigning corruption with their blood—for to the souls under the altar (who are represented as complaining of the delay of retribution to the nations, saying “how long O Holy and true dost thou not judge and avenge our blood on those that dwell on the earth) it was said, that they must wait a little season till their brethren and fellow-servants that should be killed as they were should be fulfilled.”

A. thinks as they become real converts to Christianity, they will think more of the heavenly Canaan than on that of earth. What notions A. entertains of a heavenly Canaan *not* on the earth we are at a loss to conceive, since scripture is silent on the subject of one in heaven. We know that the practice of transferring whatever promises relate to Messiah’s kingdom to heaven above, has since the reign of popery been universal, while it has been no less customary to peo-

ple that heaven with the *highly privileged* and *orthodox*, consigning the ignorant heathen and the blind Jews to everlasting perdition. Now every age and church *since* the apostolic, having furnished *such* saints at discretion, (no one sect allowing orthodoxy to another, yet each and all claiming and engrossing it to themselves,) we can easily explain *how* the dragon got into heaven, and *why* war is there. On his principle, A. must think those Jews who surround the throne far from being “*real converts*,” &c., and still *more infatuated* than their kinsmen in this lower world: for the burden of their new song of praise is, “Thou hast redeemed us out from all nations, and hast made us unto our God kings and priests, and we shall reign ON THE EARTH.” The heaven of the redeemed is where the Redeemer is. Let A. be assured a very different class of characters to those he has been accustomed to raise to heaven shall inherit the renewed earth: “The meek,” “the pure in heart,” the just,” “the peacemakers,” “the persecuted for righteousness’ sake,” shall possess the kingdom of Messiah, and walk in the light of the heavenly Jerusalem, which cometh down out of Heaven, into which the nations of those who *are saved* bring their glory and honour. Blessed are they who by *doing the will of God* have a *right* to partake of the immortality of the tree of Life, and to enter *through the gates* into the City of the Great King, for without are unbelievers, &c. &c.

If we would know what constitutes the character and blessedness of heaven we must compare scripture with scripture, and then shall we rejoice in believing that Jerusalem, the scene of Messiah’s sufferings, shall be the throne of his hard earned glory,—where “he shall see of the travail of his soul and be satisfied,” and where “*HOLINESS TO THE LORD*” shall be in-

scribed on all therein, even on the bells of the horses. But if we would indulge vain speculations about heaven now, and come short of it at last, we have only to consult the popular commentaries of the last eighteen centuries. What would the prophet have said to the universal moral insanity of giving ourselves up to the leading of those *strange* voices which perplex and lead astray. Might not that indignant interrogation which he addressed to his contemporaries be equally applicable to these "perilous times?" "Is there no God in Israel, to *enquire at his word*, that ye go to enquire of Baalzebub, the God of Ekron?"

Let A. be entreated, instead of finding a warrant for his own unbelief in the infidelity which prevails, instead of opposing to his individual conviction the fatal barrier of "who believes, &c." rather in that spirit of deep sleep and universal unbelief, let him read a mournful comment on our Lord's practical question: "*When the Son of Man cometh shall he find faith on the earth?*"

Extracts from the pages of three enlightened gentiles are subjoined to show that that which may only be "whispered in the closets" of America, "is proclaimed in England on the house-top."

"The gentile," observes the writer, "takes up his station on Gerezim, and engrossing all its blessings, consigns to its original occupants the possession and the curse of Ebal. The gentile enjoying the figure overlooks a literal fulfilment to the Jew. Canaan is transferred to his own bosom or placed in heaven above, *any where* but in the *land of promise*."

"The canon of accommodation 'valet ima summis mutare et insignes attenuat.' The plainest expressions submitted to its ordeal change their import. 'Kingdom of Israel' thus transmuted signifies *gentile dynasty*—'*coming down*'

is interpreted "*a strong metaphor for an ascension upwards*." "*Time*" becomes the synchronism of *eternity*, and "*Earth*" the synonyme of *heaven*."—"The world lieth in wickedness," the last days and the perilous times are come—The departure from the faith of which the "scripture speaketh expressly"—the very characters so accurately delineated by Peter, Paul, Jude, and John, are hastening on "the mystery of iniquity." The potentates of the Roman Apocalyptic world, are looking only to the enlargement of their dominions, and the continuance of their dynasties, &c. The churches are each looking to the propagation of their peculiar tenets and the protection of their private interests. The powers secular and ecclesiastical, appear equally blind to the discernment of the times, and the *judgments* which are to prepare for the *restoration* of Israel,—hence the disposition to favour a falling interest and a blind indifference to that which *is to rise again*, &c.

Second extract:

"It is necessary to show that the plain words of inspiration cannot have a literal signification; it is necessary to show that *body* means *spirit*, that *earth* means *heaven*, that *Jerusalem* and *Mount Zion* mean the throne of God above, or the respective churches below—that Jews and Israelites mean gentiles and Christians in every text connected with latter day glory.—In short, it is necessary to show that the language of scripture *needs* an index formed by human authority before it can be rightly understood."

The third extract is as follows: "We would ask our spiritualizing interpreters what they would have to offer with respect to this prophecy" (alluding to Ezek. xxxvi. 1-5. viii. 12.) How poor, and jejune, and flat are those schemes of interpretation which instead of coming up to the standard of the sanctuary, lead their abettors into the perni-

cious error of bringing down the standard of the sanctuary to the scanty measures of human theory. Persons who support such schemes never come to the scriptures to learn with simple and teachable understanding the mind of the Spirit, but like those whose vision is imperfect and who need the help of spectacles to read the letter of the word, these persons bring their systems in their pockets to aid them in discovering the purpose of Him, who as if to mock the observations of human wisdom hath said, "*who directed the Spirit of the Lord? or being his counsellor, who hath instructed him? &c.*" "Without doubt spiritualizing will boldly affirm that the prediction which Ezekiel addresses to the mountains of Israel, contains nothing about their return to their own land—as the Papists maintain that after the consecration of the wafer, nothing of the real substance remains, but is really and substantially transubstantiated into the body of Christ, although they cannot deny that the outward appearance continues to be that of a wafer. So these persons taking a bold flight in allegory will tell us that the mountains, hills, rivers, valleys, desolate wastes, and cities of Israel in this prophecy, are by no means to be interpreted in a literal sense, but are to be understood of the Christian church among the gentiles; and that the return of the children of Israel to those places only means their conversion to Christ." Now by what argument are we to assail those who thus twist and pervert the word of God? Assuredly to reason with them would be a loss of time and pains, because our arguments cannot be plainer than those promises to Israel which we charge them with turning aside from the plain meaning of scripture, which unequivocally declare to us the unchangeable purpose of God with regard to his people Israel, is not only to

graft them again into their own Olive tree, but also to "*plant them in their own land with his whole heart, and with his whole soul, whence they shall no more be plucked up.*"

We shall therefore close this paper with remarking that they who, under the notion of spiritualizing the word of God, set up their own crude and jejune systems in opposition to that Word, are in reality under the spirit of *unbelief*; and instead of reasoning with them, we may address to them the words spoken on another occasion: "O slow of heart to believe all that the prophets have spoken." "Hath God said, and shall he not do?"

THE MAN OF GOD WISER THAN THE
MAN OF THE WORLD:

A SERMON

HEB. xi. 10.—*For he looked for a city which hath foundations, whose builder and maker is God.*

To contemplate the future, to weigh well the result of action, and to make preparation for approaching scenes, has ever been held a mark of wisdom and prudence. Though the human mind is, from its very nature, frequently directed to the future, and though a regard to futurity influences more or less every rational individual of the human family, yet their views of men respecting it are various, and widely different. The foolish man *thought* of the future, but it was a contracted thought, a narrow view, a most imperfect survey: *he built his house on the sand.* Far more consistent and true were the views of the wise man. He anticipated not only the sunshine and the calm, but the raging wind, the storms and the flood: *his house was founded on a rock.*

Mankind, as it regards the chief objects of their pursuit and their views of futurity, may be divided into two great classes. The first,

and, I fear, at present the most numerous class, are those whose hopes and expectations are directed towards objects that are included within the narrow bounds which circumscribe this transient life. The good which they most ardently desire, is to be derived from the things of time and sense. The other class are those whose prospect is more enlarged, whose views are extended farther, even beyond the Jordan of death. In short, they are those who look for a city which hath foundations, whose builder and maker is God. To this class belonged the patriarch Abraham; for of him the assertion in the text is made: *he* looked for a city; of this class have been the faithful and obedient servants of God in all the past ages of the world; and in the present day, all who love the truth and obey the divine precepts of that religion which brings life and immortality to light, belong also to this class. For they all look for a city which hath foundations whose builder and maker is God; that is, they expect another, more permanent, and happier state of existence, upon which they hope to enter at the close of their earthly pilgrimage; a state of happiness prepared by God himself for all such as shall be found worthy to inherit it.

Permit me on this occasion, my hearers, to direct your attention for a few moments to the excellency of those solid enjoyments for which Abraham looked, and to their vast superiority over the vain, transient, and unsatisfying joys of the world. And, while the faithful are thus encouraged to go on their way rejoicing, O that God, who can make the feeblest means effectual, would open the eyes of some one, nay of many deluded sinners in this assembly, that they may turn from their vain wanderings, and enter upon that way, which leads to a city that hath foundations. In all our possessions and enjoy-

ments, a chief requisite is durability. This fixes the value and determines the excellence of things. It is durability, that marks the difference between a diamond and a bauble; it is this that distinguishes a reality from a fiction, the demonstrable truths of reason from the delusions of fancy. It is this quality that gives weight and efficacy to all other qualities, whether good or bad. Evil, if it be but momentary, is but little to be dreaded; and good, if it be the good of a moment only scarcely deserves our care. It is duration that gives to misery its pangs and to happiness its delights; this makes a hell of hell, a heaven of heaven. The wise and prudent of the world, therefore, whenever they would appreciate the value or weigh the importance of things, have ever been governed by this excellent criterion. And mankind in general are more or less influenced by this principle as they are more or less subject to the dictates of right reason. But while reason thus concurs with that wisdom which is from above, and declares that substantial good alone is to be prized, it is exceedingly puzzled and finally baffled in its endeavours to find that good: it knows not where to seek nor how to obtain, that permanent happiness which itself approves and with which it would be satisfied. The miser seeks it in one way, the voluptuary, in another, and the ambitious man in another; but it eludes the grasp of all. Equally does it avoid the lank form of careful parsimony, the thoughtful brow of the deep judging statesman, and the pale visage of the votary of science. But were there no disappointment in the pursuit, could the phantom-form that dances in the eye of the pursuer be obtained, and the desired object be held in undisputed and unmolested possession, satiated but not satisfied, how soon would the restless soul be in pursuit of another object; and

could that other be obtained, how soon should we hear him say this also is vanity! Nay could he obtain all that his wandering imagination could devise, or his wayward affections covet, yet would he at last exclaim, "all is vanity and vexation of spirit." And the reason is, the human soul was not designed to be satisfied with temporal and visible things; it was created for a nobler end. An attentive observer of human nature may readily perceive, that the desires and passions that agitate the breast of man are allied to infinitude; that they are in their nature boundless. He may perceive that the human soul is what the word of God represents it to be, an immortal spirit, groping in darkness and under the influence of evil principles, by which it is induced to seek its happiness in objects which are not adapted to its nature, nor at all calculated to satisfy its desires. This general uneasiness and discontent, which so deeply marks the character of man, affords a strong presumptive testimony that he is destined for a future state of existence. The All-wise Creator has not endued any species of the brute creation with a single faculty or quality but for some definite purpose. Every member has its proper office, every sense its peculiar object. Not a passion is given in vain, not a desire agitates the breast but an object may be found that is calculated to satisfy that desire. Each species has a constitution nicely adapted to its own peculiar climate, where it will live and flourish in content. Man inhabits all climates, but he is content in none. He is endued with faculties whereby he can accommodate himself to all the varieties of temperature, and subsist in every region of the globe, but in all he is uneasy: he pines in all. He sighs for something which earth cannot afford. Place before him at once the varied productions and congregated stores of every clime; it is not

enough. Boundless ambition, immortal hopes, unlimited desires! these are not to be satisfied with terrestrial things. When the ox shall bathe his tongue in blood and gorge himself with flesh, or when the tiger with carnivorous tooth shall crop the herbage of the field, and be content therewith, then may an immortal spirit be content with the vanities of time.

But it is not merely the unsatisfying nature of earthly things, that renders the pursuit of them thus frivolous and vain. Were they permanent in their kind, and satisfying in their nature, yet how wretched would be the man who should set his affections on them. If happy in the possession, how could he bear the thought of a separation. The approach of death which is now sufficiently appalling, would be rendered doubly alarming; the king of terrors would appear clad in tenfold horrors. For frail and transient as are the objects of human pursuit, man himself is more frail than they. Yea, the slightest fabric may outlive the hand that reared it. How exceedingly vain then is the pursuit of earthly good! when not only disappointment in the pursuit, and dissatisfaction in the possession, but even the narrow limits prescribed to our present existence, forbid the idea of enjoyment.

But let us relieve the mind, wearied with contemplating vanities, by dwelling for a few moments on the consideration of real, permanent happiness. For there is a city that hath foundations, there is a good which he who seeks shall find, and he that finds shall enjoy, and enjoy forever. The gospel unfolds a treasure suited to the vast desires of the soul. Here may the mind of man expatiate and expand in a congenial clime. Here are fruits adapted to its taste. No more will he sigh for the crude trash of time. For he that eateth of this bread shall never hunger for

other food, and he that drinketh of this water shall never thirst, but shall find within him a well of water springing up into eternal life.

How wise then, and how rational the pursuit of these substantial joys, this permanent happiness.—

This heavenly course of God's people, or the Christian pilgrimage, is admirably typified in the story of the patriarch Abraham. He was called of God to leave his father's house, to quit the land of his nativity, and go in search of another country. The Christian also is called of God to relinquish objects, to which he is by nature most strongly attached, to give over the pursuit of happiness in the way, where he had fondly hoped to find it, and take quite a different course. Abraham went forth at the command of God, not knowing whither he went; the Christian also walks by faith and not by sight. Abraham was excited to obedience by God's promising to give him the land of Canaan for a possession; the Christian rejoices in the "hope that is set before him," and trusts that ere long he will terminate his wearisome pilgrimage, and rest in the regions of the heavenly Canaan. Abraham sojourned in the land of promise as in a strange country, living in tabernacles; the Christian considers that this is not his abiding place. Abraham looked for a city which hath foundations, whose maker and builder is God; the follower of Christ looks for an enduring substance, and for a house not made with hands, eternal in the heavens.

But should we for a moment compare the Christian course with that of the worldling, or with any one, whose chief happiness consists in things of this world, great indeed would be the contrast; Neither is exempt from troubles and care; both have trials, and crosses, and difficulties, to encounter; but the one labours for the meat that perisheth, the other for

a crown of immortal glory. The Christian, cheered by the hope that is set before him, rejoices in adversity; while the man of the world, terrified by the certainty of approaching death, grieves in prosperity. The one hopes, the other fears; one walks in light, the other gropes in darkness. Both are travellers, both journeying through a country of varied prospect, where they are continually bidding farewell to scenes which neither shall visit more; and both are hastening with equal celerity to an awful momentous point. But ah! how different the conditions under which they go; how very dissimilar the manner of their procedure. The one would fondly hope his journey might never end. He would fain banish from his mind everything that indicates his advancement towards the goal. He shuts his eyes and dreams that he is stationary. Thus wilfully blind as to his own real situation, he scrambles around, and endeavours to load himself with a thousand useless and hurtful encumbrances. To some objects he attaches himself so closely, that when by some unexpected jar they are suddenly wrested from him, his very heart bleeds under the separating stroke. And though warned by many a token whose import he cannot doubt, that he is approaching the end of his career, he heeds them not; and though faithfully admonished and tenderly advised by some fellow traveller to make preparation for that world to which he is hastening, he stops his ear, turns perhaps a scornful eye, and resolves within himself to drag to the very verge of eternity his load of worldly cares; there arrested by the stern and irresistible mandate of death, he reluctantly lets go his grasp, and covered with confusion, and goaded with the keen stings of remorse, he passes the awful bourne.

But not so with the other. He considers himself, as he is, a stran-

ger and sojourner here, having no abiding place. And though their way be sometimes rough and dangerous, yet he fixes an eye of faith on the mark that is set before him, and presses onward for the prize. He is not regardless of the objects around him; if a kind Providence permit, he can enjoy the good things of this life, but he does it with a reference to the life to come; he uses them as a wise and prudent traveller the conveniences of the way, not to retard his progress, but to enable him to prosecute his journey in safety and success. If he suffer the want of these things, yet is he not in despondency; he considers that his chief treasure is in heaven. The afflictions of this life serve to quicken his pace in the path of duty; they tend to wean him from the world, and fit him for heaven. Therefore he rejoices in tribulation; and the more as he sees the day approaching; and when the time of his departure is at hand, his faith is increased, his hopes are full of immortality; while with cheerful aspect he bids the world adieu, and enters into the joys of his Lord.

But who is this man that discovers so much wisdom and prudence in the course of his life, and so much happiness at its close? What school, what sect of philosophy is he of? Ask the Stoic,—he disclaims him: the Cynic,—he brands him with the epithet of wine bibber and gluttonous; while the Epicurians wonder that he goes not to the same excess of riot with themselves. Ask the sceptic, he will tell you that he is a fool, a mere dupe, because he exercises implicit faith in the Bible, believing it without sufficient proof, to be a revelation from God: while the modern man of reason and liberal sentiment will tell you, that he is a bigot; that his opinions are contracted and illiberal, and that he is far from having a correct idea of the great doctrines of the Bible. Thus he

is discarded by all, and reproached by the world. But strange to tell, these very reproaches are converted into blessings. They serve to rouse to vigilance at the very moment when he was most in danger. Had he heard their applauses instead of reproach, they would probably have lulled him into ignoble repose; he would have relaxed his vigour in the heavenly race, and would have been in great danger of turning again to the beggarly elements of the world. But now the world has no allurements for him; he has nothing to expect from it but a repetition of injuries and wrong; therefore he girds up the loins of his mind, renounces anew the world and its vanities, fixes his eye on heaven, declares plainly that he seeks a country; that he looks for a city that hath foundations, whose maker and builder is God. Thus all things work together for his good.

To the votaries of worldly joys there is one consideration which above all others is most dreadfully appalling, viz. that of the shortness of their duration. No contemplation is so distressing as the thought that they must surely end. But dreadful and unwelcome as it is, it will frequently intrude itself upon them, marring their brightest scenes. In vain do they endeavour to guard against it. In spite of all their efforts it will haunt them still, repeating at intervals the sickening tale, which death shall verify. No rank or character is exempt. To the great and the noble it cries in terrifying accents, saying to the wealthy, Go to now ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupted, your gold and silver is cankered, and your garments are moth-eaten. It invades even the ear of majesty, saying to the trembling monarch, "Thy kingdom is departing from thee." Nor is this voice unheeded; however some may affect to despise it, none

hear it with indifference ; reason pays it the utmost deference, and even the fierce and boisterous pas-

sions hush for a moment their maddening tumult.

Miscellaneous.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

(Continued from p. 471.)

—Of the many objects which attract the attention of an American traveller in this country, the *old churches* scattered here and there, are among the most interesting. They may be met with in all the more ancient towns and villages ; and I have seen several, where there were no indications of a village. Much care seems to have been taken in selecting situations for them. Those we find in towns, are on the highest grounds and form prominent objects for many miles around ; those in the country, or small hamlets, are in a valley, on the slope of a hill, or on some slight eminence peculiar for its beauty. Many of these are half hid in the foliage of old trees, ivy, and long grass. In their plan, there is a great similarity. They are usually divided into a nave, side aisles, and chancel. The roof which covers the nave rises to a sufficient height over those of the aisles, to admit of a row of windows on each side, between the tops of the one and the eaves of the other. The chancel is covered by a separate roof of the same height with the aisles, and looks rather like an appendage, than a part of the church. At the west end is a tower surmounted with small turrets at the angles, and frequently a spire rises from the centre. The angles and sides of the church and tower are supported by heavy buttresses. The windows are generally large,

with pointed arches, and are divided by stone munnions, ornamented with tressel work, and set with stained glass. Buildings which bear the stamp of age always produce in me a pensive pleasure, and whenever I am in the vicinity of these ancient structures, I seldom fail to pay them a visit. In casting my eye over their dilapidated walls, broken turrets, and mouldering towers, the thought naturally occurs to me, that they were in existence long before my country was known, and that in them, the remote fathers of the American people worshipped their God and Saviour. Such an association of ideas renders the sight of this class of buildings a real luxury to me.

There are several of these old fashioned structures within a very short distance of Birmingham—one at Edge Caston, another at Handsworth, and a third at Aston. The latter I frequently visit on the Sabbath, or at the close of a pleasant week day, when I amuse myself by reading inscriptions in the yard. This church, in its exterior, differs in nothing material, from the general outline above given. It is situated on a rising ground, with a small river at the foot, and a rich meadow spreading out north and west. On the east of it and adjoining the burial ground is the parsonage, a low, modest, and humble cottage, stuccoed and white-washed with square windows, and a small garden in front, filled with flowers and evergreens. The last time I attended service here, I lingered in the yard to ascertain the places from which the people came ; for few houses appeared in

sight, and yet I have observed that the church is generally well attended. When the bells began to chime, I could see people gathering from all quarters; some through the public roads, others through by-paths, between hedge-rows, over stiles, and fields of corn and grass. The church was soon pretty well filled, and I began to think of finding a place for myself. The beadle, a friend to wanderers like me, immediately attended to my wants. This important functionary of the church may be known by his blue coat, with red collar and cuffs, large gilt buttons, and blue staff of office, tipped with gold; or if he be out of doors, by his broad brimmed hat, turned up behind, and bound with wide gold lace, and a band of the same. I need not describe the service to you, nor have I any criticism to venture upon the sermon which was delivered in this instance. Only I would remark in passing, while the subject reminds me of it, that these performances are, in general, excelled by those of American clergymen. Among the dissenters there is a goodly share of zeal, but very many of the ministers of the Church of England, so far as I have observed, preach nothing but a cold inefficient morality. New-England Christians would feel that there was little piety in minister, or people; and yet all the great and noble of the land attend the establishment and it is not among them considered respectable to attend any other church.

August 30, 1825. As I have generally made it a rule to see what could be seen in a foreign land, I went yesterday in company with two Americans to witness a horse-race at Walsal, nine miles from town. We hired a coach, and one for our own use, well knowing that at such a time we could not depend upon procuring seats in the public coaches. The ride it-

self was extremely pleasant, for the day was one of England's best, the roads smooth, and the fields clothed in all the richness of autumn. I cannot say so much for the character of the amusement. Walsal is a small irregular town principally engaged in manufacturing of saddlery wares. It has no claims to wealth or style; but on this occasion, the influx of people of fortune from the neighbouring places renders it lively and fashionable. Soon after we reached the race-course, a party of ladies with whom we were acquainted, came up; and though the meeting was unexpected on their part, I cannot say that it was on ours. We joined them in the *grand stand*. This is a building with piazzas erected for the convenience of the gentry, or more properly for those who are willing to pay four shillings for an elevated place and protection from the weather. The beauty, and fashion, and elegance of attire, which met my eye were certainly not less attractive than the accommodations of our situation or the gay and dissipated scene which was presented on the race-ground: though I must confess, the idea that the ladies had come to witness a horse-race, started a little my American delicacy or prejudices! Much as I admire British females, and much as they are to be admired for their many lovely qualities, I greatly doubt whether the amusements of the turf are calculated to soften their manners, improve their minds, or in any way render them more amiable in the domestic circle. On this occasion they laid their wagers as freely as the other sex, and seemed to enter into the sports with high satisfaction. I could not help noticing, with what eagerness their eye followed the movements of the horses, and how a smile of triumph, or a frown of displeasure affected their features, as their favourite horse won or lost ground. In our country, as you

well know, it is considered disreputable to females to be seen at a horse-race, and even the men who frequent them are generally not the most esteemed in society. Here, all ranks, classes and sexes go to the race-course, without scruple or sense of impropriety. Even clergymen lay aside the sacerdotal character, and appear on the *turf*. Would that some Addison might arise again, who, by his gentle and polished, but irresistible humour, would rescue at least his admirable country women, from so *unfeminine* an amusement.

In the course of the day, a clergyman whom I have before introduced to you, joined our party with his wife. He is a man of intelligence, and more conversant with American literature than any Englishmen I have met with. He put many questions to me, and among others he enquired if Americans had any thing of this kind—waving his hand over the course. I replied that we had in some of the States, but that in others, it was an amusement not permitted.

Upon requiring a reason for the latter, I told him that the early settlers of our country were rigid in their principles, and thought it an amusement inconsistent with the character and profession of a Christian. He remarked that it was the nature of all sects to be austere at first, and as natural for them to relax in time. He said that people would have amusements, and he considered this as harmless as any. Harmless undoubtedly it is, compared with bull-baiting, prize or cock-fighting, which are so common here; yet it creates a spirit of gambling, besides many other attendant and consequential evils.

September. The country, at this season of the year, possesses nearly all the verdure and beauty of spring. The grass and ever-greens are fresher than in mid-summer,

and the foliage of the trees has not yet fallen, or even much faded. The change from the bright green of summer to the russet of autumn is much more gradual here, than it is with us. Our severe frosts tinge the leaves with a thousand hues, and cause them to fall in a few days; but in England the decay is slow, and seems to be natural or the effect of age, rather than that of cold or frost.

I have several times asked myself, while looking around on English scenery in what respects it differs from that of New England, and why it is so much more beautiful. The productions of the earth are nearly the same. We have every variety of surface and an abundance of rivulets, but there is a perceptibly wide difference after all, even if we take into view, the best cultivated parts of New-England. The hedges which line the roads and divide the ground into small lots, are a feature of English scenery, which more perhaps than any other, adds to its loveliness. The numerous well trimmed forest trees, which stand single, in rows, or in groups, constitute also a peculiar charm. The surface of the ground, moreover seems to have been all worked over, and to have received a finish from the resources of art—no part of a field is left uncultivated—the rugged places are smoothed, and cavities are filled up. Another circumstance is the extreme neatness of many of the farmers' cottages. They are often humble tenements, rising only one story, covered with straw, and floored with brick; yet humble as they are, they have so snug and quiet an aspect, that a prince might covet them. Many of them have low bow-windows filled with flowerpots, and in front are the woodbine, the laurel, and the holly. In laying out their grounds, they follow the example of the higher classes, and though they conduct their concerns on a small scale,

yet every thing is in conformity to good taste. Indeed this principle runs through all English horticulture, rural economy, household arrangements, and the decorations of their dwellings. Good taste, not in its fanciful, but in its substantial forms, is the province of Englishmen. Their improvements of nature are *natural*, and only heighten its effect.

At this season, the cottages have numerous hay and corn ricks standing by the side of them, barns not being much used. These ricks are so handsomely contrived, that they are quite an ornament in themselves; and their shape is such as to secure the corn and hay from the weather as effectually, as if they were lodged in a barn. Indeed, I apprehend that in this way, the corn is not so liable to contract dampness or the hay to sour, as it would be if housed. The hay when brought to market is cut into squares, and bound with hay ropes. They weigh about one hundred. Thirty or forty of these bundles are put into a waggon, and carried to town. The hay dealers buy the load, and then retail it out by the bundle. I saw to day many farmers engaged in plowing. They use horses alone, and from three to five of them strung in a line, are tackled to one plough. The horses are of the large breed, with immensely shaggy fet-locks. They have prodigious strength, but are clumsy, and fit for nothing except drawing. At this time the roads are lined with labourers at work, breaking up stones, repairing the ways, trimming the foot-paths, and gathering the loose dirt into heaps. Groups of ragged Irishmen may now be seen in all parts of the country. They come over in great numbers during harvest time, and return in September and October. They bring with them their wives and

little ones, and those of the latter that are too young to walk, are slung Indian like on their backs. During an excursion about this time, I had an opportunity of seeing the gathering of the haw thorn berry, and of learning the manner in which the tree is raised. The berry or fruit when taken from the tree is thrown into a pit dug in the ground, a quantity of earth being mixed with it at the same time. The pit is then covered, and the berries remain till the following spring, twelve month, when they are taken out with the earth, and sowed. The stones sprout and grow the first season to the height of six or eight inches. They can be transplanted the following year.

September 15. You will not accuse me of pedantry when I tell you that my only object in visiting Stratford, upon Avon, was to tread the ground that Shakspeare trod, to view the scenes that he viewed, to bend over his tomb, and to examine those relics of the bard, which have been preserved from the ravages of time. If in this devotion I am weak, then kings and princes, statesmen and poets have been weak before me, for men of high and low degree, lettered and unlettered, have all paid tribute to the memory of the immortal dramatist. In looking up an inn after we had arrived at the place, we passed a number, till at length we saw the portrait of Shakspeare on a sign board, and as we were on a pilgrimage to his tomb we at once took up our quarters at this inn. Here every object reminded us of the great poet. I took up a volume—it was his plays. I looked at a picture—it was a sketch of the house in which he was born. Near to it was an engraving representing his statue in the chancel of the church. A snuff box bore his image, so also did the sign at the door, under-

neath which on one side, were the often quoted lines :

"Here sweetest Shakspeare, fancy's child,"

"Warbled his native wood-notes wild."

and on the other,

"Take him for all in all,"

"We ne'er shall look upon his like again."

After dinner we sallied out, walked around the church, and then seated ourselves on the banks of the Avon, here "a proudly swelling stream" as it is has been called. Here we gratified our sight, and indulged our reflections for a short time. We then entered the church, and were conducted to Shakspeare's tomb and monument. He is buried in the north side of the chancel under a plain stone bearing this inscription.

"Good friends for Jesvs sake forbear,
To digg the dost enclosed heare ;
Blese be ye. man yt. spares thes stones,
And corst be he yt. moves my bones."

On the wall near the tomb is his monument. He is represented under an arch in a sitting position, with a cushion before him, a pen in his right hand, and his left on a scroll of paper. The inscriptions I need not give, as you may have already seen them. A book is kept here for the purpose of receiving the names of visitors. We left ours, and then strolled away. In our walk we followed the banks of the river as far as the bridges which cross it on the east side of the town. They are built of hewn stone. One has fourteen arches, the other nine, and they are within a stones throw of each other. We entered upon one of them. The river at this place is quite wide, but very shallow, and as placid as a lake, not a ripple disturbed its surface.

In the evening we went to see the relics which are preserved of the poet. They are in possession of an old lady by the name of Thornby, whether a descendant of

his I did not learn. They are kept in a small room up stairs, and to get to them, visitors high and low must pass through a mean meat shop, not very agreeable to the smell. Among the articles are his chair, in which of course I had the honour of sitting—a table on which he wrote—a Spanish card and dice box presented the poet by the prince of Castile—part of a Spanish matchlock, the remains of the piece with which he shot the deer in Charl-cote park, and for which deed he was under the necessity of leaving his native place—a table cover, a present from good Queen Bess, &c. &c.

The books in which the names of the visitors are recorded were highly gratifying to me, as a curiosity. The first it appears was given by a Mr. Perkins of Boston. From them I collected the following names in the hand writing of the respective individuals. "George P. R."—dated 17th Aug. 1814, now king George IV. "Byron," dated 28th July, 1815, with these words in his own writing,

"Oh! that the spark which lit the bard
to fame,
Would shed its halo round proud Byron's
name."

"William, Duke of Clarence."
"Authur, Duke of Wellington."
"John, Duke of Austria," Jan. 3, 1816. Many other names might be given, but this is sufficient to show you what distinguished personages have visited this place, and what honour is thus paid to genius.

In the morning we went to the house where Shakspeare was born. It is one of those old fashioned houses which may be seen all over the country, consisting of a wood frame, filled in with brick—the wood painted black, and the brick covered with plaster and white-washed. The front part of it is occupied as a meat-shop, through which, like the other place, prin-

ces and nobles must pass, in order to reach the room above, in which the poet was born. The walls of the latter are entirely covered with the names of visitors, and with their poetical effusions. I searched for some time to find a spot in which I could put my "little" name. In turning over the book which contains the names of the visitors here, I found that of "Sir Walter Scott," as well as that of our countryman, "Washington Irving." The latter is in company with these verses in his own hand writing—

"Of mighty Shakspeare's birth the room
we see,
That where he died in vain to find we
try;
Useless the search ;—for all immortal *He*,
And those who are immortal never die."

I was surprised to find the names of so many Americans. There was scarcely a leaf in the book, or a square foot on the wall, which did not contain one name or more from the United States.

Nov. 10, 1825. Amidst all the general wealth and public munificence of this country, there is, as you have often learnt, a large share of individual poverty. The aggregate amount of wealth is immense ; yet the great mass of the people are poor. There are many who can command, and who actually enjoy, most of the comforts of affluence, although they can call nothing their own. They live in rented houses, and cultivate the land of others. There are also a vast number who scarcely have homes, and who find it difficult to procure the necessaries of life. I allude to the class of people called *operatives*, who depend upon their daily labour for support—such as journeymen to the master manufacturers and builders, people engaged in the mines, and those that labour on farms, canals, and roads. There is yet another numerous class, in a state of abject poverty, who depend solely on charity for a support.

They are much more numerous in large manufacturing towns like this, than in other places. Situated as I am in one of the most public streets, I am continually annoyed by the calls of these charity seekers. Two have interrupted me since I commenced this paragraph. They come and make their application without the least sense of shame, and they will hardly be denied. A trifle however will satisfy them. They find it easier to beg than to work, and they can make a large number of calls in a day. For some time, I kept a pile of pennies on my mantelpiece, two or three of which I used to deal out in each instance, without waiting to hear their doleful stories of wars, shipwrecks, fires, and all the numerous ills of life. In this I was actuated not so much by motives of charity to them, as to myself, since my object was the sooner to get rid of them, and to prevent a prolonged interruption. By pursuing this plan I found at length that I had a regular set of customers who used to come two or three times a week for their dole. As I could not put up with such an imposition, my clerk was ordered to shut the door in the face of all that came without discrimination, and this has been done ever since. You will not think me hard-hearted when I tell you, that I am compelled to pay fifty-six dollars annually for the support of the poor, this being the town levies for that purpose, on the building which I occupy.

In the year 1818 when trade was very dull, the poor levies of Birmingham were 62,000*l*, equal, adding the current rate of exchange, to \$300,000. The population at most does not exceed 100,000. If you take from this number those who received charity, and all who were exempt from taxation, how small must have been the number on which the taxes or levies fell, and how heavy the amount ! To trace the cause or causes of such

extreme poverty, where so much apparent abundance exists, is a subject well worth the inquiry of any reflecting mind. I will venture on this topic, only one or two very general remarks. One great evil, and source of the calamity of which I speak is doubtless the unequal distribution of property. Large estates make the few rich and the many poor. Hereditary domains restricted by entailment to the eldest son, render him affluent, but leave the rest of the family unprovided. The land being unalienable, or in the hands of large holders, is cultivated by tenants, who pay such high rents that they can seldom become rich. One master manufacturer employs hundreds of men and women, who are worth no more property at the end of the year, than they were at its commencement. Merchants, clerks, and agents have salaries which, at most, can only support a small family; and they often continue in the same situations till their heads are white with age. Opportunities of rising in the world are certainly not so great as they are with us. There is neither that field for enterprise, nor that prospect of success. Too large a proportion of the fruits of the labouring classes, passes into the hands of the rich, and too large a portion of it goes to the support of an extravagant and wasting government. The royal family, the officers of the crown, and the titled nobility riot in wealth and squander away the hard earnings of the sons of toil. There is no deficiency of industry and economy in the character of the people, but a *motive is wanting* to call those virtues into action, as much as they might be. When a man finds that his utmost exertions will procure him only a comfortable living, he will generally be content to abridge his comforts, if by so doing he can diminish the hours of labour; and when he sees no prospect of rising above his present condition, as is the case

with most of the common people here, he loses his ambition and becomes indifferent as to his mode of life, or his standing in society. The above perhaps will sufficiently account for the abject poverty of some, and for the little shame with which others betake themselves to begging for a livelihood. An American is too proud to beg—he will sooner become a rogue.

November 14. I had occasion some days since to call at the house of a man in town who was employed for me. On arriving there, I found that his wife kept a pawn-broker's shop. I had often seen the signs about town, but did not know particularly the nature of the trade carried on, and was gratified with an opportunity of inquiring into it. The sides of two rooms of moderate dimensions were furnished with shelves like a retailer's shop; and every one of these shelves was filled with small bundles of various wearing apparel, each having a label pinned to it, with the owner's name, and the sum for which it was pawned. I learnt that these bundles were deposited and left by the poor operatives in the different manufactories, to whom they belonged. From appearance they were mostly articles of clothing worn by females. Perhaps nothing can more forcibly illustrate the poverty and prodigality of this class of people than such a trade. When they are in want of food, and have no direct means of purchasing it, they recur to such a practice for a supply. Their best articles of dress are selected and taken to a pawn broker, who advances a sum of money on them at an enormous usury. On Saturday when they are paid for their week's work, they go with their money and take up their clothes. These they wear on the Sabbath, and perhaps on Monday pawn them again to raise money enough for their supplies till the next Satur-

day. Thus in a short time they pay an amount of usury equal to the sum which they originally received. A trade of this kind is, I believe carried on in our country, but to a small extent compared with the practice here.

November 25. At this season of the year when the sky is continually overcast with clouds, and the atmosphere filled with mist and fog, when nature is robbed of its summer livery, and the fields no longer delight us with their verdure, nor the woods with their music, then come on the fire-side enjoyments—the social circle—the entertainments of reading, conversation, and meditation; or if taste so dictate, the festive board, the dance and the song, and the musical concert. These and whatever other satisfactions spring from the endearments of home, the ties of kindred, the union of friends, or the interchange of benevolent feelings are resorted to, as winter begins to wrap this beautiful isle in his subtle folds. The amusements of winter here, unlike those of our own country, are confined almost exclusively to the house. They are within-door delights. There is no sleigh-riding, and not much skating. The mud under foot, and the lowering sky above compel persons here to seek enjoyment where it is most readily found—at home—and believe me there are no people in the world, that know how to gather more comforts around them, and that seem to enjoy their own fire-sides better than the English. When they are attending to business in their counting-rooms, ware-houses, or work-shops, they appear regardless of every comfort, and may often be found in tenements that threaten to fall and crush them at once. Indeed it has occurred to me, that such accidents are oftentimes prevented by means merely, of the heaps of rubbish which surround them, and keep

the walls from coming to the ground. The cares of business, and their habits of industrious application, remove all fastidiousness in regard to their place or circumstances. But when they leave their avocations, they leave their dust and rubbish behind them; and in the happy spot where their families are found, every thing must be the reverse—neatness and good order, and the congruities of taste must prevail. An Englishman's home is the seat of tidiness, cheerfulness, and comfort.

To the Editor of the Christian Spectator.

THE Seeker in the Christian Examiner has published another of his letters, which is partly an apology to his brethren for having exposed their weakness, and partly a reply to the remarks of the Reviewer in your Number for August. Leaving the question between him and his dissatisfied brethren to be settled among them, the Reviewer wishes only to offer a few words respecting that part of the article which relates more particularly to himself.

The question of 'courtesy' is too insignificant and too personal to merit a prolonged discussion before the public. I will only ask him whether it is more uncourteous to say of a system of *opinions*, that it is better than heathenism, or to say of *individuals* and *communities* that because they prefer men whose opinions on the most important of all questions coincide with their own to men in whose sight they are idolaters, therefore they are *not* better than the heathen?

When I said, "the Seeker 'seems to think' that the reason why Mr. Adam is not as successful as the Apostle Paul, is simply that Mr. Adam cannot work miracles;" I knew that it was, as he calls it, a 'perversion of his language;' and I quoted a whole paragraph, that

every reader might understand the nature and circumstances of the perversion, and might see that the absurd inference which I drew from his language was parallel with the equally absurd inference which he in the paragraph quoted, had drawn from mine. In the review, I had contradicted the opinion that the conversions which attended the preaching of the apostles are to be ascribed to their miracles alone: and while I explicitly acknowledged the value of miracles as the credentials of a divine commission, I affirmed that conversion is always to be ascribed, as the apostles were wont to ascribe it, to the power of truth upon the heart and the conscience of man. It would have been impertinent to my subject, had I expatiated upon miracles as the "signs of God, and the presence and power of God." But from this he drew the inference that I "seem to think" miracles are of no advantage. He, on the other hand, was eloquent on the importance of miraculous powers, and omitted to speak of the might which belongs to the gospel itself; and from that I drew the inference that he "seems to think" that miracles are the *only* requisite to success. Was not my inference as legitimate as his? I trusted every candid reader would see that it was, and that to condemn the one would involve the condemnation of the other.

The extract which I gave in a note from a sermon of Mr. Dwight's excites my opponent more highly than I anticipated. I did not adopt Mr. Dwight's phraseology, or even his arguments, implicitly as my own; I only quoted those few sentences as affording an illustration of my own opinions. There is no occasion then for me to vindicate the mathematical accuracy of Mr. Dwight's expressions against the quibbles of the Seeker; and indeed if any such vindication were necessary, Mr. D. is better off in his own hands than he could be in

mine. It is enough for me to say, that neither I, nor Mr. Dwight, nor any other orthodox man within my knowledge entertains 'not much respect' for miracles. We do not think lightly of those tokens of divine authority; but we do think much of the truth itself, that everlasting miracle, the glorious gospel of the blessed God; we think much of its intrinsic testimony to its own Divinity, its energy upon the soul of man, and its adaptedness at once to verify and to alleviate his consciousness of guilt and spiritual weakness, as well as to call forth and animate the noblest aspirations of his nature. And because we value the internal testimony to the truth of the gospel, is it legitimate to conclude that we have no respect for the external wonders which God wrought to bear witness to his own commission?

But I am dwelling too long on points not intimately connected with the main question in debate between us, which is whether the fact that Unitarians do nothing for the conversion of the heathen, affords any reason to suspect the genuineness of their gospel. I had said that it does, inasmuch as the Unitarians have both wealth and moral influence in no ordinary proportion. The Seeker said, No, the Unitarians have no resources, they are a small and feeble, and in appearance despicable denomination. I replied by referring to the well known fact that the Unitarians, though no man ever pretended that they were very numerous, are many of them men of great wealth and enterprise, as may be seen by any one who will go where they have gained a standing,—and many of them men of great learning, and great abilities, as appears from the university which they possess, and the publications which they issue. And to this what is their answer?

Why, in regard to their learning, and their abilities, and all their

means of moral influence, Harvard College and the North American Review "stand pledged with the public to use no sectarian influence." Nay, more, "the two last articles in the North American Review, of a theological character, came from Andover Institution." Now mark how irresistible the conclusion; Therefore Unitarians are excusable for disobeying—while all Christendom besides is awaking to obey—the last command of the Messiah; excusable on the ground that they have not the requisite means of moral influence. It is not denied that the corporation and the faculty of Harvard University with all their talents, and with all their learning, are almost exclusively Unitarians. It is not denied that the editors of the North American Review, and the majority of their contributors are Unitarians. It is affirmed that the University and the Review are pledged to use no sectarian influence. What then? Does it follow that the president of Harvard College—"a lever of mind to move a world of matter"—is not a man of great learning and great intellectual power? Does it follow that the Hollis Professor, and the Dexter Professor, and the whole catalogue of the wise and mighty are paralyzed and fettered? It is affirmed likewise that the two last articles of a theological character in the Review "came from Andover Institution." And what then? Does it follow that the 'learned' Mr. Sparks and the 'superhuman' Professor Everett cannot, if they would, turn the energies of their powerful and cultivated minds, to advance the conversion of the world? "It is evidently a desperate case with my opponent, when he resorts to such mere shadows of arguments to hide his weakness, and to blind unskilful eyes."

In regard to the pecuniary ability of the Unitarians, the answer is, if possible, still more strikingly

absurd. They "do not devote themselves to missionary enterprises, because they are not disciplined, hermitlike, zealous Moravians." A good reason, truly; and one that deserves some little illustration.

The Seeker had expressed himself as being a great admirer of the Moravians and of their missionary operations in particular; and he had commended them to my very particular notice as models worthy of imitation. Accordingly, I took it for granted that he would not shrink from the standard which he had himself so strenuously recommended. And therefore when I had simply referred to the fact that the men who are called Unitarians are almost proverbially men of great wealth, and great commercial enterprise, I said that if the Moravians had these resources, they would do something with them; and I said, furthermore, that if these resources were in the hands of men like those Apostolic Christians whose doctrines and whose discipline the Unitarians professed to have revived, they would be brought to bear immediately on the conversion of the world. And having said these things, I added, "the difficulty is this. It seems as if the Unitarians must be as unlike the Apostolic Christians, as they are known to be unlike the 'noiseless yet self denying and efficient Moravians.'" And what is the reply? We have it in these words.

"This is marvellously *taking*, no doubt, with those who do not perceive the utter fallacy of it. The Moravians would do something with these resources and instruments! Yes, very probably they would, if they had, or could have them. But I never heard that the Moravians were desirous of having great warehouses, or fleets of ships, or that they intended to enter largely into banking. In short, they are not busy, driving, calculating merchants, because they are Moravians; and the Boston mer-

chants do not devote themselves to missionary enterprises, because they are not disciplined, hermitlike, zealous Moravians. 'The difficulty,' with me, is, how the Reviewer came to think of comparing merchants with Moravians. He might as well have compared them with Jesuits, or any other body of men who give themselves up, or are supposed to, entirely to religious meditations, offices, and charities."—p. 276.

And this is their defence! I will not call it 'ridiculous;' but I ask every reader (excepting the Seeker, who seems to labour under some special obtuseness of apprehension,) whether this is not the weakest evasion of a plain and pinching argument that ever was attempted. I will state the argument once more; and, till I see something that looks more like an honest attempt to *answer* it, I bid the Seeker farewell.

Here is a very considerable sect of religionists who claim to have revived the doctrines and the discipline of the primitive Christians. Their claims may be scrutinized in various ways. They may be brought to the standard of the scriptures and tried there by comparing their distinctive traits of doctrine and of discipline with the doctrines which the Apostles taught, and with the rules of discipline which they prescribed. Or the spirit and tendency of their system, as it appears upon examination of its nature, may be compared with the general spirit and obvious tendency of the Apostolic writings. Or the actual character and doings of those who are Christians according to this system, may be compared with the character and doings of those primitive Christians with whose system of doctrine and discipline this system professes to be identical. Respecting one particular in this last comparison arises the argument between myself and the Seeker; and the tenor of it may be

presented in the following dialogue.

REVIEWER. When I compare the missionary doings of the Unitarians with the missionary doings of the primitive Christians, the difference is heaven-wide.

SEEKER. Your comparison is unfair; you must remember the Unitarians are poor.

REVIEWER. Poor! Are they poorer than the primitive Christians were, when the number of the names were about one hundred and twenty? Poor! They possess no less wealth in proportion to their numbers than the richest denomination of professed Christians in the land.

SEEKER. Well, but these men are bankers and merchants, men of princely wealth, and great commercial enterprise; and it is astonishing that you should expect such men to give up all for Christ, and to hold their possessions sacred to his cause.

REVIEWER. But are these men Christians? I know Christ has said, "How hardly shall they that have riches enter into the kingdom of God;"* but while you maintain that they have entered into the kingdom of God, your talking in this way about their being merchants and bankers only shows that the kingdom of God in your opinion is something different from that kingdom of God which Christ described.

SEEKER. "That there are many Unitarians who feel no strong interest in Unitarianism, I have asserted, and I still assert. No fact is more palpable; but it is easily accounted for."

REVIEWER. Please to explain. Are these Unitarians *Christians*?

* Mark x. 17-27. See also Mark viii. 34; Luke xiv. 33; Matthew xiii. 44, 45; Acts ii. 45. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, &c. &c.

If they are not, you need not attempt to apologize for their indifference; but if they are, how do you account for the fact that these Christians take no interest in Christianity?

SEEKER. "Some of them *like a portion of every denomination*, are not heartily interested in the subject of religion at all."

REVIEWER. Then do you acknowledge them as Christians? Do you hold communion with them in the solemn ordinances of the gospel, acknowledging them as members of the kingdom of God, and heirs of the glory that is to be revealed?

SEEKER. Let me go on. "Others are not yet true and consistent disciples of the Unitarian faith; and that there is nothing strange in this, must be evident to all who consider how mighty a sway is exerted by early prejudice over the mind, and how hard it is entirely to escape from its dominion."

REVIEWER. Aye, but if they are Christians, they are disciples of the *Christian* faith, and must of course be deeply interested in the advancement of Christianity. And if, while they feel no active interest in the advancement of Christianity, you acknowledge them as Christians and hold fellowship with them as such, then you show that Christian character, according to your standard, is a different thing from the character of the primitive Chris-

tians. If they are Christians, they are surely Christians of the Unitarian school, for no other school will acknowledge them; and therefore you are bound to account for the difference between them and Christians of the apostolic school, and at the same time to maintain, if you can, that the apostolic school and the Unitarian school are the same.

SEEKER. Hear me "again. There are good Unitarians who are not favourable to missions; some because they doubt of their utility, and some because they have been thoroughly disgusted by orthodox canting, with the whole affair."

REVIEWER. These certainly are not only Christians, but eminent Christians, the best Christians in the world perhaps, excepting "Johnny Dodds and ae man mair." For if Unitarianism is pure and primitive Christianity, then surely "good Unitarians" are better Christians than all the rest of mankind who are not "good Unitarians." And if these eminent saints doubt of the utility of all efforts to propagate the gospel, or if they have been disgusted into apathy by the canting of ignorant and enthusiastic men; and if this is the primitive Christianity which you have revived, I must after all be allowed to say, as I compare it with the primitive Christianity that once was, "How is the gold become dim, and the most fine gold changed!"

Reviews.

Sermons on Important Subjects of Christian Doctrine and Duty:
by the Rev. D. C. LANSING.—
Auburn: 1825.

THESE sermons are ushered into the world without any pretensions to novelty either of doctrine or of style, and without any prefatory

censures on the unskilfulness or the remissness of preachers at the present day. The author seems to have selected them from his manuscripts for the special perusal of the people of his charge, to whom they are dedicated, and to whom the "Introductory Remarks" are directly addressed. That they will

be received by those for whose benefit they are designed, as a most grateful offering of pastoral affection, and that they will be preserved in the families of the Presbyterian Congregation in Auburn, as a treasure and a legacy for their children, we cannot question; for aside from the intrinsic merit of the volume, each individual discourse must be endeared to the Christians of that church by sanctuary recollections and many a kind association.

The character of Mr. Lansing as a preacher has long been high in the estimation of the churches throughout the region where he labours. For our own part we are happy to say that the opinion which report had led us to form concerning him, has not been lessened by an acquaintance with this volume. Not that the sermons have in all respects corresponded with our expectations. Having heard the author lauded as an "eloquent" preacher, we were prepared to find more of the characteristics of modern eloquent preaching,—more bristling exclamation-points, and staring capitals,* more brilliant paradoxes, more gorgeousness of diction, more startling images, more affectation of vehemency,—and less old-fashioned theological discussion. Disappointed as we confess ourselves to have been in this respect, we cannot say that our estimation of the author has been lessened. We find not indeed the meretricious adornings of what is miscalled *popular* preaching, but a style formed on classical models, perspicuous without homeliness, dignified without magniloquence, often powerful though never with affected energy, and generally adorned, though never descending to prettiness. Some passages might perhaps be quoted as finished specimens of style in sermonizing. We will not say that the following is such a passage; but our readers can see for themselves that it ex-

* *Steteruntque comæ et vox faucibus hæsit.*

hibits a style of easy and unaffected elegance which American preachers do not always surpass. Our author is illustrating the fact that there is no want of motives to serious reflection and inquiry.

These are very numerous, and of the most impressive and tender, as well as of the most awful and alarming character. They arise from contemplating the nature of God; the moral rectitude of his government; the wisdom, and benevolence of his designs; the condescension, and glory of Christ; the adaptedness of his mediation, and intercession, to a world of moral agents, in the condition, and possessing the character, of those of our world; from the deep-seated consciousness of our own guilt, and desert of misery; from the threatened agonies of the second death; and from all that is inviting, and engaging in the society of heaven, and in the song of glory.

In that desire for happiness, which is natural to man, and inseparable from every thought, and feeling of his soul, we find a most powerful incentive, to pursue such a course of conduct, and adopt such views, as may seem best adapted to promote our future, eternal well-being: And although unsanctified men suffer themselves to be influenced by the greatest *apparent*, instead of the greatest *real* good, yet, this very principle, the desire of happiness, fills their minds with restless anxiety, even, when they give themselves up, to the guilty pleasures and pursuits of the world; and they seldom, if ever, resolve on present indulgence, without, at the same time, promising themselves, future repentance and amendment.

In addition to all this, we are warned, and urged by the providence of God, to secure to ourselves the hope, and blessedness of heaven, in almost every step of our path way to the grave. We live in a world of change, and disappointment, and suffering, and death. The symptoms of our own approaching dissolution, which we almost daily feel; the fears and alarms which agitate us, as we are advancing upon our end; the strong desire we have, for life and being, when time shall close; the solemnity of the parting scene, when friendship sleeps to wake no more, and the tenderest ties

of nature are dissolved, all urge us to fix our hope on God, and to repair, to that divine source of consolation and support, which we know to be unfailing, as well as adapted to our necessities.—pp. 80—82.

The theology of this volume is of what is commonly called the New-England school. That is, the doctrines insisted on are evangelical, and yet the reverse of that *ultra* evangelical system which is said to have its advocates in some parts of our country, and which when carried out to its extreme results is the most dangerous and deadly of all heresies, inasmuch as it amounts to a denial of the very foundations of all moral government. We speak of that system of opinions which, transmuting our conceptions of moral guilt into conceptions of literal debt, and regarding in all its speculations rather the providential than the moral government of the Supreme, maintains that every man is liable to everlasting ruin for the sin of his most distant progenitor, that no man is physically capable of obedience to the claims of God, and that the atonement of Christ is in its nature restricted to a chosen few whom none can know but the Omniscient, and to whom the obedience of the Son of God is so imputed that it is their own. In opposition to this system, the volume before us insists much on the nature of sin as the personal act to every individual, and as consisting solely in his preferences and voluntary exercises, thus making the guilt of every man his fault and not his misfortune ;—on the complete ability and entire liberty of every man to obey the requisitions of his Maker, thus making the blame and the danger of continued impenitence come down with weight incalculable upon the conscience of the sinner ;—and on the universal sufficiency of Christ's atonement, thus urging home the invitations of the gospel as the sincere expression of

God's mercy, and as binding every sinner to compliance. A few extracts may serve to exhibit his mode of treating these controversial topics.

In regard to the nature of sin, he speaks thus :

We may infer, from what has been said, that all sins consist in voluntary exercise. Sinners act in all things from choice. They pursue just that course, under the circumstances of their being, which they desire to pursue.—They are not to blame, however, for having such *natural endowments* and *capacities* as they have; nor for that *constitution* of things, established under the orderings of providence, that unites them with that department of the great system of divine operation, in which they are called to act. They are, in all respects, both as it regards their *powers* as moral agents, and the theatre on which they are destined to exercise them, precisely what God designed they should be; and for being such as they are, and under such circumstances as they are, they will never be condemned. Whatever guilt attaches to them, then, must lie, either in their voluntary, or necessary actings. In the latter it cannot, most obviously, lie. If from the constitution of their being, they were necessarily, and not voluntarily sinful, they could be no more to *blame* for *sin*, than for their constitutional endowments; as sin, under these circumstances, would be as much a part of their physical constitution, as understanding, or consciousness or any faculty of the soul. To be sinners, therefore, men must necessarily be voluntary; and thence, the whole of their guilt before God, consists in the character of their voluntary exercises. There is no state, or condition of being, conceivable, antecedent to voluntary exercise, of which we can affirm either praise, or blame, with any more propriety than we can affirm either the one, or the other, of natural beauty, or deformity. If we cannot go back of voluntary exercise, and find something anterior to it, to which we may attach a moral character, in what else, besides voluntary exercise, is it possible for holiness or sin to consist?—pp. 86, 87.

The same inference is found, with some diversity of illustration, in another sermon.

We may learn from our subject, that all sins consist in the voluntary exercise of the sinning agent. The sinner is voluntarily deaf, and blind. He is under no natural impossibility of hearing, and seeing. Were there a natural impossibility, it would take away *blame*, by taking away the *ground of observation*. But neither holiness, nor sin, consists, in the mere *capacity* sinners have, of exercising either right, or wrong feelings, but in the voluntary *exercise* of right, or wrong feelings, or in other words, the praise, blame, or worthiness of an agent, consists not in the fact, that he is *capable* of feeling, but in the *feeling itself*.

To hear and to see, in the sense required in the text, we have seen, is voluntarily to recognize the authority of God, and to submit to him. Hence, we can only affirm praise, or blame, of the *moral* doings of men. They are neither to be praised, nor blamed, for having the *capacity* of moral doing. The moral characters of men are said to be good or bad, from what they do; and it is their being voluntary in what they do, that makes their characters good or bad. Guilt consists in *choosing* sin, not in the *power* of choosing it. Adam, in *innocency*, had the power of choosing sin, but he was not guilty, until he actually chose sin. His guilt consisted in his *choosing that*, which God had forbidden. All sin, then, consists in a wrong, or wicked choice.—pp. 153, 154.

This doctrine is certainly not unintelligible, which is more than all men will affirm of the contrary doctrine, that there can be sin without moral action, or, in other words, there can be sin without sinning.

It is worthy of remark however, and we make the remark to prevent misapprehension, that this doctrine does not involve the denial of innate guilt in the human mind, except by denying, what some men seem unprepared to deny, the possibility of some innate choice or preference which is sinful.

Respecting the ability of men to

obey the gospel, our author is copious in argument. No less than four sermons, out of the twenty which the volume contains, are devoted to the different aspects of this one topic,—to say nothing of occasions on which it is incidentally introduced. Our quotations under this head, will be from sermon first, in which the preacher from the text, “But now commandeth all men every where to repent,”—discusses the *duty*, *ability*, and *present obligation* of sinners to repent. Having in the first place proved from the commandment of God, the duty of all men to repent, he proceeds to reason thus :

The ability of sinners, as well as their obligation to repent, appears from the fact, that God has commanded them to repent. The command presupposes an ability, that constitutes the basis of obligation; for it is a dictate of common sense, that no one can be to blame for not doing, what he is in no sense able to do. Now if man is unable to repent, and thus, in every sense, unable to comply with what God requires, when he commands him to repent, he cannot be to blame if he does not repent. But this is not all: If he can be held to perform, only, what he is able to perform, then it is most palpable, that to require of him, what lies strictly beyond the reach of those powers that constitute him a responsible moral agent, must be inconsistent and unjust. We must conclude, therefore, since God has commanded men to repent, and has threatened them with his sore displeasure if they do not repent, either that they are able to repent, and thence, are both formally, and actually guilty for not repenting; or, we must adopt the only alternative, and implicate the rectitude of the Divine Being, in requiring of his creatures, under the most tremendous sanctions, the doing of impossibilities.

But, as the command to repent is in accordance with our consciousness of obligation; as it is a duty reasonable in its own nature, arising from the perfections of God, and his relations to his creatures, it is most evidently safe, as well as rational and scriptural.

how repugnant soever the conclusion may be to our corruptions, to take the side of our Maker against ourselves, and under a conviction that we are to blame for being sinners, to humble ourselves before him, and to confess and forsake our sins, that we may obtain mercy. This, we observe, is the most safe, as well as rational and scriptural course. That repentance is a commanded duty, is most obvious. It is a duty addressed to men, not under the influence of conviction, not under the influence of a change of feelings, *only*, but also, under the prevailing, and overpowering influence of moral corruption, under the control of a heart at total enmity against God. In the possession of a totally sinful character, and whilst indulging feelings of direct hostility to all that is good, does God command all men, every where to repent. Now what must we conclude from this state of facts? Are we ready to go in the very face of our own consciousness, in the face of the Bible, and charge the holy God with injustice and cruelty, by affirming, that he requires us to do, what he knows we are in no sense able to do? Shall we not rather submit to the just, though afflicting conclusion, that we might all have exercised the most ingenuous godly sorrow for our sins, long ago, if we had been inclined to acknowledge the claims of our Maker, and to submit to his authority? And that we are in our sins to day, exposed to his righteous judgments, because we have hated instruction, and did not choose the fear of the Lord?

The attempt to avoid this conclusion, is to little purpose, by endeavouring to show, that it seems to be inconsistent with those great and important truths of revelation, that exhibit man as wholly depraved and dependent, and God as the sole efficient in the work of regeneration. It is in full view of these interesting truths, that God requires all men, every where to repent. It is to be apprehended, however, that some, at least in the *legitimate tendency* of their views, when speaking of the disability and dependence of sinners, in connexion with the sovereignty of God in the dispensation of mercy, in labouring to avoid the unscriptural ground of Arminius, have, unhappily, carried their points so far, as to fall upon the

border ground of Fatality and Antinomianism.—Whilst it should be the devout study, and faithful labour of every good man, to avoid, on the one hand, by any sentiments he may adopt, invading the prerogative of the Most High; he should be equally careful, on the other, not to exhibit any such views, as may lead the sinner to justify himself in impenitency, and enable him, successfully, to resist the most powerful and pungent appeals that may be made, to his sense of right and wrong.

The doctrine of man's depravity, and disability, has been carried to a dangerous, and we have reason to fear, in many instances, to a fatal extreme. The human family have, by some, been considered, as having sustained such a peculiar relation to their great progenitor, that in him they lost, not only the inclination, but the natural ability, also, of complying with what God requires. The advocates of these views, when pressed to reconcile the idea of a transfer of guilt, which they undeniably involve, with the moral rectitude of God, in holding his creatures *personally* responsible, and in demanding of them *present* obedience, have been far from lessening the obscurities attending their scheme, by replying, that, although, by reason of the defection of Adam, mankind lost their *power* to obey, yet, God has not lost his *right* to command. 'Tis true, God's right to the services of his creatures cannot be vacated, so long as they possess those capabilities that are necessary to constitute them moral agents; but justice revolts at the sentiment, that there may be responsibility, where there is no capacity for moral action. If men by the fall, lost their *physical power*, as well as their *inclination* to obey God, then, since the fall, they have not been moral agents; and what claims soever the Divine Being may be supposed to have had upon them, anterior to that afflicting event, must have become vacated, so soon as that event took place. It matters not by *what means* they came dispossessed of the capabilities of moral agents; the fact that they *are* dispossessed, and not the means by which they become so, is all that justice inquires after, to determine the great question, with regard to their individual and personal responsibility. It is not the manner in which

creatures become moral agents, that constitutes the basis of obligation, but the *fact* that they *are* moral agents. Let the man who has taken the life of another, be proved a maniac, and no one is prepared to sentence him to execution as a murderer. Let it be determined, that men are as destitute of the physical power, as they are of the inclination to obey God, and the ground of their responsibility, by a master stroke, is swept away at once; and the whole system of human actions becomes like the movement of an immense machine.—pp. 20—23.

The inability of sinners to obey is thus described :

Whilst the whole heart is opposed to God, it is impossible that the whole, or any part of the heart should be in love with him. Thence it is, that what is termed the disability of sinners to embrace Christ, and love him, is called a moral disability, because it lies exclusively in the inclination; it being impossible that the inclination should be equally strong towards objects of a directly opposite nature. Man cannot love, what he hates; not because he has not a capacity to love, but because he hates; and it is a palpable absurdity to suppose, that he can, at the same time, love with all his heart, what he hates with all his heart.—pp. 18, 19.

If the atonement of Christ is conceived of as a commercial transaction, in which the endurance of so much pain on the part of the Son of God, literally buys and secures salvation, it follows almost of course, that the atonement was made *only* for such as will actually be saved. Hence it becomes necessary always to blend the discussion of the nature of the atonement with the inquiry into its extent. On this subject the author's opinions, and we trust his argument, will be fairly exhibited by the following extracts, if they are not too disconnected to be perspicuous.

The apostle Paul, when speaking of the atoning sacrifice of Christ, observes, "*Whom God has set forth, to*

be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. To declare, I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus."

It is here clearly implied, that God could not pardon sin, unless something was done, as authorized by him, by which it should be declared, or made manifest, both that he hates sin, and that it deserves to be punished.—pp. 163, 164.

Now to open a way, for indulging the kind and merciful feelings of his heart, in pardoning sin, and yet for making the most full and perfect declaration of his hatred towards sin, and of his love for holiness, righteousness, and truth, his wisdom fixes upon the wonderful plan of atonement. In the death of the Lord Jesus Christ, all that God desired to *do*, and to *express*, is fully accomplished; and now he can "*be just, and the justifier of him which believeth in Jesus.*"—p. 165.

We learn, not only, from the passage to the Romans noticed above, but also from various other portions of the Bible, that the benefits of the atonement are sure only to him "*that believeth in Jesus.*" But if the benefits of the atonement, can *then only* be enjoyed by creatures, as they *believe*, it is very evident that it enters into no part of its *nature*, to secure the salvation of a single individual, and much less then, can it have had for its exclusive end, a select and particular number. Its efficacy, in rendering the salvation of any one of the human family secure, lies, in the sovereign and glorious purpose, and will of God. And this is evident from what our Lord says, "*I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it hath seemed good in thy sight.*" It is then the electing sovereignty of God, by which the benefits of the atonement are rendered effectual to salvation in any case: But for this all powerful and gracious interposition, the death of Christ notwithstanding, not one of the human family would ever have been saved; and the way to the throne of God, and the joys of eternity, would have remained untrodden

by the foot of a single son or daughter of Adam.

Christ has died—He is offered to all men.—All refuse to embrace him. God interposes, by his gracious electing sovereignty, and delivers all whom it is his good pleasure to save. In this view of the great scheme of redemption, we see unbounded benevolence, in the provision of atonement: sincerity, in the unlimited offers of mercy; deep ingratitude, in their rejection on the part of man; and matchless grace, in sovereign and electing love. Under this view of the subject, God is clear when he judges; the sinner falls by his own hand; the saint is an infinite debtor to grace; and a holy universe views with admiration, the glory of his justice, and his mercy, in their eternal King.

We have said, that this view of the atonement, vindicates the sincerity of God, in the universal and unlimited offers of the gospel: But how is his sincerity in these offers to be vindicated, if the atonement was made, only, for a definite number? If we contemplate it, in the light of a commercial transaction; and view it as a price paid, for which the salvation of the elect is the equivalent, then, on every principle of sincerity and truth, it can be *offered* only to the elect. And how shall we vindicate the character of God, in commanding the ministers of his gospel, to call all men to repentance? If there had been no atonement, repentance would have availed nothing: and if the atonement is in its *nature* limited to a given number, it can still avail nothing to those who are not of this number. Why then call them to repentance, when there is no provision of atonement, that would enable God to pardon them, if they should repent? The *offer* of pardon, on repentance, is founded exclusively on the atonement; but if no atonement was made, in the benefits of which, the non-elect could in any state of things become interested; how can they then, be invited to repentance, under the promise of pardon, if they do repent? Let the end for which the atonement was made, be the *maintenance and exhibition of the rectitude of God, as moral governor in the pardon of sin*, as we suppose the Bible represents it, and you lay the foundation for the offer of mercy, broad as the

guilt and misery of the human family seems to require; you exhibit God in the attitude of the same benevolence that he displays in his providential government of mankind; you open a free course for the invitations of mercy; and although all men reject these invitations, yet, the benefits of atonement will be rendered sure, to as many of the children of men, as the good of the universe, in the view of the infinitely wise, benevolent, and holy God demands.

This view of atonement, not only, vindicates the sincerity of God, in inviting all men to come to Christ, that they may be saved, but also, leaves the sinner who rejects the offered salvation without excuse.

It is true in the most absolute and unqualified sense, that whosoever *will*, may come to Christ, and be saved, "*That in every nation he that feareth God and worketh righteousness, shall be accepted of him.*"

There is nothing in the nature of atonement; nor is there any thing revealed in the scriptures, that would justify any man in saying, with regard to the *non-elect*, that they can receive no benefit, by the sacrifice of Christ, although they were never so willing to embrace him. All the invitations of the gospel are addressed to mankind, as possessing one uniform character, and being in the same lost condition. These invitations are not founded on any secret purpose of God, with regard to any select number of the human family. They contemplate fallen human nature, and are founded on the *atonement*, as God's grand expedient, by which he designed to make to the intelligent universe, the richest displays of his wisdom and mercy, in the pardon of sin.—pp. 166—169.

Connected with these subjects is another, respecting which the difference between Mr. Lansing and the theologians whom he opposes, is as wide perhaps, and certainly as directly practical, as in any other particular.—Those who hold the dogma of man's physical incapacity to obey the gospel, must also hold the doctrine of regeneration in a corresponding form. Physical inability

and physical regeneration cannot be separated. Preach the doctrine of physical regeneration, and the impenitent sinner, instead of feeling the pressure of obligation to immediate repentance, will justify himself in waiting for God to convert him. The views of our author on this subject are different, and they lead the sinner to a different conclusion.

By what means soever it may be, that God makes his people willing, and thus distinguishes them from those sinners, who persist in rejecting Christ, he neither imparts to them on the one hand, a higher liberty, as moral agents, than they had before, nor does he, on the other, impair their liberty.—He operates upon them, on the same general principles, upon which he operates, and has ever operated upon all his accountable creatures. As he does not increase, nor impair the moral freedom of his people, by the influence which he exerts upon them, in making them willing, so neither does he destroy it. Making them willing, is not making them machines; making them willing, is not destroying their wills.—What God does to make them willing, ensures, and renders certain, their free and unconstrained choice of salvation, through the Redeemer. He works in them, both *to will*, and *to do*. He so exhibits the beauty of holiness to the mind, and gives such effect to the exhibition, by his own invisible and efficient energy, that the elect sinner chooses it, as that, which appears most lovely, and the greatest, and most desirable good to his soul. He is as voluntary and free in doing this, as ever he was in any act of choice.—p. 60.

Sinners are called on, to see, and hear, with the eyes, and ears, they have. They are not commanded to make them eyes, and ears, that they may see, and hear. Thence we learn, what we are to understand by the requisition of God through the prophet—“*Make you a new heart.*” Not create a new principle of action, a new taste. Not alter the physical constitution. God has made this, just as he would have it. Man is now, all that it is necessary he should be, to render it proper, or consistent, to affirm

praise, or blame of him. Sinners can do right, if they please without a physical change. A *moral* change is necessary; but a moral change is nothing more, than a change of will, purpose, or inclination; and it is this change, that God by the mouth of the prophet, commands the sinner to operate for himself, when he says, “*Make you a new heart and a new spirit.*” “*Cleanse your hands, ye sinners, and purify your hearts ye double minded.*”—pp. 154, 155.

Now observe the application of such reasonings.

We see, that sinners are entirely to blame for not being, altogether, what God requires them to be. Are you now a sinner, without God, and without hope in the world? It is your own fault, that you are not a saint. Are you exposed to perish in your sins? It is your own fault, that you have not the high and rich hope of heaven. In what a naked and defenceless condition, will impenitent sinners stand before God in the judgment! What will they do, when God rises up; and when he visits, what will they answer?—p. 155.

It may be thought by some on the perusal of this volume that the subjects which have been enumerated receive a disproportionate regard. It may be said that one or another of these topics comes up on every occasion, and under every text. It may be said that the volume becomes in this way too controversial in its general aspect. Such an objection however we would not venture to urge without knowing intimately the state of the churches in that district of our country and the misapprehensions and errors to which the public mind in that quarter is peculiarly exposed. It has sometimes seemed to us that some men misconceive and limit the office of the Christian preacher. The preacher of the gospel is not, in our view, a simple commentator on the text of the Bible; nor is he to regard himself as a mere teacher of sys-

tematic theology. He is not bound in his public ministrations to give to every doctrine the same prominence exactly with which it is presented in the sacred writings ; nor is it his duty to reduce his preaching into a harmonious, nicely adjusted, and accurately balanced scientific system. He is the messenger of God, "the legate of the skies." He is the ambassador for Christ ; and his office is to beseech men in Christ's stead, "Be ye reconciled to God." All men are not precisely alike. All men are not equally ignorant, or ignorant in regard to the same particulars. All men are not subject to exactly the same delusions ;—it is not one solitary refuge of lies that shelters the whole host of the impenitent. All men do not exhibit the same modifications of enmity to God ; their individual offences are as diverse as their individual characters, and their circumstances, and the varying restraints of fashion, and of public sentiment. The duty of the preacher is to enlighten his hearers on the points on which they need instruction. It is his duty to search out and to expose the particular delusions under which they have found refuge from the truth, or to which they are especially exposed. It is his work to denounce and to combat those particular forms of sin which are prevalent among them. The minister who should preach often and much to a Connecticut congregation on the question of a limited or general atonement, would be hardly less incongruously employed than if he were to preach upon the question of the Pope's supremacy. Yet the reformers were called to preach on the latter of these questions ; and in some parts of our country it is doubtless important for ministers to preach much upon the former.

Some of the topics in question are almost equally important at all times and in all places. There seems to be in human nature a tendency

to believe that its depravity is not its fault but its misfortune, and that it cannot render the obedience which God requires. Wherever the preacher finds such a delusion—and it would seem that he must find it every where—it is his duty to expose it, and to strip the sinner of all excuses.

It must not be thought, however, that all the sermons in Mr. Lansing's volume treat of these disputed topics. We had designed to give some specimens of the manner in which other subjects are handled by our author, and had marked for particular analysis, the sermon on "quenching the spirit ;"—a sermon which we had selected, not so much on account of its particular merits critically considered, as on account of the practical bearings of the subject. It has long seemed to us that the chief reason why the truth does not prevail more rapidly and gloriously among the sons of men, is to be found in the worldliness of Christians. They quench the spirit. Meanwhile the ministers of God prophesy in vain. From the four winds there comes no breath to breathe upon the spiritually dead. And long have we thought that the pastors of the churches might preach more, and more distinctly on the practical details of Christian conduct, pointing out with the finger of bold reproof the particular faults and follies of God's people which grieve away his Spirit. It is thought to require great boldness to preach the doctrines of depravity, and of regeneration, and of Divine sovereignty till the impenitent and unbelieving are in arms ; but it requires more boldness to expose and to reprove the faults of Christians. Let a minister watch the members of his church ; let him search out the sins that do most easily beset them ; let him preach against their greediness of filthy lucre—their avaricious bargains—their gay or their luxurious con-

formity to the fashion of the world—their unruly tongues, now uttering angry reproaches, and now redolent of petty scandal---and last not least, the fitfulness of their devotion, changeful as the clouds and transient as the dew;---and he will soon find that no doctrine of the gospel is more unwelcome to the irreligious than is such preaching to many a high professor of religion.

But we are wandering from our purpose. Our extracts have been so copious that we have no room for farther comment. We thank the author for his plain exhibition and pointed applications of the truth. No man who knows the labours and the peculiar difficulties of this kind of composition can have the heart to find fault with now and then a sermon in which some division is not strictly logical, or to complain sternly of the occasional appearance of a word or phrase not quite conformed to the standard of pure and classical English.

Elements of History, Ancient and Modern: with Historical Charts.

By J. E. WORCESTER. 12mo.
Boston. 1826.

THERE are many points of resemblance between the study of geography and history; and important hints for the methodical and rapid acquisition of the latter science, seem to have been derived from a consideration of the most approved modes of gaining a knowledge of the former. An acquaintance with both geography and history is, undoubtedly, facilitated by beginning with general principles, and proceeding gradually to particulars; that is, by first familiarizing the mind to an outline, exhibiting the extent and most common properties of the objects of research; by first drawing, like the painter of landscape, a slight sketch of the scenery to be represented, and af-

terwards adding the particular colouring of the parts, and the nicer shades of the picture. But in no respect has the practice in teaching geography been more advantageously imitated in history, than in the construction and use of charts. As maps represent to the eye the whole surface of the earth, showing the extent and relative position of oceans and continents with their various appendages, so historical charts exhibit, in the same manner, the duration of empires, the extent of their sway, the station which great events and which individuals have occupied in the progress of time, the alliances of distinguished families, and almost every circumstance which can be thought to give to history a body and shape. The powerful cooperation of sight, is thus called to the aid of the memory, and if the study is pursued in early life, an impression on the mind is easily made of the principal historical events, which is never effaced.

The author of the treatise, the title of which stands at the head of this article, has been long known to the public by his works in geography, and his success in this department had prepared us to anticipate accuracy, clearness, and exact method, in that of history. Mr. Worcester after a brief statement of the uses of history, and the sources from which a knowledge of it is derived, gives an outline of the histories of Egypt, Phœnicia, Assyria, and Persia. He then passes to the histories of Greece and Rome, which are given more in detail, as being of greater importance to be known. In the part of the work devoted to modern history, we have first, an account of the middle ages, to which succeed the histories of France and England. Then follows the history of America, particularly of the United States. A few pages are then occupied with ecclesiastical history, and chronology. The volume cle-

ses with a discription and illustration of the historical atlas, in which description, we find many particulars of the histories of kingdoms and states of Europe, which had not been before mentioned. Questions are interspersed, which will be useful to the student in directing his attention to those parts of the several sections of the work most important to be remembered.

The atlas contains a general chart of history; two charts of ancient and modern chronology; a chart of the sovereigns of Europe; a chronological, genealogical, and historical chart of England and France; a chart of American history; a chart of biography, and another of mythology. All these, so far as we have examined them, appear to be executed with accuracy and judgment; and in the selection of particulars for insertion, a proper regard is had to those, a knowledge of which may be important to citizens of the United States.

We should be glad to see this work introduced into our schools, and a knowledge of the elements of history made as general, and

considered as necessary, as a knowledge of geography. If geography is thought to be of more immediate use in the actual business of life,—history finds its superiority in political, moral, and religious instruction. It amuses the imagination and interests the passions, gratifies our love of novelty, strengthens the judgment, enlarges our knowledge of mankind, and cherishes and confirms the sentiments of virtue. 'It should be considered, likewise, that historical studies do not belong appropriately to any class of readers, or to any particular period of life. If the man in public station may derive instruction from the records of the past, to direct his course; so may the most humble individual in society. But to read history with advantage, much depends on having a just view of the relation of the several parts,—an acquisition which can hardly be made too early. For this purpose, we know of no work which we should more strongly recommend to be put into the hands of youth than these "Elements of History," accompanied with the Historical Atlas.

Literary and Philosophical Intelligence.

COLLEGIATE RECORD, FOR 1826.

The following record is as complete as our means have enabled us to make it: respecting the Colleges omitted, we had no information.

Colleges.	Degrees conferred in course.			Colleges.	Degrees conferred in course.		
	A.B.	M.D.	A.M.		A.B.	M.D.	A.M.
Bowdoin,	31		6	Yale,	100	20	30
Waterville,	7		3	Columbia,	25		6
Dartmouth,	37	25	9	Union,	71		12
Middlebury,	19	35	14	Hamilton,	28		
Univ. of Vermont,	13			Nassau Hall,	29		21
Harvard,	52			Pennsylvania Univ.	8		
Williams,	24	6	4	Alleghany	4		
Amherst,	32			Transylvania Univ.	23		16
Brown,	27	6	10	Franklin, Ga.	23		5

HONORARY DEGREES.

HARVARD.—The honorary degrees conferred by this University at its late Commencement were as follows, viz. that of A. M. on Admiral Isaac Coffin; that of D. D. on the Rev. Thomas Gray, of Roxbury, Rev. Samuel Willard, of Deerfield, and Rev. Mr. Edes, of Providence; that of LL. D. on his Excellency Levi Lincoln, Hon. James Lloyd, and Hon. William Sullivan, of Mass. and Hon. Mr. Gaston of North Carolina.

YALE.—The Rev. Abner Brondage, of Brookfield, Mr. William Stebbins, of Orange, and Mr. Samuel W. Brown, of Hartford, received the degree of A. M. and Messrs. Isaac Goodsell, Samuel Buel, Hervey Fish, Eleazar Hunt, Andrew Harris, and Dyer J. Brainard, that of M. D. No degrees of D. D. and LL. D. were conferred.

DARTMOUTH.—Rev. W. Harris, of Dumbarton, D. D. Hon. William Prescott, of Boston, LL. D.

WILLIAMS.—Messrs. Alfred Perry and Royal Fowler, of Stockbridge, Daniel Tilden, of U. Canada, and James Douglass, of Ohio, M. D.; Rev. Thomas H. Skinner, of Philadelphia, and Rev. Cornelius R. Lansing, of Auburn, D. D.

BROWN.—Rev. Jonathan Homer, of Newton, Mass. and Rev. C. O. Screven of Georgia, D. D. Hon. Marcus Morton, of Mass. LL. D.

COLUMBIA.—Rev. Benjamin I. Anderdank, and Rev. William W. Phillips, D. D.; His Excellency, DeWitt Clinton, Hon. S. Jones, and Hon. Peter Van Schaick, LL. D.

UNION.—Hon. Jabez D. Hammand, and Doctors James Law and Taylor Temple, A. M.

MIDDLEBURY.—Hon. Robert Pierpont, Hon. Roswell Wetson, and Rev. Ashbel Parmelee, A. M.; Doctors John L. Dickerman, and James Porter, M. D.; Professor Silliman, of Yale College, LL. D.

UNIVERSITY OF VT.—Alexander H. Everett, LL. D.

WATERVILLE.—Doctor Wales, of Randolph, and Doctor Lillybridge, of Waltham, A. M.

NASSAU HALL.—Rev. James Morse of Newburyport, D. D. Hon. C. F. Mercer, LL. D.

UNIVERSITY OF PENNSYLVANIA.—Rev. Patrick Tarry, Bishop of Dunkelt, Scotland, and Rev. Frederick W. Geissenhainer, of the Lutheran Church. N. Y. D. D.

TRANSYLVANIA.—Hon. Robert, and George M. Bibb. Esq. LL. D.

PHI BETA KAPPA ANNIVERSARIES.

ALPHA OF CONNECTICUT.—*Yale.*—James A. Hillhouse, Esq. Orator; James G. Brooks, Esq. Poet. Orator for next year, J. C. Bates, Esq.; Hon. John C. Calhoun, his substitute,—Poet, William Maxwell, Esq. of Virginia; Rev. S. E. Dwight, substitute.

ALPHA OF MASSACHUSETTS.—*Harvard.*—Hon. Joseph Story, Orator; Rev. William Peabody, Poet.

ALPHA OF NEW-HAMPSHIRE.—*Dartmouth.*—Hon. Ichabod Bartlett, Orator. Professor Ticknor, of Cambridge, Orator for next year, and Thomas G. Fessenden, Esq. of Boston, Poet.

ALPHA OF NEW-YORK.—*Union.*—Hon. Samuel Young, Orator. Rev. Dr. McAuley, Orator for next year.

ALPHA OF MAINE.—*Bowdoin.*—Dr. Nichols, Orator; Nehemiah Cleveland, Esq. Poet.

RESIGNATIONS AND APPOINTMENTS.

The Rev. Dr. Messer, has resigned his office as President of Brown University, and the Rev. Francis Wayland, has been elected to fill his place. Mr. Wayland has also been appointed to the Professorship of Mathematics and Natural Philosophy in Union College.

The Hon. David Daggett is appointed Professor of Law, and Mr. J. W. Gibbs, Professor of Sacred Literature, by the Corporation of Yale College.

The Rev. Jasper Adams, of Charleston, S. C. is elected to the Presidency of Geneva College, N. Y.

The Rev. P. Proal is appointed Professor of the French Language, and Maj. Jonas Holland, Instructor of Tactics and Gymnastics, at Union College.

The Rev. Martin Ruter, D. D. has been elected President of Augusta College, Ky. The Rev. Joseph M. Tomlinson is appointed Professor of Mathematics and Natural Philosophy, and the Rev. John P. Durbin, Professor of Languages, in the same institution.

Mr. Henry S. Fearing, a graduate of Brown University, and late Tutor of that institution, has been appointed a Professor in the College established in St. Jago, South America.

THEOLOGICAL SEMINARIES.

PRINCETON.—Six students of the seminary at Princeton, received certificates, at the close of the summer session, of their having completed the prescribed course of study. The whole number of students is one hundred and fourteen. The number of scholarships is sixteen.

BAPTIST SEMINARY AT NEWTON.—This seminary held its first anniversary on the 14th of September. Two of its students completed their course of study; essays were read by these and by three others, members of the Junior class. There was no Middle Class, the seminary having gone into operation only a year since. The Rev. Henry J. Ripley, of Riceborough, Geo. was appointed Professor of Biblical Literature and Pastoral Duties.

SEMINARY AT GETTYSBURG.—The Rev. S. S. Schmucker, was inaugurated Sept. 5, as a Professor of Christian Theology in the Evangelical Lutheran Seminary recently established at Gettysburg, Pennsylvania. The present number of students is eleven.

CAMBRIDGE.—A new building, erected for the use of the theological students at Cambridge, was dedicated on 30th of August. Sermon by Dr. Channing.

ANDOVER.—The Seminary at Andover held its anniversary on the 27th of September. On the day preceeding an Oration was delivered before the Porter Rhetorical Society, on "The Claims of Literature on the Minister of the Gospel," and a Poem, on "The Reign of Truth." These exercises were followed, in the evening by the anniversary address to the Society of Inquiry respecting Missions, by Mr. D. Greene, the President of the society.

The Exercises on the day of the Anniversary were as follows; the speakers being all of the Senior Class.

SACRED LITERATURE.

1. The nature and design of the argument in Heb. iv. with a translation of verses 1—11. A. Bigelow, *Boylston*.

2. How far should one who sustains the pastoral office, pursue the study of the original Scriptures? P. Couch, *Newburyport*.

3. Translation of Is. xvii. 12—to xviii, 7, with a brief explanation of the meaning of this prophecy. S. J. Tracy, *New-Marlborough*.

4. Remarks on the usual method of interpreting the figurative language of prophecy, parable, and allegory. S. H. Riddel, *Hadley*.

5. Translation of Ecc. xii. 1—7, with a brief explanation of the nature of of the imagery employed, and the sentiment conveyed by it. G. E. Adams, *Bangor, Me.*

CHRISTIAN THEOLOGY.

6. In what respects are the instructions of God's Word superior to those which reason derives from his Works? B. Sandford, *Berkley*.

7. Scripture doctrine of regeneration, conformed to reason. E. Child, *Thetford, Vt.*

8. Reasons against Antinomianism. C. Perry, *Worcester*.

9. Christianity opposed to enthusiasm. J. Bates, *Randolph, Vt.*

10. Propriety and advantages of Systematic Theology. C. Walker, *Ridge, New-Hampshire*.

11. Importance of the doctrines of Christianity as connected with its precepts. D. Greene, *Stoneham*.

ECCLESIASTICAL HISTORY.

- 12. Utility of historical Theology. A. Cobb, *Abington*.
- 13. History of the Apostle Peter. A. B. Camp, *Litchfield, Conn.*
- 14. Life and labours of Paul. R. Harriss, *Brattleboro', Vt.*
- 15. The spirit of Ancient Monachism. J. Adams, *Andover*.
- 16. John Knox the Scotch reformer. M. Pratt, *Pawlet, Vt.*

SACRED RHETORIC.

- 17. British pulpits in the time of Charles Second. D. Crosby, *Hamden, Me.*
- 18. Remarks on Robert Hall. T. Riggs, *Oxford, Conn.*
- 19. Important usefulness connected with the proper application of good talents to the preacher's work. T. P. Tyler, *Griswold, Conn.*
- 20. Indiscretion in the pulpit. E. Barnes, *Florence, N. Y.*
- 21. Extreme caution in the pulpit. J. F. McEwen, *Claremont, N. H.*
- 22. The call for ministerial enterprise in this country. G. C. Beckwith, *Granville, N. Y.*
- 23. The preacher can operate successfully upon mind, only by conforming to its laws: With the Valedictory address. S. T. Jackson, *Dorset, Vt.*

List of New Publications.

RELIGIOUS.

A Plea for the American Colonization Society; a Sermon, preached in St. George's church, New-York, on Sunday, July 9, 1826. By the Rev. James Milnor. New-York.

Three Sermons, delivered in the First Universalist Church, in the city of New-York, on Easter Sunday, March 26, 1826, in which is embodied a Brief Portraiture of Christian Theology. By the Rev. A. Kneeland.

Collateral Bible, or a Key to the Holy Scriptures, in which all the corresponding Texts are brought together and arranged in an easy and familiar manner. Nos. I. II. III. By Ezra Stiles Ely, D. D. and the Rev. Gregory T. Bedell. Philadelphia and Baltimore.

An Inquiry into the Scriptural Doctrine concerning the Devil and Satan; and into the Extent of Duration expressed by the terms *Olim*, *Aion*, and *Aionios*, rendered 'Everlasting,' 'Forever,' &c. in the Common Version, and especially when applied to Punishment. By Walter Balfour. Charlestown. 12mo. pp. 36.

The Religious Phraseology of the New Testament, and of the Present Day. Boston. 12mo. pp. 34.

Sermons on Important Subjects, by the late Rev. Azel Backus, S.T.D.

first President of Hamilton College, to which is prefixed the Life of the Author. Utica, N. Y. 8vo. pp. 350.

An Elementary Course of Biblical Theology, translated from the work of Professors Storr and Flatt, with Additions, by S. S. Schmucker, A. M. Professor of Theology in the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States. Gettysburg, Pa. In two vols. 8 vo. Andover: Flagg and Gould. 1826.

Memoirs of the Rev. Thomas Baldwin, D. D. late Pastor of the Second Baptist Church in Boston, who died at Waterville, Maine, August 29, 1825. Together with a Funeral Sermon, occasioned by his Death, by the Rev. Daniel Chessman, Hallowell, Maine. Boston.

MISCELLANEOUS.

A Manual of Chemistry, on the basis of Professor Brande's, containing the principal Facts of the Science, arranged in the Order in which they are discussed and illustrated in the Lectures at Harvard University, New-England. Compiled from the works of Brande, Henry, Berzelius, and others. By John W. Webster, M. D. Boston 8vo. pp. 603.

The Greek Lexicon of Schrevelius,

translated, into English with many Additions. Boston. 8vo. pp. 896.

A Cronological History of New-England, in the form of Annals; being a summary and exact Account of the most material Transactions and Occurrences relating to this Country, in the Order of Time wherein they happened, from the Discovery of Capt. Gosnold, in 1602, to the Arrival of Gov. Belcher, in 1730. With an Introduction, containing a brief Epitome of the most considerable Transactions and Events abroad. From the Creation. By Thomas Prince, M. A. Boston. 8vo. pp. 439.

Observations on the Growth of the Mind. By Sampson Reed. Boston. 8vo. pp. 44.

Essays on Slavery; republished from the Boston Recorder and Telegraph, for 1826. By Vigornius and others. Amherst, Mass. 8vo. pp. 83.

An Address, delivered July 12, 1826, in the Middle Dutch Church, on occasion of the Funeral Obsequies of John Adams and Thomas Jefferson. By Stephen N. Rowan, D. D. New-York.

An Address, delivered in Chauncy Place Church, before the young men of Boston, August 2, 1826, in commemoration of the Death of John Adams and Thomas Jefferson. By Edward Everett. 8vo. pp. 36.

Eulogy pronounced by the Hon. T. U. S. Charlton, on the Lives and Character of Thomas Jefferson and John Adams. Savannah.

An Eulogy on John Adams and Thomas Jefferson, pronounced by the request of the Common Council of Albany, July, 1826. By William Alexander Duer. Albany.

Eulogy on John Adams and Thomas Jefferson: pronounced in Hallowell, July, 1826, at the request of the committee of the towns of Hallowell, Augusta, and Gardiner. By Peleg Sprague. Hallowell. 8vo. pp. 22.

Eulogy delivered at Belfast, August 10, 1826, on John Adams and Thomas Jefferson; at the request of the citizens of Belfast. By Alfred Johnson, Jr. Belfast. 8vo pp. 28.

A Discourse in commemoration of the Lives and Services of John Adams and Thomas Jefferson, delivered in Faneuil Hall, Boston, August 2, 1826. By Daniel Webster. Boston. 8vo pp. 62.

Eulogy on John Adams and Thomas Jefferson, pronounced in Newburyport, July 15, 1826. By Caleb Cushing. Cambridge. 8vo. pp. 60.

Eulogy on John Adams and Thomas Jefferson, pronounced Aug. 10. 1826, at the request of the town of Salem. By Joseph E. Sprague. Salem. 8vo. pp. 48.

An Oration, delivered in Independence Square, in the city of Philadelphia, on the 24th of July, 1826, in commemoration of John Adams and Thomas Jefferson. By John Seargeant. Philadelphia. 8vo.

Religious Intelligence.

EXTRACTS FROM OUR LATEST FOREIGN JOURNALS.

BAPTIST MISSION IN INDIA—The following summary view of the Baptist Mission in India was given by Dr. Marshman at the late anniversary of the Baptist Missionary Society in London. Dr. M. had just arrived from Calcutta.

We have baptised between four and five hundred persons, and there are now seventeen Baptist churches in 1826.—No. 10. 68

Bengal. The cause has been vehemently attacked by one who went out in the character of a Christian missionary, but has since renounced his former profession, denying the Saviour's divinity and opposing all the peculiar doctrines of the gospel: it has been insinuated by him and his friends that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done: If any of you could spend a week, or only two or three

days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by British liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools: this consideration pointed out the necessity of another institution, and led to the idea of founding a college. The Old Testament has been printed in six languages; and Versions of the New Testament in about twenty-five different languages or dialects are all furnished and in the press: not more than six are now uncompleted. We contemplate no new translations; but intend to devote the remainder of our lives to new and more correct editions of the translations already made.

In reference to Serampore college, Dr. Marshman detailed the manner in which this object had been pursued and effected, the nature and plan of the institution, and the expense of the buildings, which has been borne by the Serampore missionaries themselves. The Professors are four in number. Of native students, the college can receive and accommodate two hundred.

CALCUTTA—Church Mission Press. The whole establishment is carried on with vigour. In twelve months, there have been printed 20,450 school books and tracts for the society; and for the Bible Society and private gentlemen, Gospels and various interesting and important works, to the number of 34,750—making a total of 55,200 copies printed at the Church Mission press.

Calcutta Ladies' Society for Native Female Education.—This society is one of great interest and of considerable efficiency. Its First Report is full of interesting statements. We can quote but few of them.

“In the course of the first year, the schools have increased to 30: the average number of children in daily attendance is about 480; and 10,750 sicca-rupees have been realized.

Mrs. Wilson has 18 schools under her charge. She observes,

‘I generally find the teachers very

inattentive to their work, and have not more than two or three whose word I can believe: notwithstanding all the checks which are employed, it seems next to impossible to keep them actively engaged among the children during the hours they are in the schools.

On the other hand, holidays and poojahs have a very bad effect on the minds of the children: it frequently happens, after their public feasts, that the children had nearly forgotten all that they had learned, or else feel restless and careless respecting their lessons. Early marriages also operate as another sad hindrance to their improvement: it often occurs, that, when an interesting class has been raised and begins to afford some degree of satisfaction, either visits among their friends, or actual engagements of marriage, first draw the children from school, and then oblige them to remain continually at home.

The manners of Hindoo females are indeed very low: their ideas are sadly contracted; and they have little notion of the importance of that order and propriety which are so essential to the female character.

The more respectable natives still continue to manifest great apathy concerning the education of their daughters. There would be no difficulty in supplying female teachers if they evinced any willingness to employ them. Several girls, who have been taught in our schools, are fully qualified to act as mistresses: we therefore look anxiously to the time when they will avail themselves of such opportunities for raising the female branches of their family from the effect of that ignorance and prejudice which so deplorably enslave the mind.

Yet, notwithstanding all these discouragements, the work goes on far beyond what I at first anticipated. Several hundred children are brought together: their minds are usefully employed; and their habits begin to assume something of a more rational and pleasing appearance: instead of spending the whole day in idleness, they find employment at their books; and a degree of confidence and respect seems to mark their little interesting inquiries, which frequently occur in the schools.’

Since the formation of the schools no less than eleven young women have qualified themselves to act as teachers:

five remain at their own houses; and six are still employed as mistresses, and conduct their schools in a satisfactory manner. Within the same period about sixty girls have been taught plain needle work: twenty are now under Mrs. Reichardt's charge, and some of them have lately commenced marking.

No less than fourteen young ladies have lately commenced the study of the Bengalee language, that they may have opportunities of superintending the schools. Other ladies have kindly forwarded plain needle-work for the children, and have thereby contributed to keep them employed; and, a short time ago, your Committee had the great satisfaction of witnessing a Ladies' Association formed, to extend more widely the blessings of education, and contribute to the funds of this society for building a Central School. The Association is now supporting six schools, and its funds are rapidly increasing.

During a public examination of the schools, at which a large number of respectable persons, both European and native, attended, the following very gratifying instance of liberality occurred.

Rajah Boidenauth came forward in the noble spirit of liberality and gave a donation of *twenty thousand sicca-rupees*, to forward the cause of native female education in the erection of a Central School. The ladies, having been apprised of his intention, had prepared an elegant sampler, in which were marked, "May every blessing attend the generous Rajah Boidenauth!" The sampler was presented to the Rajah by the Lord Bishop, to the great admiration and interest of the ladies and gentlemen who favoured the meeting with their presence.

After the Examination, the friends proceeded to inspect a large and elegant assortment of fancy articles, which had been presented by the Ladies in Calcutta and the Upper Provinces, and which were offered for sale to assist the funds. The conduct of the Ladies who have zealously aided the work is, indeed, highly praiseworthy; for no less than eight hundred rupees have been realized on this occasion for articles which have been

prepared by Ladies in and near Calcutta during the past year.

It may no doubt be expected, that the noble example which the Native Gentlemen in Calcutta have before them, in the **SPLENDID DONATION** of Rajah Boidenauth, will soon produce its proper effect, in leading others to appropriate a portion of their immense wealth, either to the same object, or to the support of other useful Institutions, which have in view the good of their fellow-men.

JUGGERNAUT.—The last Annual Festival of this frightful commentator on the practical effects of heathenism is thus described by Mr. Lacy, Baptist missionary in the East:—

This year the Jhatra commenced unusually early: in consequence of which, it may be presumed, the number of Jhatrees was unusually great; expecting, no doubt, to escape the rains. The gentleman who keeps the gate, (a native of Norway, in the employ of our government,) and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225,000 pilgrims entered the town. The greater part of this immense number were women; and, among these, many seemed poor and very old; being turned out by their inhuman children, they came to end a life of wretchedness near their favourite idol, from dying near which they had been taught to expect heaven.

This number of pilgrims raised a sum of money scarcely ever realized before—32,500*l*. Thus while the pilgrimage destroys thousands of lives, some reap considerable advantage.—You would have felt your heart moved to hear, as I did, the natives say—"Your preaching is a lie: for, if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" I often had to do with objections like these: however, I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner.

I think, from the number of the poor, that many must have perished without the gate; and also think so from the great number of bodies beyond.

ABDOOL MESSEE.—This converted Hindoo, whose name a few years since was familiar on the pages of missionary intelligence, is thus mentioned by the Church Missionary Society:

The Rev. Abdool Messee has been residing at Agra since the early part of 1813. During that period, many natives have been converted to Christianity by his means: and the families of the Christian drummers and fifers attach to the native corps, who have from time to time been stationed at Agra, as well as the other native Christians resident in that neighbourhood, have greatly benefited by his labours. He educates himself ten or twelve Christian youths: his stated congregation consists of from thirty to fifty native Christians, many of whom are intelligent and sincere believers; and, on festivals, upwards of one hundred frequently attend on his ministry.

PERSIA.—Mr. Fraser states, in his travels in Persia, lately published, that when he was at Tabreez, the chief minister of state was employed in writing a book to refute Henry Martyn's treatise against Mahomedanism.—Finding none of the learned doctors disposed to undertake the task, the minister resolved to do it himself. He wrote much but without effect; and Mr. Fraser adds, that "this matter cost him more sleepless nights than all his state business." Whilst deeply engaged in his labours, the epidemic cholera began to rage in the city: he was seized with it, and died under the rough remedies prescribed by the native physicians.

Near the sources of the Tigris, Mr. Fraser says, dwell the remains of the numerous Christian population which inhabited all this part of the country in the times of the Greek emperors, and who were forced by their Mahomedan enemies to take refuge in these inaccessible regions. They now consist of four tribes: the Teearees, amounting to about 10,000 families; the Kojumees, to 1,000; the Jiloos, 500; and the Tookabees, to 300. They live under the rule of a sort of prelat-ical chief, whose dignity is hereditary in the family, although the chief himself, being set apart for the church, cannot marry. He acts both as priest

and general, leading the people to church or to war; and they all pay him implicit obedience. They are of the Nestorian creed, and hate Roman Catholics even more than Mahomedans, putting to death, without mercy, all that fall into their hands. Indeed they behave little less cruelly to any others who unfortunately come in their way. They can bring into the field 14,000 capital match-lock men. They live exclusively among themselves, admitting no one into their country, which is so strong and impenetrable that none can enter it without their leave. The missionaries dispatched about three years ago into Persia, by the society of Basle, were expressly instructed to direct their attention to these degenerated Khoordish Christians.

MADAGASCAR.—On the 9th of July, Mr. Charles Hovendon, printer, appointed to this station sailed from London with Mrs. Hovenden, in the *Cleveland*, Capt. Havelock, for the Isle of France, whence they will proceed, the first opportunity to Madagascar.

A printing press, for the use of the Society's Mission in that island, had been already forwarded; and it is expected that Mr. H. after arriving at Tananarivou and finishing the preparatory arrangements of the Printing Office, will immediately commence the printing of the Madegasse translation of the New Testament, which has been completed by Messrs. Jones and Griffiths, the Society's Missionaries there. They are now proceeding with the translation of the Old Testament: and it is probable, that, in the course of a comparatively few years, the entire Scriptures, in the vernacular tongue, will be extensively circulating among the inhabitants of that large and populous island.

The press will also render considerable aid to the Mission in the printing of school-books, catechisms, &c. used in the numerous schools, formed and superintended by the Missionaries, under the patronage of His Majesty, Radama, in various parts of his dominions.

ENGLAND.—The seventh annual meeting of the Home Missionary Society was held on Tuesday Evening, May

16th, at Spa Fields Chapel, R. H. MARTIN, Esq. in the chair. The receipts of the evening amounted to 178l 6s 6d. The Report states, that the Society has now forty Missionaries, who preach in nearly three hundred villages, and have more than twenty-thousand hearers. They have also three thousand two hundred and twenty-six village children taught in their Sunday Schools. Twenty ministers are likewise aided in preaching the Gospel in the villages. On the preceding evening, the Rev. J. Leifchild preached the annual Sermon of the Society, at Chapel-street, Soho, to a numerous congregation, and the day following the Annual Meeting, the Ladies' Sale was held at the Crown and Anchor Tavern, Strand, which produced the sum of 189l. The Society continues, by the Divine blessing, to prosper, but we regret to say that the committee have 1500l to pay by Mid-summer, and have not the prospect of receiving more than half that sum to meet the current expenditure.

PORTUGAL.—Among the news from Portugal is the following:—Certain students of the University of Coimbra have refused to attend Mass, and to be present at the examination in catechism; the Princess Regent has issued a Rescript, appointing a Commission to examine and punish the young men.

BARBADOES.—Our readers will recollect the demolition of the Methodist Missionary chapel three years since. The Wesleyan Methodist Magazine contains several documents which show the anti-christian spirit which still pervades the Island. We are sorry to notice that the Episcopal authority of the Island was joined to the civil in prohibiting the Missionary, Mr. Rayner, either to rebuild the chapel or to held meetings in a private house. Our extracts are as follows.

“Mr. Hamden availed himself of the opportunity afforded him, by the assemblage of so large a number of the Inhabitants of the Island, to call their attention to the illiberal construction which had been put upon their silence respecting the enormous

outrage committed upon the Wesleyan Chapel some time since: and recommended that, even at this late period, a declaration should be put forth by the gentlemen of the Island, expressing the sentiments of reprobation with which they had always regarded that act;—since, if this measure should not serve to satisfy the enemies of the Colonies, which perhaps is impossible, would, at least, furnish our friends in England with the means of defending us from their attacks.

The following declaration was then proposed, adopted, and signed accordingly.

DECLARATION.

“Finding that the White Inhabitants of the Barbadoes, generally, are charged with a criminal acquiescence in the outrage committed upon the Wesleyan Chapel on the night of October the 19th, 1823, because they have not exhibited some public manifestation of their abhorrence of these offences; and observing also, that in the Report of the Debate, which took place in the House of commons, respecting the said outrage, many of the speakers endeavour to cast an odium upon the community at large, by asserting that the Demolition of the Chapel was not the act of a mob, but of persons who from their station and property must be supposed to belong to the most respectable classes of society;—we, the undersigned feel ourselves called upon to declare, that we cordially concur in every sentiment of reprobation expressed by the House of Commons against this disgraceful act; and that we view, and ever did view, with indignation that scandalous and daring violation of the law.”

This Declaration, with its signatures, has been published in an anonymous pamphlet, with an “Appendix,” containing some strictures on Mr. Buxton's Speech in Parliament, when the subject of the Barbadoes outrage was under discussion. The following is an Extract from the remarks of the Barbadoes Globe on this publication.

“So after two years, three months, and twenty-six days! a pamphlet written by some unknown person has been ushered forth, containing the declara-

tion of ninety-four individuals, to prove that the demolition of the Chapel was not the act of the respectable inhabitants. If those who signed this manifesto have proved any thing,—it is, either that the Chapel was destroyed by the respectable inhabitants, or that there are only ninety-four respectable persons in the colony. We cannot suppose for one moment that they meant to prove either; but it is as clear as two and two make four, that neither ingenuity or sophistry need be called in to settle this point. What a pity it is that men will not be more cautious when they wish to make a figure in print! The author of this pamphlet, and the signers of the declaration have given by this work a dreadful blow to the 'Interests and Character of the Colony,' and afforded at the same time a greater opportunity to Messrs. Buxton, Brougham, and Co., to traduce the character of the inhabitants than any thing which could have come from our bitterest enemies. Of these ninety-four persons, about twelve may be said to reside in town, eight are Members of council, who hold their places at the

will of the crown, three Members of the house of assembly, ten clergymen, and the rest planters, attorneys of plantations, and overseers, residing some five, ten, and sixteen miles in the country, and most of them employed by persons in England. We repeat, could Messrs. Brougham, Buxton, and Co., or either of those gentlemen, have planned any fresh matter to have aided them in their pious purposes against the Colonies, we do not think they could have suggested one more suitable to their wishes to attack the 'Interests and Character of the Colony,' than that now offered them."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Bible Society during the months of July and August. \$7279,68.

To the American Board from August 21st to September 21st \$2,546,98.

To the United Foreign Missionary Society, from May 1st to July 15th \$2,601,79.

Ordinations and Installations.

Aug. 9.—Rev. STEPHEN THURSTON, over the Congregational Church in Prospect, Mass. Sermon by the Rev. David Thurston, of Winthrop.

— Rev. JACOB HARDY, over the Congregational Church, in Strong, Mass. Sermon by the Rev. Mr. Tappan, of Augusta.

Aug. 16.—Rev. JAMES P. RICHARDSON, over the first Congregational Church, in Poland, Me. Sermon by the Rev. Josiah G. Merrill, of Otisfield.

Aug. 16.—Rev. EDWARD B. HALL, was ordained over the Second Congregational Church in Northampton, Mass. Sermon by the Rev. Prof. Ware, of Cambridge University.

Aug. 23.—Rev. Mr. MONTEITH, over the Presbyterian Church, in Pearl St. New-York. Sermon by Dr. Rowan.

Aug. 24.—Rev. ERIC PRINCE, was ordained as an Evangelist in Rush, Monroe Co., N. Y. Sermon by the Rev. Mr. Whittlesey, of the Genesee consociation.

— Rev. JOHN MALTBY, as Pastor of the Congregational Church in Sutton, Mass. Sermon by the Rev. Mr. Hoadly of Worcester.

Aug. 29.—Rev. ALONZO POTTER, was instituted Rector of St. Paul's Church, Boston. Sermon by the Rt. Rev. Bishop Hobart of New-York.

Public Affairs.

ENGLAND.—Nothing is heard in England but talk of the distress which has for months prevailed and increased among the working classes throughout the kingdom, and particularly in the manufacturing districts. Numerous meetings have been held and liberal subscriptions raised, but without any very sensible relief to the sufferers; and in addition to the present calamities, a growing scarcity of food is apprehended from a partial failure of the crops. A meeting at Manchester at which thousands attended, drew up an earnest address to the king, recommending an immediate repeal of all laws which enhance the price of bread or affect the manufacturing and commercial interests of the country, together with a partial abolition of taxes, and all possible economy in the expences of government. Other meetings proposed the assembling of parliament for similar objects.

The manufacturers of England are always, in the best of times, within one day of pauperism: their daily bread ceases with their daily wages. Wholly dependent on the manufacturing interests, and ignorant of every other mode of life, they are the first to feel its embarrassments. With every new commercial regulation, and every extravagant 'cotton speculation' that by its reaction stops the wheels of their machinery, they are thrown into a state of starvation; their poverty cometh as one that travelleth, and their want as an armed man. This state of things should admonish us that we have a *manufacturing interest* in our own country. A very large amount of capital has been and will be embarked in this interest in such a manner that it cannot be withdrawn, and the business must be permanent. A great number of persons are already employed, the most of whom are young, and many of them illiterate and poor; and this class of persons, besides increasing very rapidly, is assuming more and more the confined habits and dependent state of the corresponding class in England. Some of our principal manufacturing establishments we have within a few months visited; respecting others we have made inqui-

ry; and though we find them with some painful exceptions, conducted in a manner which does great credit to their proprietors, the conviction has not been removed from our minds that there is an inherent tendency in them to become nurseries of vice which must needs be guarded against with the strictest watchfulness.

The distresses of IRELAND are still greater than those of England. If accounts are not exaggerated, the whole Island is threatened with starvation. The crops were likely to fail in consequence of drought; even the potatoe, the staff of life in Ireland, was not likely to yield one tenth of its ordinary product,—and as a specimen of the existing want of food it is mentioned that oats had advanced to 20s per bushel. But this is not all. In Dublin and the surrounding country pestilence is joined to famine. The miserable condition of the people had induced a distressing fever which had become so prevalent, that in the single month of July, it added fourteen hundred patients to the Sick Poor Institution in Dublin, though the Institution was already full.

PORTUGAL.—The new Constitution goes into operation more quietly than was expected. Except by the ultraroyalists and priests, who have endeavoured with no great success to stir up opposition to it, it appears to have been received even with enthusiasm. This instrument, the provisions of which are very numerous and explicit, gives to Portugal the freest government in Europe, except that of England, of which in all its leading features it is a close imitation. The parties to the Holy Alliance are of course displeased with it, but they will find it inconsistent with their avowed principles to attempt to put it down. In the case of Spain they declared that all changes in governments must originate with their Sovereigns, and they therefore authorized themselves to suppress the Spanish revolution. But this rule does not justify their interference with the present affairs of Portugal. Bad as the principles of the Holy Alliance

are then, they are for once at variance with its policy.

Spain manifests great alarm, and has most seriously set herself, by watching her frontiers to shut up the contagion within the limits of the sister kingdom. A public order has been issued, which, after denouncing the new system of Portugal, requires of magistrates "that they observe and watch most scrupulously those under their administration, who, by common report are charged with being partisans of the constitutional system, that they may be prosecuted with all the rigor of the law, as disturbers of the public order, if they afford any reason for the same by a display of pride or arrogance, in consequence of the events now passing in Lisbon."

RUSSIA.—The Commission of Inquiry appointed to examine into the late conspiracy, have reported to the Emperor a long document giving a very particular and dispassionate history of the whole affair. It originated so long ago as 1816. Several young men in their travels abroad had become acquainted with the political sentiments of the secret societies which existed in Germany, and conceived the idea of establishing similar societies in their own country. Their views, though strangely visionary, seem to have been patriotic. But the institution which they gradually originated fell into worse hands, and at length assumed a character little better than the conspiracy of Cataline. Numerous societies were formed; many joined them at different times, while some left them through timidity, or disgust. The conspirators seem never to have had a definite plan of operations, nor even to have understood distinctly the object of their association. They talked of freeing the country, of assassinating the Emperor, overturn-

ing the existing order of things, and establishing, none of them knew what kind of government in its stead. The assassination of Alexander was prevented by his sudden death; and though the event disconcerted the conspirators they resolved to make the most of it by raising a revolt about the succession. The result is known. If the actors in this scene had entertained unity of views, and had not deceived themselves as to the prejudices of the Russian nation, and the nature of the work they had undertaken, their zeal and numbers might have given the government some trouble; but blind and heterogeneous as it was the conspiracy frequently fell to pieces from its own inherent weakness, and in its best estate could never have been very formidable. As to the fate of the misguided men the government appears disposed to take the course of lenity, and few are likely to be executed.

INDIA.—The Burmese war is at length officially and authentically announced as terminated. The treaty of peace was signed, after some severe fighting, on the 24th of February. The conditions are the same as those of the Preliminary Treaty; viz. the cession to the British of several provinces, and the relinquishment of all claims and pretensions by the Burmese to several others. The latter also pay a considerable sum of money. A British minister with an escort of fifty men is to reside at the court of Ava—a circumstance which will be favourable we hope to the residence of a Christian mission at the same court. A Burmese minister is likewise to reside, with a similar escort, at Calcutta. A commercial treaty is also to be entered into by the two powers, on terms reciprocally liberal.

THE CHRISTIAN SPECTATOR.

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NOVEMBER.

[1826.

Religious.

To the Editor of the Christian Spectator.

HOMILY OF CHRYSOSTOM ON THE EUNUCH EUTROPIUS.

SOME of your readers, who have not access to the early Christian fathers, or are unacquainted with the languages in which their works exist, may be gratified with an occasional specimen of their writings. I have therefore translated the following homily of Chrysostom, which is submitted to your disposal.

The occasion on which this homily was pronounced may be learned from the history of the church in the end of the fourth and beginning of the fifth centuries. The eunuch Eutropius, a patrician and consul, stood high in favour with Arcadius emperor of the east, and transacted, for the most part, the business of the empire. He established Chrysostom in the see of Constantinople, and at first bore his opinions and reproofs with patience. But this bishop, who spared not the vices of his best friends, by frequently reproving the consul for avarice and ambition, incurred his hatred. Among other measures which Eutropius took against the counsel and wishes of Chrysostom, he caused a law to be passed removing from the churches the right of sanctuary and immunity. But this he attempted at the peril of his life. For when, in the thirty-ninth year of his consulship, he had succeeded in obtaining the ap-

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probation of Arcadius to this law, the indignation of all was excited against him. Then Tribigildus, the tribune, with the assistance which Gaina secretly afforded him, having raised a band of soldiers, obtained from the timorous emperor the degradation of Eutropius. He, since nothing remained for him but to seek some sanctuary, fled to the church, and was compelled to supplicate for that asylum the right of which he had endeavoured to abrogate. Chrysostom was the sole defender both of the asylum and of Eutropius. He bravely resisted the violence of the soldiery and the imperial decree, and protected the privileges of the church from violation. The day after Eutropius was received into the church, Chrysostom pronounced this elegant discourse, in which he speaks admirably concerning the inconstancy of human affairs, addresses Eutropius, shows how inconsiderately he had attempted to violate the privileges of the church of which, when compelled by necessity, he was the first to avail himself, and urges the people to exercise mercy, with so much pathos as to draw forth the tears of all.* This homily therefore must have been extemporary, and was probably taken down by the reporters, who, as we gather from Augustine, attended the ancient preachers; or was committed to

*See Montfaucon's Chrysostom, tom. III. p. 379.

writing by Chrysostom after it was pronounced.

HOMILY ON EUTROPIUS.

It is always seasonable, but now peculiarly so, to exclaim, *Vanity of vanities, and all is vanity.* Where now is the splendid robe of the consulate? Where are the brilliant torches? Where are the applauses and dances, the feasts and entertainments? Where are the coronets and canopies? Where the huzzas of the city, the compliments of the circus, and the flattering acclamations of the spectators? All these have perished. A sudden blast has hurled the foliage to the ground, and disclosed to our view a naked trunk shaken from its very roots. Its attack was so violent it threatened to rend its very filaments asunder, and to bear it on high, though firmly rooted. Where now are those false hearted friends? Where those banquets and revels? Where are that swarm of parasites, and the new wine which flowed all the day, and the various arts of the cooks, and the worshippers of state who act and speak for the purpose of winning favour? They were the shades and dreamy visions of night, and vanished before approaching day. They were vernal flowers, and withered when spring time passed. They were a shadow, and it flitted by. They were smoke, and it was dissipated. They were bubbles, and they burst. They were a spider's web, and it was rent asunder. Wherefore, let us chant this inspired passage, continually repeating *Vanity of vanities, and all is vanity.* It should be inscribed upon our walls and upon our raiment; in the forum, in our houses, and in the public ways; on our gates, in the courts, and above all, in the heart of each individual; and it should be the subject of continual meditation. Since fraudulent and insincere actions are mistaken by the multitude for integrity, each one ought to repeat

to his neighbour, and to hear from his neighbour, at the morning and evening meal, and in the assemblies of the people, *Vanity of vanities, all is vanity.*

Did I not always tell you, (addressing Eutropius,) that wealth is a fugitive slave? But you could not bear with me. Did I not say that it is an ungrateful servant? But you would not be persuaded. Lo, experience hath shown you that it is not only a fugitive slave and an ungrateful servant, but also a murderer, for it hath reduced you to this state of trembling and dread. Did I not tell you, when you continually rebuked me for uttering these truths, that I was more friendly to you than were your flatterers? that I who reprov'd, was more solicitous for your welfare than those who indulged you? Did I not add that the wounds of friends are more worthy of confidence than the officious kisses of enemies? Had you endured the wounds inflicted by me, their kisses would not have brought on you this fatal calamity. Those wounds would have given you health, their kisses have inflicted an incurable disease. Where now are the cup bearers? And where are those who cleared your way in the forum, and passed ten thousand encomiums upon you with all whom they met? They have fled. They have disclaimed your friendship. They seek their own safety at your peril. But we have not done so. We have not deserted you even when you could not endure us, and now in your degradation we protect you and provide for you. The church instigated to hostility by you, has received you into its open bosom, while the theatre which you patronized, and on account of which you have often been enraged with us, has betrayed and ruined you. We never ceased to expostulate with you in these words: Why do you do these things? You rail like a bacchanal against the church and

rush headlong to destruction. But you utterly disregarded these admonitions, and the circus which consumed your wealth, whetted its sword for your destruction, while the church which suffered from your intemperate rage, attempts every means, in her desire to deliver you from the snares into which you have fallen.

These things I say now, not to insult one who is fallen, but to render more secure those who stand; not to irritate the hearts of the wounded, but to preserve those who are not yet wounded, in sound health; not to submerge him who is tossed on the billows, but to instruct those sailing before a propitious breeze, that they may not be plunged beneath the waves. Now how can this be effected? Doubtless by considering the mutability of human affairs. For if this man had feared the reverse of fortune, he would not have endured it. But since he was reformed, neither by his own reflections nor the warnings of others, ye who glory in riches, reap ye advantage from the calamities of this man. Nothing is more uncertain than the concerns of human life. By whatever name therefore, one should describe them, the description would fall beneath the truth. Should he call them smoke, or grass, or a dream, or vernal flowers, or any thing of a similar nature, they are indeed, frail like these, but they are also worse than nothing, [των οὐδεν ὄντων οὐδαμινώτερα.] It is manifest, not only that they are contemptible, but that they are ruinous. For who was more exalted than this man? Did he not surpass all others in wealth? Did he not ascend the very pinnacle of honours? Did not all tremble and fear before him? But behold, he has become more miserable than the captive, more wretched than the slave, more needy than the beggar famishing with hunger, beholding continually the whetted sword, and the bara-

thrum,* and the executioners, and the procession to the place of death. He enjoys none of the pleasures he once knew: he perceives not the beam of day, but at high noon he is like one in the darkest night, imprisoned and bereft of sight. But, much as we may endeavour, we cannot express in language the suffering which resembles his, who waits hourly expecting death from the hand of violence. Yet what need of my words when he, the very image of it, represents it for me. Yesterday when they came from the imperial palace, fully set on dragging him away by force, and he fled for refuge to the sacred vessels of the altar, his countenance, as it is now, was like the face of one dead, the gnashing of his teeth, the convulsive shudder and terror of his whole frame, his interrupted voice, his faltering tongue, and his whole demeanor, showed a soul petrified with dread.

I say these things, not to reproach and insult him in his misfortunes, but to soften your hearts, and lead you to exercise compassion, and to be satisfied with the punishment he hath already endured. Since there are many with us so inhuman as even to blame us for admitting him to the altar, to soften their cruelty by the relation, I set forth the sufferings of this man. For what reason are you indignant? Tell me, beloved. "Because," you reply, "he who always fought against the church has fled to it for refuge." But God will be greatly glorified in suffering him to be compelled by necessity to learn the power and philanthropy of the church; *power* because he has met with such a reverse of fortune on account of his opposition to her;

* Βάραθρον. A deep pit at Athens into which the criminal was cast headlong. It was a dark noisesome hole, and had sharp spikes at the top that no man might escape; and others at the bottom to pierce and torment such as were cast in.—*Potter.*

philanthropy, because she holds before him her warlike shield, and has received him beneath her wings, and placed him in perfect safety; because she remembers nothing that is past, but with strong maternal affection has opened to him her bosom. This surpasses any trophy in splendour; this is an illustrious victory; this puts the Gentile to shame, and causes the Jew to blush; this gives a lustre to her countenance: for she hath spared her captive enemy, and when all despised him in his solitude, she alone like a loving mother, hath hid him beneath her veil, and withstood the imperial wrath, and the rage and intolerable hatred of the people. It is an ornament to the altar. But "what ornament can it be," you ask, "for this impious, usurious, rapacious man to touch the altar?" Say not so. A harlot, one that was exceedingly wicked and impure, touched the feet of Christ. But this caused no sin to attach itself to Jesus. Rather was it a circumstance of admiration and praise. The impure brought no injury to the pure, but the pure and blameless imparted purity to the vile harlot. Cherish not the remembrance of injuries, O man; we are servants of him who was crucified, saying, *Father forgive them, for they know not what they do.* "But he has prohibited the right of refuge here," you reply, "by various enactments." But behold, he has learned by experience the nature of his transaction, and by what he has now done has been the first to abrogate the laws he enacted, and has become an example to the world; for though silent, yet from this place does he strikingly admonish all. Imitate not his actions lest ye suffer like him. Thus by his misfortune does he appear as an instructor, and the altar too emits a glorious splendour and appears more exceedingly terrible because it contains that

lion chained. For in an imperial statue there is great majesty, not merely when, according to its representation, the emperor sits on his throne arrayed in purple and crowned with his diadem, but also when the barbarians, with their hands bound behind them, lie bending their heads beneath the imperial feet. But that words are not needed to excite interest, you testify by your hastening and running together. I see before me an interesting spectacle, a goodly concourse. I see assembled now as many people as I have ever seen at the celebration of the passover. Eutropius, though silent, summoned you all, by his actions uttering a voice louder than that of a trumpet. The maidens from their chambers, the matrons from the females' apartments, the men emptying the forum, all have run together here that ye may see human nature exposed to shame, that ye may see exhibited the instability of human affairs, and behold that [painted] meretricious face which yesterday and the day before shone so brightly washed by a reverse of fortune as with a sponge with which they remove plaster and colours. To such a countenance may well be compared that prosperity obtained by extortion, which is more disgusting than any wrinkled hag.

Such is the power of this calamity which has rendered a man who was happy and conspicuous, the most abject. Should a rich man enter this place he would learn a salutary lesson: for seeing this man who shook the world, fallen from so high a pinnacle, and shrinking with dread, more timorous than a hare, and fastened to that column without chains, bound by fear which serves instead of other bonds, trembling and dismayed, he would divest himself of his pride and arrogance, and drawing such conclusions as he should, concerning human affairs, he would depart taught

by facts what the scriptures teach us in such expressions as these, *All flesh is grass and all the glory of man is as the flower of grass. The grass hath withered and the flower fallen; also, as grass they shall soon wither away, and like the green herb speedily fall, for his days are like smoke.*—Again, should a poor man enter and witness this spectacle he would not disrespect himself nor deplore his poverty. He would consider his indigence a favour, since it is his asylum, a port not agitated with waves, an impregnable fortress. Seeing this he would rather remain where he is than to enjoy the wealth of all men for a season, and then be in jeopardy for his life. Do you see that not a little advantage accrues to the rich and poor, the humble and exalted, the bondman and the free, by the flight of this man hither? Do you see how each one having received a medicine for his ills, departs healed, merely by this spectacle? Have I assuaged your passion and expelled your anger? Have I led you to sympathize with this unfortunate man? I perceive that I have. Your countenances and streaming eyes manifest it. Since then the rock has become a mellow and fertile soil, come, yielding the fruits of charity and exhibiting the action pity prompts, let us prostrate ourselves before the Emperor, rather let us supplicate the God of mercy, to appease the wrath of the Emperor and soften his heart that he may confer a full pardon. For, from the time when Eutropius fled to this temple for refuge, a change not slight has taken place. When the Emperor knew that he had fled to this asylum, while the army was present, and indignant at this man's crimes, were demanding him for execution, he made a long speech to restrain the rage of the soldiery, requesting them to consider not only the crimes of Eutropius, but the good actions of his life, and saying that for them

they should show favour, and if there was aught of a different nature they should forgive it as a human frailty. But when they again urged the injured monarch to take vengeance, crying out, leaping, making mention of death, and brandishing their spears, he poured forth fountains of tears from his eyes streaming with pity, and mentioning the consecrated table at which he had taken refuge, he thus appeased their anger.

But let us proceed to those motives which more nearly regard ourselves.—What forgiveness will ye deserve, if, while the injured king forgets his injuries, ye who have suffered nothing in comparison with him, shall exhibit such wrath? How, when this scene has passed by, can ye touch the sacramental symbols [*μυστήριον*]? or how offer that petition, *Forgive us as we forgive our debtors*, if ye demand the punishment of this your debtor? Has he wronged and insulted us greatly? I do not deny it. But this is no time for a tribunal of justice, but for showing mercy; not for accusation, but for philanthropy; not for trial, but for pardon; not for sentence and execution, but for compassion and kindness. Let no one therefore be displeased nor inflamed with anger, but rather let us pray the God of mercy to grant him life and snatch him from threatened death, that he may put away his sins. Let us with one heart approach the benevolent Emperor, and in behalf of the church and the altar, beseech him to give up this one man to the sacred table of our Lord. Should we do this and the Emperor receive us graciously, God would anticipate him in approving our conduct, and would bestow upon us a great reward for our philanthropy. For, as he hates and turns with aversion from the cruel and inhuman, so he loves the merciful and humane, and draws near to him in kindness. If he is a good man he weaves for

him a brighter crown, and if he is a sinner rewards him for his compassion towards his fellow servant. *I desire mercy*, says he, *and not sacrifice*. And throughout the scriptures you find him seeking this, and affirming that the merciful shall obtain mercy. Let us now exercise compassion and so shall we obtain heavenly blessings, and reflect honour on the church; so shall the benevolent Emperor, as I have already said, praise us, and the whole people add their applauses; the ends of the world will admire the humanity and clemency of our city, and the inhabitants of the whole earth learning what we have done will herald our fame. That we may enjoy such high benefits, let us fall prostrate, let us pray, let us supplicate, let us snatch from peril the captive, the fugitive, the suppliant, that we may obtain future blessings by the grace and mercy of our Lord Jesus Christ, to whom be glory and dominion now, and forever and ever, Amen.

H. G.

OBEDIENCE TO CHRIST'S COMMANDMENTS AN EVIDENCE OF LOVE TO HIM :

A SERMON.

JOHN XIV. 15.—*If ye love me keep my commandments.*

IN this passage and the context we are taught that Christ regards himself as being viewed and treated by his professed disciples, in the same manner in which his precepts are viewed and treated; and that he is greatly concerned in having them obeyed, insomuch that he takes complacency in those who possess this character, while he beholds with equal displeasure those who disobey him. It is plain also, that he intended in these words to give us a criterion of character, and to establish the principle, that love to him will infallibly produce

subjection to his authority. It will accordingly be my endeavour,

I. To state and explain some of Christ's commandments.

II. To adduce proofs that obedience to them is indispensable, as evidence of love to his character.

I shall attempt first, to *state and explain some of Christ's commandments*.

The commandments of Christ and those of God are the same. They comprehend therefore all those duties which God requires of man. When he came to execute his mediatorial work upon earth, he declared that he came not to destroy the law or the prophets, but to fulfil them; and that heaven and earth should pass away, but that one jot or one tittle should in no wise pass from the law till all should be fulfilled. The commandments of the moral law are, therefore, commandments of Christ. These are summed up, in loving the Lord our God with all our heart, soul, mind, and strength, and our neighbour as ourselves. This is the standard to which all the redeemed will be perfectly conformed when their salvation is completed. It is the rule of *duty* never to be annulled, and which Christ has sanctioned by his obedience and death; although in the evangelical scheme it is not the rule of *justification*, since by the deeds of the law shall no flesh be justified: Christ, in this respect, is the end of the law for righteousness to every one that believeth.

Supreme love to God is uniformly required in the scriptures, as an essential qualification in those whom he will own as heirs of the promises of grace. This love is exercised towards his moral perfections; and implies entire complacency in his character as exhibited in his word and in his works; goodwill to his being and his interests, and gratitude for all his benefits. The love which Christ requires towards our fellow-men is impartial

and universal. It does not imply complacency in their character as sinners; but it consists in good will to their interests, as beings capable of present and of future happiness. It is a disposition to do them good to the extent of our ability, and so far as is consistent with the duty which we owe to ourselves.

Christ requires particular duties of men considered as apostate beings, placed under a dispensation of grace. He commands all men, every where, now to *repent*. With this great command he opened his public ministry, saying, *Repent for the kingdom of heaven is at hand*. He gave assurance that the neglect of this duty stands connected with the certain perdition of the soul. Repentance consists essentially in hating and renouncing sin. It implies a just discovery of the holiness of God and of his law, and of the evil nature of sin as opposed to his character and authority; a discovery accompanied with contrition and self-condemnation.

Christ requires *faith* in him, as an indispensable condition of pardon and eternal life. This faith implies, in the sinner, a true sight and a cordial conviction of his own guilty and ruined condition as a transgressor of the divine law, and an equally clear view of his entire need of the atonement. It implies also a discovery of the all-sufficiency and worthiness of Christ; a cordial reception of him as offered in the gospel, and an unreserved, single reliance upon his merits, for justification and complete redemption.

Self-denial is enjoined by the same authority. This duty consists in subduing and mortifying the evil inclinations and affections of the heart; such, for instance, as selfishness, pride, ambition, and avarice. It is refusing to cherish or allow any temper, or any practice in ourselves, which is known to be displeasing to God. The spirit of steady resistance to every

species of temptation is the spirit of self-denial. Are we conscious of corrupt motives being presented to our minds, and of an evil inclination arising, prompting to compliance with them; in practising self-denial we shall resist this inclination, and reject these motives. This at the same time will be done in humble dependence upon the Spirit and grace of God. In this temper the Christian will watch over himself with godly jealousy, lest he be betrayed into sin, wound his conscience, and dishonour Christ. He will guard against evil counsels and corrupt influence from abroad, and refuse the flattery which would lead him into erroneous and forbidden paths.

Christ commands his disciples to *love one another*, as brethren in him. "A new commandment give I unto you that ye love one another; even as I have loved you that ye also love one another." This he requires of us, as evidence to ourselves and to others, that we are his disciples. Christians are required by the gospel to let their light shine before one another and before the world, and so to manifest the fruits of the Spirit, and their resemblance of their divine Lord, as to be suitable objects of mutual, complacential love. Moral virtue or holiness is viewed with cordial complacency by those who themselves love the Saviour. Sin, in ourselves or in others, we are never required to love, but to hate; but this in Christians must be matter of mutual confession and humiliation, that nothing may be permitted to exist to break the bonds of brotherly love. With this disposition they will exercise watchfulness over one another, that they may be saved from temptation and be recovered from backsliding. But those whose feelings and conduct are opposite to this, who indulge hostile tempers, and cherish a spirit of alienation, instead of walking in love, habitually violate

a fundamental law of Christ's kingdom.

Prayer, secret and social, in the family and in the public worship of the church, is evidently required in the scriptures, and accordingly enjoined by the authority of Christ. Of this none can entertain a doubt who study the inspired oracles with a sincere desire to know and do the will of God.

The *public celebration of the ordinances of baptism and the Lord's supper*, might, with equal clearness, be shown to be required by Christ. They are to be observed with those moral qualifications already described. But a more minute consideration of these last named duties must now be omitted.

Some, though but a small part of the divine commandments of Christ have been specified, or alluded to, and had a far more extended view been given, you must still have been referred, my brethren, as you now are, to the written word, that you may learn and do the will of the King of Zion. Let it however be remembered, that where there are holy love toward God and man, repentance for sin, faith in Christ, and true self-denial, there will be a heart delighting in all the obligations of religion, and a life adorned with the various and distinguishing virtues of Christianity.

I proceed, secondly, to *adduce proofs, that obedience to Christ's commandments is indispensable as evidence of love to his character.*

1. The very nature of love to Christ will prompt him who is governed by it, to approve and love his *whole character* as exhibited in the Scriptures. Where this principle exists it is impossible that one part of his character should be regarded with complacency, and another with indifference or aversion. He cannot hold that place in any heart which he claims, unless he is viewed as *altogether lovely*. Of course in the exercise of a holy af-

fection towards him, he must be embraced in all his offices; as a king to rule over willing and devoted subjects, as well as a prophet to teach them, and a priest to make atonement for their sins. One of his high and distinguishing titles is that of *Lord*. To him it belongs of right, because he possesses divine attributes and authority, and accordingly is worthy of unreserved obedience. He has not only taught truths to be believed, but enjoined duties and obligations to be obeyed. In doing this he has manifested that very character which he requires all entirely to love and approve. But if the precepts and obligations which Christ has enjoined—and which must be in their nature pleasing to him, or he would not have enjoined them—if these are regarded by us with aversion, it must necessarily be inferred *that we do not choose Christ as our Lord*, but altogether reject and deny him. In this case, all the honour is refused to him that he claims, and he is treated as if unworthy of our service. The heart must then be entirely destitute of love to him, and not only so, but positively hostile to his character. Love will render the subject of it likeminded with Christ, so as fully to approve of those things in which he delights. But those who dislike his requirements at the same time choose the course of transgression, which is infinitely displeasing to the holy mind of the Saviour, and thus practically declare themselves to be his enemies.

2. Those who live in allowed, habitual disobedience to Christ, embrace and pursue a directly *opposite interest* to that which he came to establish. It is his revealed design to save his people from their sins; but those who disobey him, cleave to their sins and yield themselves to their power and pollution. He commands them to repent, but they stubbornly refuse; to renounce all other dependences,

and to confide their souls to his hands alone for salvation, but they trust in their own hearts, and resort to the world for safety and for happiness. They thus practically declare, that they do not choose to be the subjects of his holy salvation, and in this manner totally disregard and neglect the great design of his mediation and death. They virtually declare that they prefer a different master, and that they are in league with the destroyer of their souls. Can any words be necessary to show that they are destitute of love to Christ who prefer the interest of his enemies, and who neither hate nor forsake the sins for which he died? What open, manifest contempt is this to the character and authority of the Son of God!

3. Disobedience to Christ's commands *involves the entire rejection of the gospel*. It implies a state of heart wholly incompatible with all its requirements, and such as is perfectly inconsistent with Christ's service both in the present world and in the next. Indeed all disobedience to Christ must spring from a sinful temper, and where it marks the character, it indicates decided opposition to his truth and authority. As no principle but love to Christ, or that which implies love, can produce cordial conformity to his requirements; so on the other hand, the disregard of his commands must spring from an opposite source, and originate in a disposition hostile to holiness. From this proceeds impenitence, unbelief, impiety, and all the outward acts of wickedness. To maintain this disposition and character is a practical rejection of the evangelical scheme of salvation, and of its divine Author.

4. That practical conformity to the laws of Christ must result from love to him, is evident; because, *in this manner alone, can he be truly honoured*. Love to him must prompt to exertions to promote his

glory, and to exemplify and recommend the duties which he enjoins. But how can any show to the world that he reveres and delights in the Saviour's authority, and that it ought so to be regarded, while he himself treats it with habitual neglect and contempt? Whatever professions he may make of attachment to him and to his interests, the tenor of his conduct will give the lie to the language of his lips. Much love may be shown in words, but his habitual disobedience will evince the falseness of his heart, and bear testimony that he is an enemy of the cross of Christ.

In a word the supposition that love to Christ may exist, without obedience, involves the grossest absurdity. It is supposing the prevailing practice and habits of life to be diametrically opposite to the state of the heart, and to its governing principle, and is setting aside the rule for judging, prescribed by the Redeemer himself, *By their fruits shall ye know them*, as being utterly useless and fallacious. The proper expression of love to God, by the plainest decisions of reason and revelation, must be a prevailing, practical conformity to his requirements, since the disposition must invariably govern the conduct.

Let us then, my brethren, press upon our hearts the solemn truth which has now been examined, *that to do the will of our Lord and Master, Jesus Christ, is essential as evidence that we have embraced him, and that we are preparing to be owned by him, as his friends and servants*. Let us beware of founding our hope upon our religious knowledge, and upon the correctness of our creed. Let us try ourselves by the standard, according to which we must be judged, that we may not fatally mistake our prospects for eternity. Do we thus habitually refer our actions to the decision of him at whose tribunal we are shortly to stand? or do we consult the dictates of self-

ishness and pride, and forget him by whose name we are called? Do we supremely aspire after complete holiness, and is sin the object of our strongest hatred, and that to which we can never become reconciled? Are we careful to depart from all iniquity, and by obeying his commandments and following his footsteps to show forth the praises of Him who has called us to his kingdom and glory? While his name is often upon our tongues, is his image upon our hearts? Is it our steadfast aim, so to employ our time, talents, and influence as efficiently to promote the success of the gospel, in the conversion and salvation of men? Is it our daily inquiry, *Lord what wilt thou have me to do*, while we diligently apply our hands to every good work? Let us not be deceived; for *many are called, but few are chosen*. Dearly beloved brethren, ponder the Saviour's warning: engrave it upon your hearts. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven.*

Finally, let me inquire of those who have no well grounded hope in the Saviour, what homage has the Lord of glory, as yet received from your hearts and lives? In heaven, all hearts, all voices celebrate his praise, and pay him the sublimest service. Think ye that any of you can find a place in the holy ranks above, if you will not have Christ to reign over you upon earth? Who can be qualified to adore the Lamb on high, after having through life, despised his authority, and profanely trodden under foot his precious blood? Who shall dwell in the holy hill of Zion? He that hath clean hands and a pure heart. Nothing shall ever enter the gates of the heavenly Jerusalem, that defileth, or worketh

abomination, or maketh a lie. Without love to Christ, there can be no holiness; and without holiness no preparation for heaven. I ask you then, my impenitent hearers, what evidence do you find of your love to Christ? What single command of his have you obeyed from the heart? Is it that which demands of you the temper of the broken hearted publican? or one that requires faith in his blood? or that which enjoins upon you to deny yourselves and bear the cross? Is it that which insists upon self dedication to God; that you worship him in spirit and in truth, and that you glorify him, in your bodies and spirits, which are his? These you are conscious of having habitually violated, in defiance of all the motives by which they are enforced. What then do you find in yourselves, recorded in the book of conscience, and which will appear registered in the court of heaven, as genuine obedience to Christ? *Not one thing*. But in inquiring for proof of your love do you find a mere blank? Ah! no. Page after page of your history is written with the sad tale of your transgressions. Each of the commands of Zion's King you have hitherto broken, the commands of him, at whose bidding every seraph flies. To day, how many of you will break them again—will turn away from the table of the Lord, and again neglect the great salvation! What inscription, therefore, must you write, expressive of your characters? What words must echo in your consciences, as you leave these seats, and retire from these hallowed courts? Must they not be *Transgressors of all the Saviour's laws; rebels against his holy authority*? Oh resist his love, refuse his claims no more. *As though God did beseech you, we pray you in Christ's stead, be ye reconciled unto God.*

**TRANSLATION OF ECCLESIASTES XII.
1—7 ; WITH A BRIEF EXPLANATION
OF THE NATURE OF THE
IMAGERY EMPLOYED, AND THE
SENTIMENT CONVEYED BY IT.***

- 1 REMEMBER** now thy Creator in the days
of thy youth,
Before the days of evil come,
Or the years draw nigh in which thou
shalt say,
There is to me no pleasure in them ;
- 2** Before the light of the sun is darkened,
Or of the moon, and the stars,
Or the clouds return after the rain :
- 3** Before the day when the keepers of the
citadel tremble,
The men of strength bow down,
The grinders cease from their labour
because they are few,
The prospect from the windows is dark-
ened,
- 4** The doors are shut toward the street,
When the sound of the grinding is low,
And one starts up at the noise of a
sparrow,
And all the daughters of song are hush-
ed :
- 5** Also, that which is high is feared,
And terrors are in the way ;
Yea, the almond is loathed,
The locust becomes disgusting,
And stimulents to appetite are ineffect-
ual ;
For man is going to his eternal home,
And the mourners are passing in pro-
cession through the streets ;
- 6** Before the silver chain is severed,
And the golden cup dashed in pieces ;
The bucket at the fountain is crushed,
And the wheel of the cistern is broken ;
- 7** For the dust is returning to the earth
as it was,
And the spirit to God who gave it.

The object of the sacred writer, in the passage which I have just recited, is to enforce upon the young the importance of an early remembrance of their Creator, by a consideration of the evils incident to old age. The gloom, and feeble-

ness, and despondency of this period of life, are arrayed before the mind, in a series of images, of remarkable elegance and expressiveness.

The first image is that of a long continued storm. Thick rain-clouds obscure the heavens, excluding the light of the sun by day, and that of the moon and stars by night. As often as a short cessation of the storm, and a momentary gleaming through of light excite hope of fair weather, so often is hope disappointed: the clouds again condense and gather blackness; which is the meaning of the phrase "the clouds return after rain."—At such a season, how does every thing wear the appearance of gloom; how do the spirits sink, and how does all energy of action cease! Thus gloomy, thus desponding is old age. The sunlight of anticipation and hope is departed, and the buoyancy of youthful spirits is depressed.

The next image is that of a besieged fortress. Many of its defenders have been slain. The enemy without threatens. All is anxiety and alarm. The keepers tremble. The strong men are reduced by watching and hunger, and are bowed down with anxiety and fear. The grinders cease from their labour because they are few. It is well known that in Palestine, and in the east generally, the grinding of corn is a domestic manual operation, performed in preparing for every meal. How vivid a conception of the gloomy state of the fortress is excited at once in our minds by this simple, but picturesque allusion! So reduced is the number of its defenders, such terror has siezed upon the survivors, that the most necessary occupations are suspended: even the grinders cease from their labour in preparing food. Other circumstances follow in the description, if possible, still more expressive.—

*This article and the one following were read at the late Anniversary of the Theological Seminary at Andover. They are furnished for publication at our request, as are several other pieces, which were read on that interesting occasion; and which will appear in future numbers of the *Christian Spectator*.

From fear of the enemy, they close the doors and darken the windows. Silence and terror reign. The noise of the grinding, that once denoted plenty, is now low; the melody of all the daughters of song is hushed, and now the notes of the harmless sparrow causes them to start with trepidation. No circumstances could have been selected, better adapted to produce in the mind a lively conception of the gloom and helplessness of a citadel thus deprived of its defenders, exhausted of its resources, and filled with consternation. The description is characterized throughout by a most expressive speciality: there is nothing general, nothing unnecessary. But this whole description, elegant and forcible as it is, has been not unfrequently degraded by interpreters, in their attempts to force its several parts into symbols of some portion of the human body, or of some special feature of old age. How perfectly dignified and natural does it appear, when we regard it in a general view; considering the gloom, and helplessness, and exhaustion of advanced years!

The writer now proceeds to a literal enumeration of some of the characteristics of the aged. That which is high is feared, and terrors are in the way: that is, their feebleness caused them to shrink back from their effort: to walk, especially to ascend an eminence, seems to them an arduous task. "I remember the time," said one who had attained the great age of 136 years," when those *high* mountains seemed to me but mole hills."—Their appetite for food has also forsaken them. The almond once so highly esteemed, is now loathsome. The locust, a species of which is considered as a delicious food by the oriental nations, has become disgusting. And those condiments, which once had power to sharpen the appetite, are now ineffectual. Surely old age, with-

out the favour of God, is a *day of evil*, in which, one *must* say, *there is no pleasure*.

To complete this highly wrought picture, several striking images are introduced alluding to the near approach of death.—The parting of the silver chain or chord, by which, at oriental feasts, the chandeliers were suspended from the ceiling, with the consequent destruction of the golden oil vessel; and the breaking of the wheel and the bucket, by which water was drawn from their fountains or cisterns, represent the destruction of life and the dissolution of the body; by a figure similar to that which modern writers use, when they say "the lamp of life is extinguished."

Youth, then, says the sacred writer, is the fittest season to enter into the service of God, and secure his favour; when all is light and cheerful, and every power is in full vigour. Delay not till old age approaches with its complicated evils;—then is all dark and gloomy, as when dark clouds, constantly returning, shut out the light of the sun, and the moon, and the stars:—then all is weakness, despondency and terror, as in a besieged fortress, when its defenders tremble, its strong men are bowed down, its doors and windows are closed and barred, the noise of merriment, and even of necessary occupations is silenced, and the chirping of an innocent sparrow excites alarm;—then strength and appetite fail;—man is about to go to his eternal home, and the mourners are about to pass in procession through the streets; the silver chain will soon be parted, and the golden cup dashed in pieces; the wheel and the urn at the fountain will soon be broken: the dust must return to earth as it was, and the spirit unto God who gave it.

Happy they who listen to the persuasive eloquence of this beautiful portion of the sacred writings! who devote the freshness and vig-

our of their youthful days to the service of their Creator! Thus he will be their friend. His love will beam upon their souls, when the storms of adversity and darkness of age overtake them. When nature is despondent, and sinks from infirmity, a light from heaven will cheer them. And though the earthly house of their tabernacle be dissolved, they have a building of God, a house not made with hands, eternal in the heavens.

TRANSLATION OF ISAIAH XVII. 12 TO XVIII. 7 ; WITH A BRIEF EXPLANATION OF THE MEANING OF THIS PROPHECY.

CHAPTER XVII. 12—14.

- 12 Wo! a multitude of many nations!
Like the roaring of the sea do they roar!
The tumult of many people!
Like the rushing of mighty waters do they rush.
- 13 The nations rush like the rushing of many waters—But he [Jehovah] will rebuke them, and they shall flee far away;
they shall be driven away as the mountain chaff before the wind;
and as the dust before the whirl-wind.
- 14 At evening behold terrour!
Before the morning they are no more.
Such is the portion of those who spoil us;
The lot of those who rob us.

CHAPTER XVIII. 1—7.

- 1 Ho! land of rustling wings,
Which lies beyond the rivers of Ethiopia;
- 2 Which sendeth messengers by sea,
In vessels of river-cane upon the waters!
Go, ye swift messengers;
To a nation strong and courageous,
To a people terrible more distant still,
A nation mighty to crush,
Whose country rivers intersect.
- 3 Let all the inhabitants of the world,
All that dwell on the earth, see
When the standard is raised upon the mountains;
When the trumpet is sounded, let them hear—
- 4 For thus said Jehovah to me;
I am tranquil and look calmly out in my habitation,

When there is a clear heat from the sun—

When there is a cloud of dew in harvest [time.]

- 5 But before the harvest,
When the blossom is completed,
And the crude grape has become a ripening grape,
He will cut off the twigs with pruning hooks,
And the branches he will thoroughly take away;
- 6 They shall be left for the mountain birds of prey,
And for the beasts of the land;
On them the birds of prey shall spend the summer,
And all the beasts shall winter on them.
- 7 At that time,
A present shall be brought to Jehovah of hosts
By a nation strong and courageous,
By a people terrible more distant still,
By a nation mighty to crush,
Whose land rivers intersect—
To the dwelling of Jehovah of hosts,
To mount Zion.

The explanation of this prophecy is to be found by a reference to historical facts. Some years before it was uttered, (which was probably in the fourteenth year of the reign of Hezekiah,) Ahaz, for purposes of security, had entered into a league with the Assyrian king against Syria; and to accomplish this he had become tributary to him. When Hezekiah came to the throne of Judah, he refused to recognise the stipulation made by his father Ahaz. Upon this, Sennacherib king of Assyria, threatened him with an invasion. Having extended his conquests over a considerable part of Judah, he determined also upon the destruction of Jerusalem itself; and sent Rabshakeh and others with a vast army against it. Hezekiah, trusting in the true God, replied not a word to the blasphemous threats of Rabshakeh, but rent his clothes and put on sackcloth. He then went and consulted Isaiah the prophet of the Lord, and received a promise of divine protection. Rabshakeh returned with his army and reported the matter to his master. Sennacherib then

prepares his forces and advances towards Jerusalem intent upon its ruin. The prophet in the three first verses I have read, alludes to these movements of the Assyrian army, and predicts its subsequent overthrow. As if he saw them approaching he exclaims; Wo!—an expression not of commination against the advancing enemy, but of condolence on account of the evils that were threatening Judah. Wo! a multitude of many nations coming to invade Jerusalem. The noise of their impetuous forces, he resembles to the mighty waters of the sea; a figure common in the scriptures, and one that very forcibly represents the noise of rushing armies—as the roaring of the sea they roar—as the rushing of many waters they rush.

Next follows a short prediction of their sudden overthrow. “But Jehovah will rebuke them, and they shall flee far away, they shall be driven away as the mountain chaff before the wind.” The metaphor of the chaff is drawn from the common practice then prevalent, of placing winning machines upon mountains or eminences where there might be a more full exposure to the wind. In this view the expression becomes one of great strength. They shall be driven away as the mountain chaff before the wind; and to use another expression more forcible still, he adds, and as the dust before the whirlwind.

The prophet proceeds: At evening, behold terrour;—at evening consternation shall fall upon the Assyrian army;—Before morning they shall be no more; that is, shall be cut off. Such is the portion of those who spoil us; the lot of those who rob us; that is, such a destruction awaits our invaders.

The prophet then, in the next chapter, announces to all nations, and especially to the Ethiopians, who were at this time allies of

Judah, the joyful intelligence respecting the promised defeat of the common enemy. Who the people were which the prophet addresses, is known from the political state of the times. Not Egypt alone, nor exclusively Ethiopia, but, as Gesenius says, they are the people and kingdom of Tirhakah, which comprised, besides Ethiopia, part of Egypt and probably Upper Egypt, whose king was at war with the Assyrians, and whom Sennacherib so much dreaded that the rumour of his approach sent him back into Assyria. The annunciation commences thus, “Ho!”—a call for all to listen—“Ho! land of rustling wings;” wings is used by Isaiah (viii. 8) tropically for army wings. So here the *rustling* of wings means the clangor or noise of armour. Without a figure: Ho! land of rustling armies, beyond the rivers of Ethiopia, or in distant Ethiopia. Now these nations, seeing the situation of the Jews, prepare to join them as allies against the invading army; but the prophet announces to the messengers that their assistance is not needed; that Jehovah himself has promised to destroy the common enemy; away, ye swift messengers, to a nation strong and courageous; a nation mighty to crush; whose country rivers intersect; that is, return home to Ethiopia and convey the tidings. He then calls upon them and upon all that dwell on the earth, when the standard is raised, and the trumpet sounded, that is, when the signals of the enemies’ approach are given, to observe—to stand still and see the salvation of God.(3) Next, he represents the destruction of the Assyrian army under the image of the destruction of a vineyard (4,5). Jehovah looks calmly down from his throne, and beholds undisturbed the proud rage of the enemy. A bright and warm sunshine and the refreshing nightly dews, both requisite to a fruitful harvest, seem

to prosper the vintage of the enemy; but before the blossoms ripen into grapes, he cuts off all at once and casts away the vines. Dropping the figure—Jehovah looks calmly on the commencement of the enemies' undertaking, but before their plans ripen into execution he brings them to nought.(6) The tidings of this surprising catastrophe would induce these distant confederate nations to bring sacrifices to Jehovah of hosts to mount Zion, giving glory to his name.

This appears to be the proper explanation of this prophecy. The argument of the whole is simply this. Assyrian armies invade Palestine: The Ethiopian king, in this extremity offers to assist the Jews. To this friend and ally of Israel, the prophet declares that

his assistance is not needed, that Jehovah had promised to destroy the common enemy. Hearing of this wondrous work of Jehovah, this mighty people would present thank-offerings to him at mount Zion.

I cannot forbear remarking how much more simple and satisfactory this explanation appears, than the laboured and forced ones that have often been given. As now explained, all is founded in historical fact; all is intelligible, and pertinent; worthy of the prophet who uttered it, and of the God who inspired it. In a word, it is a piece of composition sublime, beautiful, indeed exquisite in its nature; and we fear not to challenge the whole heathen world to produce any thing which will compare with it.

Miscellaneous.

To the Editor of the Christian Spectator.

A "NOBLE EXAMPLE."

THE Christian public does not need to be informed that two of the steam-boat companies in Connecticut, have, in the course of the present season, run their boats on the Sabbath—one on the Connecticut river, and the other on the Thames. The Hartford company, it seems, after a short experiment, finding the public sentiment too strong against them, judged it expedient to alter their arrangements. The Norwich boat still continues running, or at least did two Sabbaths since, when I had the painful opportunity of witnessing her departure. I had seen these things noticed in the papers and lamented their existence; but one may read a silent paragraph and feel very little of the grief and indignation which will be stirred up

within him by the actual passing of the scene before his senses.—The boat leaves at four or five in the afternoon, at which time the stages arrive from Boston; which is also about the time the people leave the house of worship. Thus the sacred season of public devotion is immediately followed by the most open profanation of the day. Let the Christian reader look at this—the stillness of holy rest suddenly broken by the rattling of stage-coaches, the jingling of a steam-boat bell, the hissing of steam escaping from its funnel, and the flocking of people, some to embark, some to see their friends on board, and some as lookers-on, while children and servants, and heads of families too, are gazing out from their doors and windows! The effect on the morals of the place need not be described.—But this is not all. The mischief is

not confined to the village from which this disturber of the peace takes her departure. She carries profanation and disturbance with her to the river's mouth. I do not speak of the thoughtless company on board, but of the groups that meet her at her various landing places, and of the bold example she exhibits to numerous eyes that notice her as she passes on her way.

Such is the scene which occurs weekly—not in some moral Sahara of the South or West, but in a part of the country planted by the Puritans, in the presence of three worshipping congregations, and in express violation of existing statutes.—But where are the *magistrates*, whose oath of office requires them to notice these doings—the justices, the grand-jurors, the tithing-men, or other informing officers, if there be such? Do they sit in their own doors, so absorbed in the contemplation of what I have been describing as to forget that they have held up their right hands before the Most High? Are they themselves steam-boat proprietors? Did they take their oaths with a mental reservation, engaging to perform their duty if they might do it without incurring odium, or sustaining injury? A witness in a court of justice swears that he will tell the truth; but being convicted of untruth, the justice on the bench sets a mark upon him as a perjured man. The justice swears that *he* will faithfully enforce the laws, but notoriously suffers them to be broken with impunity. What then? Is *he* perjured? Is he disfranchised and cast out? By no means. He is again elected to office, and repeats his unregarded oath.

These violations of the Sabbath, however, I am happy to see have not been wholly unrebuked. Yet the rebuke itself is after such a sort as, I had almost said, to need rebuke. A late appeal to the pub-

lic by a body of clergymen holds the following language—and several editors of religious journals have spoken in similar terms. After expressing the great pleasure they had felt at the "prompt compliance" of the proprietors and captain of the Hartford boat with the wishes of the citizens, the authors of the appeal add, "Here is a noble example for all other citizens, and for all other persons and companies interested and employed in the management of steam-boats, packets, public stages, and private carriages, for the conveyance of passengers." In the subsequent part of the appeal the authors do indeed speak in a more decided tone to professors of religion; but the style of this paragraph is too tame to suit the occasion and the characters which called it forth. How does it read by the side of the following bold advertisement, which appears in the same public newspaper with the appeal, and is made conspicuous with a picture and capitals? "Steam-boat Fanny, ———, master, (I forbear to write the master's name,) leaves Norwich on Sundays and Wednesdays at 4 o'clock, P. M., for New-York, touching at New-London and Groton."—A noble example? What is the import of this language? Why, certain gentlemen in the good city of Hartford, fearing not God nor regarding man, or else being ignorant of the fourth commandment and of their duty to obey it, did presume to heat their boilers and set their enginery in motion on the Lord's day, to the great annoyance of their pious neighbours; but at the pressing instance of the latter, did desist from their unlawful doings,—did politely cease from outraging the Christian community by their open violations of the laws of God and man—herein setting an example of courtesy worthy of all imitation, yea and of commendation.

So instead of rebuke and shame.

these bold and public Sabbath-breakers come off applauded! Their praise is in the churches! They are an ensample to others! 'Alas, leviathan is not so tamed.' The sin of Sabbath-breaking is becoming the boldest sin in the land, and calls for the most prompt and decided reprehension. If it be not every where, and with one consent, frowned upon by the friends of religion and good order, the Sabbath will come to be in the land of the Pilgrims, what it is in Italy or France.

C. S.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

(Continued from p. 527.)

Nov. 29, 1825. A short time before I left America, strong exertions were made to increase the duties on British manufactured goods, partly with a view to add to the revenue of the country, but principally to encourage domestic manufactures. I took no great interest in the subject at that time, believing that our legislators would adopt measures best suited to the interests of the country; but since my residence here, I have given the subject much more thought, and am now of opinion that, if the advocates of home manufactures would visit the manufacturing towns in England, step into the workshops, and inspect the morals and condition of the working people, their ardour in the cause would somewhat abate, provided they consulted the welfare of the country at large, as much as their own individual emolument. I have now seen the principal manufacturing towns in the kingdom: Manchester, Birmingham, Leeds. Sheffield, besides fifteen or twenty others of less note. I have entered innumerable workshops, have transacted business with the large as well

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with the small master-manufacturers, and whenever opportunities occurred, have conversed with the work people and inquired into their condition. The result of my observations has been that it would be decidedly for the interest of our country to encourage agriculture in preference to manufactures; and that it will be soon enough for us to become a manufacturing nation, when, like England, we are compelled to be such for a support. As however the experiment is commenced in America in regard to manufactures, it might be ill-timed to dispute the point directly; but I cannot refrain from presenting some of the features and effects of the system, as it is pursued in Great Britain.

It may be said without any hesitancy, that day-labourers in the United States, even the lowest classes of them, are, beyond comparison, better educated, better clad, enjoy more of the comforts of life, and are more correct in their moral principles and habits, than the English labourers of this description. And, alas, how entirely different are the character, deportment, and dress of our farmers' daughters, from those young English females who make buttons, pins, nails, and screws. A degree of this poverty and degradation may arise from a dense population, oppressive taxes, or the high rates of provisions; but I attribute much the larger part to the nature of their employments. Children of both sexes at the early age of six or eight years are put into work shops, where they are employed ten or twelve hours in the day. Many enter them before they have learned to read or write, and their labour is so constant that they ever afterwards remain in ignorance; and those who are so fortunate as to learn to read or write their names previous to their apprenticeship, seldom make any considerable progress in after life. They almost of course early slide into the vices,

and contract the loose habits and principles of their older workshop-companions; and while they become expert in their trade, also become adepts in all kinds of knavery and villany. The influence of bad example upon young minds is too well known to need any remarks of mine; and it is equally well known, that where large numbers are collected in one shop, an atmosphere of deadly moral contagion is created, from the vast preponderance of evil practices over the good.

Males and females, of which the number seems about equal, work in the same shops, glowing at the same benches, and perspiring at the same forges. I have seen groups of the sexes assembled round a forge, making nails. Females file gun barrels, and manufacture screws; and indeed almost all kinds of hardwares are the joint productions of male and female hands. What a figure, think you, must a young girl make with her sleeves rolled up above her elbows, labouring with a file that will weigh two pounds! The evil tendency of such employments, and the indecent familiarity which arises from the promiscuous assemblage and employment of the sexes in the same rooms, without any check upon their conduct, are evident to the slightest observation; and the effects are as certain as the fixed laws of nature. The women become men in the female costume, and lose all that delicacy of feeling and softness of manners which belong to the sex, and which our countrywomen, even in the humbler stations of life, and which the other classes of British females so eminently possess. But what is infinitely worse, they lose all virtue and shame.

Standing in some of the populous streets here at 1 o'clock, I have noticed the motley groups which issue from the courts and alleys at that time to get their dinners. One

glance tells me how extreme is their degradation. Women push along through the streets with bosoms half bare, and hands and faces besmeared with grease, iron filings, or japan. Some favourite beau equally squalid and coarse, meets a lass perhaps, and a disgustingly rude salutation takes place. Occasionally a couple of girls will square off in a boxing attitude, and *shew-fight* in the true style of the game. I have witnessed blows given and received in this way which would not be very pleasant to any one to bear. I have seen some right down battles fought by these female combatants. In which bonnets, caps, and gowns flew into strings like canvas before a tempest. Educated, as I have been, in the strict school of Connecticut, and accustomed to look upon females as beings of refinement and virtue, to whom the highest deference and respect were due, you may well suppose that I at first looked upon these screw-making specimens of the sex, with ineffable disgust. Custom has now rendered the spectacle familiar. As the natural effect of this state of things you will not need be told, that the populous manufacturing towns are thronged with a class of females which I cannot name. One half at least of adult females that work in shops, I have no doubt are creatures of this revolting character.

Few of the workmen can ever become master manufacturers.—They are taught but one branch of an art; and through their ignorance and stupidity, are never able to obtain a sufficient insight into the other branches to be competent to take charge of an establishment. A man who makes a lock, cannot make a key; and the man who fabricates the knots to a lock is ignorant of the other branches; and thus it is with most other articles. On this account they are fit only to be journeymen, and are obliged to live on wages. Indeed the nature

of the employment is such that there must of necessity be many servants to one master. The work people have no idea of a competency, or of laying up any thing against a time of need. If their wages are increased they perform less labour, and their surplus time is spent at ale houses, or in barbarous amusements. They toil on year after year, perhaps under a hard master, earn a scanty subsistence, and at

last die and leave a family to inherit their poverty and ignorance, and to tread in the same steps. It does not follow, of course, that if the labourers in the work shops here are poor and illiterate, unpolished in their manners, and corrupt in their morals, they will be so in America. But is it not possible and even highly probable? Do not the same causes produce the same effects?

Reviews.

Short Practical Essays on the Sabbath; by a CLERGYMAN OF NEW-ENGLAND. Norwich: Thomas Robinson. 1826. 18mo. pp. 108.

Charges, and Extracts of Charges, on Moral and Religious Subjects; delivered at sundry times, by the Honourable JACOB RUSH, President of the Third District of the Court of Common Pleas and Quarter Sessions for the State of Pennsylvania: with a Recommendation by the Reverend Clergy of the Presbyterian Church in the city of Philadelphia. To which is annexed, the *Act of the Legislature of the State of Pennsylvania respecting Vice and Immorality*. Lenox, Mass.: J. G. Stanley. 1815. 18mo. pp. 216.

It has not been, we need not say, from any indifference to the Sabbath, that we have not more frequently called the attention of our readers to that hallowed institution. Nor have we by any means been indifferent spectators of the manner in which it has been treated by multitudes in our land; and while our minds have been directed more immediately to other subjects, we trust our pages have been so filled as to exert a salutary influence on the observance of that holy day.

But we now feel it to be quite time that we should bear additional and decided testimony against the increasing violations of the Sabbath in our country; and that we should set ourselves seriously to inquire whether something cannot be done to stay the desolating progress of this growing evil. Such an occasion as we have some time desired for bringing this subject before our readers is presented by the publications—particularly the former—whose titles stand at the head of this article. And we are happy in being able to call into our aid, the labours of so distinguished a civilian as the author of the “Charges,” as well as of “a Clergyman of New-England.” We hope our readers will excuse us, should we make somewhat liberal demands upon their time and patience. Our only apology is, the extent and importance of the subject, and the deep hold it has upon our feelings.

The little volume of “Essays” is a very seasonable publication. Notwithstanding the spirit of active benevolence which prevails in our country, there has rarely been a time, when the Sabbath was so extensively, and openly, and wantonly profaned as at present. This fact calls for appropriate publications, and corresponding efforts in other

respects, on the part of its friends. "The substance" of most of the Essays was published a few years since in the Panoplist. They are the same, if we mistake not, to which a prize was at that time awarded, by the persons appointed to decide upon the merits of the several pieces which were published. They are abridged, as we are told by the Editor, and as we perceive by a comparison with the original publication. They are now put into a convenient form for common use and general distribution.

The Essays are divided into six chapters, and treat of the following subjects: "The Universality and Perpetuity of the Sabbath—The change of the Sabbath from the *seventh* to the *first* day of the week—The sanctification of the Sabbath—The Sabbath has been observed as a day of sacred rest by the people of God in all ages—The Blessings of the Sabbath—God regards every profanation of the Sabbath with peculiar displeasure."

The arguments of our author on the universality and perpetuity of the Sabbath, we think must satisfy every man, whose mind is open to conviction. The evidence of its change from the seventh to the first day of the week,---so far as that is furnished by the New Testament,---is forcibly exhibited in a summary argument. The author has not, however, in connexion with the scripture evidence, availed himself of the argument from the practice of the church, immediately after the apostolic age. He has noticed it generally, perhaps sufficiently for such a work, in the sixth chapter; and apparently, for another purpose. The argument from the practice of the church,---which we think would have come in with propriety in connexion with the *second* chapter,---seems to us decisive. Had

the apostles observed the seventh day of the week as the *Christian* Sabbath, it seems impossible that a change from that to the first day, should have been universally produced at any subsequent period. And especially, in case of such a subsequent change, it is altogether incredible that no hint relative to the change itself, or the difficulties attending it, should be upon record. But on this argument we cannot dwell.

Our author has treated the sanctification of the Sabbath, with perspicuity and force of argument, and with great plainness of speech. It is here we think he has particularly excelled; and not the least in exposing the vain excuses which multitudes make for profaning that holy day. He enters upon his subject by illustrating what is to be understood by the Sabbath's being denominated and kept *holy*. The result is, that the Sabbath is called holy on account of its being "consecrated to the service of God, or set apart exclusively for religious purposes." "It is because God himself has sanctified it, or set it apart, for a day of holy rest and religious worship. As, therefore, it would have been a profanation of the vessels of the temple to have put them to any common use, so it is a profanation of the Sabbath, to spend any part of it, in those worldly employments and recreations, which are lawful on other days." Here is the grand, fundamental distinction between the Sabbath and the days of the week; and between those things which are lawful and proper on the Sabbath, and those which are not so. This distinction which is founded on the word of God, and which is the only proper one, we should all do well ever to bear in mind; for it will aid in deciding what is and what is not, suited to the design of that holy institution.

After commenting on the fourth

commandment, the author applies his remarks in the following manner :

In this view, the law of the Sabbath imposes certain duties, both on magistrates and heads of families. *First, on magistrates.* The stranger must be coerced, if nothing short of this will induce him to keep the Sabbath. The law says, that he *shall not do any work*, and thus makes the legislative and executive powers answerable to God for his obedience. We are not ignorant, that faithful public officers are often censured, for presuming to interrupt men, who, it is said, are going peaceably about their own business. But this censure, let it be remembered, falls upon the Divine Law-giver himself. He says that the stranger, as well as the citizen, *shall not do any work*, the stranger, therefore, not only *may* but *must* be required to rest.

Secondly ; as heads of families, we are in no small degree made answerable, for the conduct of all who may spend the sabbath *within our gates*. The same authority, which enjoins upon us the oversight and controul of our children and domestics, makes us for the time being, keepers of all other persons, who may choose to abide under our roofs. No relaxation, in favour of the friend, the boarder, or the passing stranger, is admissible. Should any be so lost to decorum, as well as the fear of God, as to insist on doing their own work, and finding their own pleasures on the Sabbath, they must be dismissed. Not even the nearest relation may be permitted to remain with us, and violate the sacred rest. We must obey God, however much it may displease men. We must vindicate the honours of our Master, at least in our own houses. If we love father, or mother, more than Christ, we cannot be his disciples. pp. 51,52.

We might make many valuable extracts, but our limits will not permit. We give the following exposure of an attempt to evade the law of the Sabbath, because it is short.

Some people who travel on the Lord's day, have a very ingenious method of quieting their consciences,

by attending public worship on the road. They rise early ; ride as far as they can before the morning service ; call in to hear a sermon while their horses are baiting ; go on again in the intermission ; stop into another place of worship, perhaps, in the afternoon ; then prosecute their journey till evening, and bless themselves that they have kept the Sabbath so well, and so profitably. p. 85.

The two last chapters are a valuable addition to the essays, as formerly published. The blessings of the Sabbath are presented in a summary but happy manner, fitted to impress our minds with a deep sense of the inestimable gift of the Christian Sabbath. We could wish those sentiments of the author were engraven on the hearts of all men. The displeasure of God against every profanation of his holy day, our author has represented in a truly impressive manner, diffusing through the mind of the reader a deep feeling of solemnity and awe ; and leaving upon it the impression that the Sabbath is indeed a *holy* day, not to be profaned with ultimate impunity.

We have a considerable number of treatises on the Sabbath,---some as parts of a long system of theology, and some in separate volumes,---which are good in their place. We have also several valuable tracts, upon different parts of the subject. But we do not know of any work, taking a summary view of the general subject of the Sabbath, which is so well fitted, on the whole, for general distribution in the present state of things in our country, as the little volume before us ; and we can cheerfully recommend it to the perusal of our readers.

One subject is introduced into these Essays, respecting which there is a difference of opinion. We mean, the propriety of a minister's going out of his own parish on the Sabbath to exchange the services of the sanctuary with one

of his brethren. The decision of this question we deem of vital importance to the subject in hand; and we agree with our author, that "it is more than time that the question were settled on the basis of scripture truth." If the view he has given of the subject is correct, it ought to be known, and felt, and acted upon, by every minister in the land; and if it is not, the contrary ought to be known and felt, and ministers ought no longer to be reproached for doing their duty. Obviously, this question has an important bearing upon the religious observance of the Sabbath; for, if ministers are habitually guilty of profaning that holy day, it will be in vain for them to remonstrate against the like sin in others; and their example will have a most pernicious influence in society. But this question can never be settled by presenting only one side of it and endeavouring to suppress the arguments upon the other. The age when opinions are to be palmed upon us by human authority, we trust has gone by; at least, in this country. Besides, the number of respectable names on each side of this question, entitle each, if either, to a hearing; and if those on either side have taken up their opinions without due examination, we trust they will candidly reconsider the subject.

We design to present to our readers the most important arguments on both sides, so far as we are acquainted with them. On the one side, we shall present the argument of our author, so far as it goes; because we believe it has been regarded by those who agree with him, as a most able defence of that side of the question. And on the other side, we shall without ceremony avail ourselves of whatever we have seen or heard upon the subject. After remarking that it is more than time this question were settled, the author proceeds:

Is the practice of travelling on the Sabbath to accomplish a ministerial exchange consistent with the spirit of the fourth command? Almost all will agree, that travelling five or ten miles upon ordinary business, would be a violation of the divine law. Now what is there in an ordinary ministerial exchange which makes it an exempt case? Do the scriptures anywhere authorize ministers to travel further for the above purpose, than other persons are permitted to travel on the same holy day? Was there one Sabbath day's journey for the people and another for the priests, in ancient times? We believe there is no intimation of it. Will it be pleaded that the work of Christ's ministers is a sacred work; that they are bound to preach on the Sabbath; and that the interests of religion are promoted by occasional exchanges? All this is readily admitted; but surely it does not prove any thing to the purpose. It may be very proper to exchange labours; and, at the same time, very improper to ride on the Lord's day. It is as much the duty of people to hear, as it is that of ministers to preach; and if the latter may go abroad to discharge their duty, why may not the former? Will it be said that people might attend worship in their own parish? Might not ministers do the same? We have no difficulty in admitting that it may often be the duty of missionaries to ride on the Sabbath. But why a man should be permitted to travel, merely because he is a preacher, and it suits his convenience to exchange, we have never been able to discover. Why should not a minister, as well as men of other professions and employments, do every thing that can be done, before the Sabbath arrives?

Christ's ministers are 'as a city set on a hill.' Their example has surprising influence upon those, over whom they are placed in the Lord. People, in general, are not accustomed to nice distinctions. They never have seen, and it may be presumed, never will see, why their minister should be permitted to travel ten miles, for the sake of making an exchange, when they may not travel five, or even one mile, in the prosecution of a journey. They are sure that if it is right for him to consult his convenience in this

way, it cannot be wrong for them to consult theirs. Let it be generally known, that a minister is in the habit of riding upon the Sabbath, when he exchanges;—let him go into the next town in the morning and preach against Sabbath breaking;—let him return after the public service; and what will be the effect of his sermon? What will one and another say as he passes along? ‘*Physician, heal thyself.*’ How little is gained in this case, and how much is lost! Surely it were better not to exchange at all, or to submit to any inconvenience, which might accrue from leaving home on Saturday, than to weaken the effect of a single important discourse.—pp. 86—88.

Here our author closes his remarks on this subject. We shall add a few things; and to avoid circumlocution shall assume the objector’s language as our own.

We say, then, that we place ministerial exchanges on the same ground with the proper business of any other profession or employment. And “if the stranger may not travel, if the merchant may not go to the next parish upon business” on the Sabbath, “a minister may “not” go there “in making his occasional exchanges.” But whatever may be said of the *lawfulness* of the practice, we consider it *inexpedient*, for the following reasons, in addition to those already specified. It encourages other violations of the Sabbath. “It will doubtless be viewed by many of the common people, as a sufficient warrant for them to spend the whole of that day in journeying.” Besides; if ministers travel for this purpose, we cannot with consistency and effect reprove those who travel for other purposes; for they will point us to the example of ministers. It injures the influence of ministers and gives occasion to those who seek occasion, to sneak against the religion of Christ. The practice ought to be avoided likewise, because, of the “weak consciences” of some good people,

who consider it wrong. Their feelings ought not unnecessarily to be wounded. And especially, at a period when the Sabbath is so much profaned, ministers ought to avoid even the appearance of evil, in order to discountenance these profanations, and to stop the mouths of the gainsayers.

These are all the arguments of any weight, which we recollect to have noticed. We shall now present the principal arguments on the other side of the question; assuming here also, for convenience sake, the argument as our own. We place these remarks last, because those who maintain this ground, consider themselves as acting on the defensive. They will necessarily be of some length; since an objection cannot always be answered in as few words as are employed in making it.

In respect to the *lawfulness* of the practice in question, we would premise, that we suppose no one objects to the propriety of exchanging the labours of the Sabbath, in itself considered. We suppose too, that no objection is made against those ministers going on the Sabbath, who live in cities, where they do not have to go much farther than to preach at home; or not more than one or two miles. But the difficulty seems to be felt with respect to going out of the town, or parish. Many instances, however, might be named in our country, in which ministers in order to exchange, must cross the boundaries between towns, who do not have to go more than one or two miles; and what should make simply crossing a mathematical line, unlawful, is not readily seen. But many *hearers* must always go five or six miles, and some, seven or eight, in order to attend public worship in their own parish: and a multitude of ministers can exchange, without going a greater distance. Why is it lawful for the hearer to go that distance, and

not for the preacher?—crossing a boundary line notwithstanding. We believe the propriety of riding to *distant* parishes on the Sabbath, in ordinary circumstances, is not contended for. The proper object of exchanges can generally be accomplished without going a great distance. We shall therefore speak of the principle, so far as relates to exchanges with ministers of adjacent societies. We shall not, however, attempt to fix upon the *exact distance*, beyond which it would be unlawful to go. The scriptures do not speak thus on moral subjects; and circumstances in divine providence may, to some extent, alter cases.

But we are asked, whether the practice is “consistent with the spirit of the fourth command?” and whether it is “an exempt case?” We reply, that it stands “on the basis of Scripture truth.” We would not be understood to mean, that we can refer to “chapter and verse,” where ministerial exchanges are mentioned in so many words. It would be a marvelous fact if they were; and no less marvelous to demand that they should be, in order to be lawful. Those who maintain that infant baptism rests “on the basis of scripture truth,” do not point us to the chapter and verse, where it is *expressly* enjoined, or allowed. They maintain the propriety of the practice, by analogy, and inference from general principles and truths which are explicitly stated. These remarks apply also to female communion, and to many other practices, which are acknowledged to rest on the scriptures. We say, then, that the lawfulness of the practice in question, rests *upon what the bible mentions as allowed upon the Sabbath, and belonging to it*. The fourth commandment forbids all “worldly employments and recreations,” but not religious duties. These the word of God enjoins; but it does not prescribe the

precise manner, or circumstances, in which they shall be performed. Be it remembered, then, that the distinction made in the word of God, is, between *secular employments and religious duties*;—the one appropriately belongs to the Sabbath, the other is forbidden. This distinction, as quoted above, is clearly made throughout the “Essays;” with the single exception in hand. Now, if going to perform the service of God in his sanctuary is not strictly religious, what is? Barely the act of going to the house of God, considered by itself,—whether it be called “travelling,” or riding, or walking,—either in his own parish or in one adjacent, is neither holy nor profane; except as it is connected with the object in view. To profane a thing is to convert it from a religious, to some common or secular use. How then can going on an exchange, for the express purpose of preaching the gospel, *profane* the Sabbath? If the service is still religious, and done for religious purposes, how is it profane?

We have heard it stated, that an exchange is a mere matter of private, worldly convenience; that it is done “to save a week’s study.” We cannot tell what the experience of some ministers can testify, respecting themselves. They know their own motives in this thing, better than we do. But aside from that, people who make this statement have very inadequate views of the duties and labours of the faithful minister. But the fact is, unless he is so situated as to have a great deal of assistance, occasional exchanges are indispensable to every minister’s, and especially every *young* minister’s highest usefulness. Such are his duties, that he will be a better minister for the church, to exchange occasionally with his brethren, than he would be, always to preach at home. Without this aid, besides greatly diminishing the value of their ser-

vices, most young ministers would sink, as many indeed have sunk, under the accumulated weight of their labours. It is not, therefore, a mere matter of private, worldly accommodation,—“to save a week’s study,”—but of duty and usefulness to the church; a duty, too, which appropriately belongs to the Sabbath;—that of labouring for Christ and the salvation of souls. But it is said, if he must go, let him go on Saturday. We presume no person will object to his doing this, when circumstances will admit. The objection is, that it should be charged upon him as a profanation of the Sabbath, if he does not go until that day arrives. But there are not a few cases, in which going before the Sabbath is wholly impracticable; and others, in which he cannot do it without neglecting important duties. We have observed for years, that the interference of storms, and funerals, and the ill health and other circumstances of his family, often render it impracticable and unjustifiable for him to go before the Sabbath. And our observation has not related merely to one, or to a few individuals. For any one to allege in reply, that his own experience has not accorded with these remarks, would be not unlike the famous argument of Hume against the credibility of the Scripture miracles.

But further, as to the practice being in accordance with the scriptures. When Christ was reasoning with the Pharisees, who complained to him that his disciples had broken the Sabbath by plucking the ears of corn to eat, he replied: “Have ye not read in the law, how that on the Sabbath days, the priests in the temple profane the Sabbath, and are blameless. The priests were busily employed in killing and dressing the animals for sacrifice, and tending the fire on the altar; which work being done by others, or done for the common

purposes of life, would have been a profanation of the Sabbath. But Christ says, they were “blameless.” Whether “there was one Sabbath day’s journey for the priests and another for the people, in ancient times,” or not; Christ has settled the point, that the former might do that for the service of the sanctuary, and be “blameless,” which could not be done for worldly purposes, without profaning the Sabbath. However “nice” this distinction may appear to some, it was made by the “Lord of the Sabbath.” With these things in view, we would ask why the ministers of Christ may not go to a neighbouring society on the Lord’s day to perform the service of the sanctuary, and be “blameless,” when neither they, nor other men may go there, for secular business or amusement? Those who deny this, should take care lest they incur the charge brought against the Pharisees, of having “condemned the guiltless.” They seem to “put no difference between the holy and the profane,”—between common journeying, and going to the house of God to worship; between “the merchant’s going to the next parish upon business,” and a minister’s going there to preach the gospel and lead sinners to Christ. But this is making the holy ministry a mere trade,—a mere business to get a living. The argument is this; and its fallacy may easily be detected. Preaching is the business of his calling; and it is no more lawful for a minister to go a few miles to perform the duties of *his* calling, than it is for other men to travel in the way of theirs. But the argument altogether overlooks the radical difference which the Bible makes between secular business, and religious duties, as the employment of the Sabbath. It would be in point of application to a minister’s *worldly* business; and here is the deception. It is no more lawful for him to travel any

distance to perform his worldly business, than for other men to travel to perform theirs. But what has this to do with disapproving the lawfulness of going (beyond the bounds of his parish,) to perform the service of the sanctuary? Here we might ask, where in the word of God is it taught that the ministers of Christ are limited in their labours on the Sabbath, to a single parish; or that they may not go beyond its bounds on that day, expressly for religious purposes? A settled minister is principally, though not exclusively, the minister of Christ for one church: but surely this does not prove that he may not labour elsewhere, or go elsewhere on the Sabbath to labour for his divine Master. But the argument, that a minister may not go out of his parish to preach, because it is the business of his calling, proves also,—if it proves any thing,—that he may not go to his *own* church to preach; any more than a merchant may go the same distance to collect a debt, or buy a drove of cattle for the market. And he may not preach on the Sabbath, either at home or abroad, *because it is the business of his calling*:—mark it, for this is the argument. If any minister makes his profession a mere trade; the argument applies to him, in all its length and breadth. It is unlawful for *him* to go out of his parish on the Sabbath to preach, or to preach at home. He has no business in the ministry.

But it is said, these are “nice distinctions,” and people in general “never will” understand them. Prediction, however is not argument. But why cannot people understand them? They can distinguish between paying money to defray the expenses of the communion table, and the expenses of an entertainment at the tavern; between paying money to send the gospel to the heathen, and for purposes of traffic; between going five or six miles in their own parish to attend public

worship, and going the same distance to visit a museum or see an elephant. There is no foundation for this cry of “nice distinction.” It is as broad as the difference between holy and secular time; between holy and secular employments; and can be understood by a child. It is indeed no more lawful for a minister to travel on a *journey* upon the Sabbath, or for any worldly purpose, than it is for other men. He has no peculiar *worldly* privileges of this kind, granted him, because he is a minister. But the case in hand, cannot be compared to travelling for business, or amusement, or worldly convenience, without gross perversion. It is a case peculiar to itself, and must stand or fall by itself. Nor can it be placed on the same ground with going to *hear* the gospel. It does not follow, that if hearers in general may not go from home to hear, preachers may not go to preach. If there is no meeting in their parish, or if a minister preaches heresy, it may not only be justifiable, but a duty, for people to go from home to attend public worship on the Sabbath. This, we believe is not denied. And if any comparison is to be made in this case, between preachers and hearers, it is with hearers in *these* and not in *common* circumstances. For, in the ordinary circumstances of hearers, their case and that of a minister in ordinary circumstances, are radically different. They can as well worship God at home as abroad. But with respect to ministers, this oftentimes is not true. They cannot, either as well or as usefully to the church, always preach at home, as they can occasionally to exchange. But it is a well known fact, that many persons are in the habit of going from home and attending meeting on the Sabbath, when their real and often their avowed object is to see friends, or to make a bargain, or to have a ride, or to make arrangements for a par-

ty. They call it, going to attend meeting; but this is a secondary thing; a pretext to cover the real object. They do not go to worship God. Both their object, and their going to accomplish it, are unsuited to the Sabbath, and a palpable profanation of that holy day.

We have adduced all the arguments we intended, for the *lawfulness* of the practice in question; and though we have spoken only of *going* on an exchange, our remarks apply equally, in similar circumstances, to *returning* after public worship.

But all things which are lawful are not *expedient*. Though it should be granted that this practice is in accordance with the proper business of the Sabbath: yet it has been maintained that it is *inexpedient*. The grand argument is, that it will countenance and encourage the profanation of the Lord's day. But we have no doubt that the influence of this practice, to say the least, has been very much overrated. Besides; that "many of the common people" ever "viewed it as a *sufficient warrant* for them to spend the whole of that day in journeying," we do not believe; and that they ever journeyed *the more*, in point of fact, simply on that account, we have yet to be persuaded. That men who disregard the Sabbath and have been reprov'd for profaning it, have mentioned the fact of ministerial exchanges to call off the attention of their reprov'er from themselves by engaging him in an argument, or because they love to speak against the ministers of Christ, is doubtless true. Wicked men will make use of weak and perverse arguments to justify themselves in sin; while, at the same time, they know their arguments have really no such tendency. But every thing which the wicked pervert, is not on that account to be laid aside. They quote the scriptures to justify themselves in sin: shall we therefore throw away the

Bible? The truth they have always perverted, and they always will pervert it: shall it therefore be abandoned? They misrepresent the conduct, and misinterpret the motives of Christians, in the faithful discharge of duty: shall they then neglect their duty? The wicked use the practice in question no worse than they do the Bible. Shall it then be regarded as *inexpedient*, merely because wicked men sometimes pervert it? Should it be said the two cases are not alike; we reply, they are alike in this one respect, in which alone they are compared,—that they are both perverted by wicked men: and if one is to be rejected *on that account*, why not the other? But it is denied that this practice is fitted to countenance or encourage the profanation of the Lord's day. If a man who disregards the Sabbath were to see a minister go past on the morning of that day to attend public worship, it *ought* to remind him,—and this is its legitimate and proper influence,—that he ought himself to repair to the house of God for a similar purpose. If, instead of this, he engages in some worldly business or vain amusement, it ought not to be laid to the charge of the minister, whose example should, and *would* have had a different effect, but for his own perverse heart. It ought no more to be laid to the charge of the practice in question, than a sinner's hardening himself under divine truth, ought to be attributed to the preaching of the gospel, as its legitimate and proper influence. If he saw a man going to perform a work of mercy on the Sabbath; or saw his neighbours going to the house of God, he might pervert their example in a similar manner; and that too without its being chargeable to them. If, as the fact has been, a profane drunken father should utter the more horrid oaths over the dying bed of his child, because a Christian affec-

tionately pointed him to the overruling hand of God, who had brought this affliction upon him, would this conduct of the "incarnate demon" be the legitimate and proper effect of pointing him to a superintending Providence? Would it be, and was it, chargeable to the Christian? Why then is it said that this practice is calculated to encourage the profanation of the Lord's day? Its legitimate and proper influence is directly the reverse. What is the example of a minister in this case? It is that of going to and returning from public worship, in the faithful discharge of his appropriate duty! Would to God the example were followed "in spirit and in truth," and not abused! The practice is fitted to remind neglecters of the worship of God, of their duty to repair to the sanctuary; and if they were not greatly hardened, it would undoubtedly have this effect.

Why is it that any feel a difficulty in reproofing a person who travels on the Sabbath for secular purposes or amusement, if ministers ride to exchange? It is because they concede to him that the practice is wrong. They put a weapon into his hand, with which, whilst in their company, he will defend himself. It is because they place his business or amusement, as the employment of the Sabbath, on the same grounds with religious duties. Were they acquainted with the subject as they ought to be, and did they take other ground, they could stop his mouth at once. It would be easy to tell him, that a minister goes to perform the appropriate duties of the Sabbath—duties which are suited to the design of the day; but that *he* goes to do that which is unsuited to the day, and expressly forbidden; and that he ought to repair to the house of God, as taught by this example, and not to use arguments thus perversely to justify himself in sin. There is a most obvious difference in the two

cases; and if they were faithful to their duty, it would be easy to present this difference in such a manner, that the conscience of every transgressor would *feel* it, in spite of his attempt at evasion. If all the friends of religion took this ground, its enemies would make no worse use of the practice in question, than they do of any thing sacred. We apprehend objections against it had their origin with the enemies of religion,—partly on the ground that the ministry is a worldly profession, like any other; and partly because they are envious of the influence of ministers, and love to speak against them. And Christians, with the best intentions, objected too; in the hope of stopping their mouths by putting a stop to the practice. But this only encourages them in their unhallowed views of the preaching of the gospel, and serves to uphold them in this evil-speaking. They make the use of the practice which they do, to a greater extent at least, because they are strengthened in it by the part which is taken by the friends of religion; and to this countenance and support which they receive, very much of the evil complained of is to be attributed.

With respect to ministers' avoiding the practice on account of the feelings of some good people who consider it wrong, we would say, if there are any such, who appear to be conscientious and treat the subject candidly, who do not manifest a disposition to speak against ministers on account of their elevated station, or a wish to find something against them; their feelings ought to be treated with the utmost tenderness and respect. But when we hear of a man,—though we presume the age has produced but one such,—who will not go to the house of God himself, but stay at home, whenever the preacher—no matter with how good reason—comes ever so short

a distance beyond the parish bounds on Sabbath morning; such conduct naturally and deservedly excites feelings very different from those of respect. But if any are conscientious, we should not despair of their possessing more correct views; and they ought to be informed. It ought by no means to be taken for granted that they "never will" understand the subject, provided they are disposed to hear. If they *will not hear*, but choose to "bring railing accusations;" they cannot justly claim much respect for their opinions. We say they ought to be informed: for we well remember when not a few good people thought, and long thought, Sabbath school instruction to be a breach of the fourth commandment; and they accordingly opposed it. There is a considerable number still, who believe the course of Sabbath school instruction pursued in some of our large cities, is inconsistent with the appropriate business of the day. But good people, generally, have become so well informed on the subject as to give Sabbath schools their decided approbation. And we have no doubt that those of them who have entertained unfavourable views of ministerial exchanges may come to a different understanding of the subject, if no efforts are made to darken their minds and strengthen their prejudices.

As to its injuring a minister's influence; it injures his influence to oppose the views and feelings of people on most subjects. It seriously injures his influence with many *good* people, to urge upon them "*entire* abstinence from ardent spirits as the only effectual preventive of intemperance." The grand-juror, who should stop a traveller pursuing his journey on the Sabbath, might depend upon having no influence with him afterward. If the officer, returning from the house of God, should stop a traveller;

the latter might say to him, "Physician, heal thyself," with as much propriety as it could be said to a minister returning from an exchange, after having preached against Sabbath-breaking. The proverb supposes that the physician himself is sick; otherwise, it has no point, and no application. If that supposition were a mistake, information on the subject would set it right; as in the case of exchanges: and here we apprehend it would remove the supposed ground of reproof, and no difficulty would remain.

We must now say something relative to ministers avoiding the appearance of evil in this case, to stop the mouths of gainsayers. If going a few miles on an exchange, has any thing of the appearance of evil, information on the subject will remove it; as in the case of Sabbath schools. But the practice in question cannot be so far dispensed with as to stop the mouths of gainsayers, so long as sickness, and death, and storms, visit our world. We have observed for years, that cases which are strictly unavoidable, growing out of the circumstances of a minister's family, funerals, and storms, are much more frequent than people generally suppose; so frequent, that *if all other cases were to cease at once, a sufficient number would remain to fill the mouths of gainsayers, who seek occasion to speak against the ministers of Christ.* A few instances in the course of a minister's life, would afford gainsayers ample materials for their work; especially if they are to be aided in it by the friends of religion; and they would remember his *going on the Sabbath*, when they would forget or purposely omit, the occasion of it. And we have observed that those ministers who condemn the practice, do sometimes go, or return, or both, on the Sabbath. On the ground abovementioned, we rest this part of the subject;—so far to dispense

with the practice as to silence gainsayers, is utterly impracticable; unless exchanges should be wholly relinquished. But the way to stop their mouths is, to *meet them with the truth*; and not, to unite with them in heaping reproaches upon Christ's ministers, for that which many of them believe to be right, often a positive duty, and sometimes wholly indispensable. It is a fact worthy of particular notice, that a portion of the friends of religion, and the great body of its foes, are united in censuring those ministers who profess to act conscientiously on this subject, and actually weakening their hands in their work; though this the former do not intend. What a union! the enemies of religion rejoice in the possession of such allies. Christians who find themselves engaged in such a union with the enemies of religion, should always suspect the ground which they take. And those who thus unite with gainsayers in heaping reproaches upon ministers and weakening their hands, would do well to consider what they are doing, lest guilt be found to rest upon themselves. If ministers are "as a city set on a hill," so are they; and they should take care that they do not use means to help on the work of gain-saying, and become partakers of its guilt. It is a well known fact, that not a few ministers of the first respectability for piety and intelligence, both of the past and present generations, have considered the practice of which we are speaking, right and proper; and the imputation of a want of moral sensibility, or of respect for the Sabbath, should not lightly be brought against them.

We have thus endeavoured to present our readers with the principal arguments which are usually offered on both sides of this question. We shall not act as umpires, but shall leave it to our *clerical* readers to regulate their practice

according to their own convictions of duty. We would however recommend to those who differ in opinion on this subject, the exercise of charity and mutual forbearance. There are subjects, respecting which Christians may always differ in opinion. In such cases, after they have made use of the proper arguments, with the proper spirit; if these are unavailing, they should remember their common frailty, and exercise charity and forbearance. One thing is obvious: if any one has strong doubts as to the lawfulness of riding on the Sabbath for the purposes of an exchange, whatever may be the fact with others, for him it is unlawful. On the other hand, those who regard the practice as proper, should make known their reasons at the proper time, and in the proper manner, that others may see they do not act without consideration, nor without a conviction of the correctness of the principles on which they act. If any conscientious persons who will candidly consider the reasons in favour of the practice, cannot be convinced of its lawfulness, ministers ought undoubtedly, as far as circumstances will admit, to act upon the principle of Paul, relative to doing that which makes a brother to offend; and upon this principle, we know that some do act at the present time.

We will here take occasion to suggest to the author of the Essays, and to others who may write separate treatises on the Sabbath for general use, whether they would not do that holy institution which he has so ably defended, more real, substantial service, by taking only common, acknowledged ground; we mean, ground which the cordial friends of the Sabbath hold in common. Let them maintain this holy ground against the encroachments of those who would profane it, and they will render invaluable service to the cause of religion

and the cause of man. But if at the same time, they enter the lists with their brethren of equal intelligence, and piety, and respect for the Sabbath with themselves, and condemn their principles and their practice; they weaken their own hands and diminish their own forces. Suppose our author had maintained the position, that Sabbath evening exclusively, belongs to the Sabbath, and that those who do not keep it as holy time, though they keep the evening preceding, are guilty of profaning the Lord's day; would his book have obtained as general circulation, or been as useful, as in its present form? Suppose he had maintained, as some do, that learning children to read, as practised in many Sabbath schools, particularly in our large cities, is incompatible with the holy duties of the day; would his Essays be as likely to obtain a place in their Sabbath school libraries? Would they be as useful for general distribution? We do not express merely our own private opinion, when we say, that we think this valuable little volume would be more extensively circulated, and be more useful, with the omission of that part of it which pertains to ministerial exchanges. We do not object to the discussion of the subject itself. On the contrary, we could wish to have it discussed; but we think the proper place, is in some miscellaneous, periodical publication. Those of the author's brethren who differ from him on this point, may not encourage the circulation of his book as extensively as they otherwise would; because in their opinion, it will serve to strengthen gainsayers; though nothing was farther from his design. Or, if they put it into the hands of an individual, it may be with the statement that such a part of it is, in their view, unsound; and perhaps with an attempt to refute the arguments. This would unavoidably tend to diminish the impression

which the book might otherwise make upon such a reader. He may suspect the correctness of other arguments; or his attention may be drawn off from himself to another subject. Besides; the essays are very proper for a Sabbath School Library. But what have *children* to do with this subject? If only one side is thus presented to them, will they not be early trained to the work of gain-saying; or at least be taught to speak of the ministers of Christ, in a manner unsuited to their age? We repeat the suggestion therefore, whether in his second edition, which we hope will soon be called for, the author will not render the cause more essential service, by omitting that part of the work which relates to the point in question. And in this suggestion, we know that we have the approbation of many of his brethren, whose judgment on other subjects at least, he is wont to respect.

We shall now make some remarks on the "Charges." They were originally published, we believe in 1803. But though it is some years since they made their appearance, we apprehend the extent to which they are known, is by no means commensurate with their merits. The edition before us is the last that we have met with; and we believe the work is now rarely to be found in market. We have selected it not for the purpose of analysing the several Charges, which would be foreign to our object; but because some of them contain the most pertinent and forcible remarks upon the subject of the Sabbath; and because we wish to recommend the work to the particular attention of our readers. The following are the contents of the book.

Upon human and divine laws and their consequences—The nature of an Oath stated and explained—Extracts from a Charge on patriotism—Upon the institu-

tion of the Sabbath—Upon profane Swearing—Upon Drunkenness—Upon Gaming—Man, the subject of moral and social obligations—Letter addressed to the Clergy in Reading—Sentence of death passed on Benjamin Bailey—Upon Duelling—Act respecting Vice and Immorality.

Most of the subjects, in the present state of things in our country, are of high importance; and they are treated with great ability. The style of the author is distinguished for perspicuity and force. There is something in it which is "spirit-stirring;" and in this respect it accords with the spirit of the age; even if the work would not gratify the taste of the age in another respect,—we mean, a taste for "something newer." Two or three expressions occur, which, if the Charges had been delivered to an assembly of both sexes, would doubtless have been varied. And some of our readers might object to one or two remarks, in point of theology; but even with them, this would afford no material objection to the work. As one object of the judge was, to explain the "Act against Immorality," appended to the volume, remarks occur in *some* of the Charges, which are strictly local: but this fact does not materially diminish their value, for general use. They evidently flow from the heart of one, who *felt* for the welfare of his country and for the honour of religion; and they cannot fail of being read with the deepest interest, by every one who possesses a kindred spirit. But our readers will form their own opinion of the work from one or two extracts.

Notwithstanding all that has been said in favour of the institution of the Sabbath, as a means of procuring individual happiness and national prosperity, melancholy experience shows, there is no law of heaven or of earth that is more generally violated. This

is the more to be regretted, as it seems to be the contrivance of *infinite* wisdom, to keep up a sense of religion in our world, without which government and morality cannot long subsist..... It has been often said, the Sabbath is the palladium of our religion, and that as this day is observed or neglected, Christianity will stand or fall. If this be really the case, there is reason to fear it will not be of long continuance *among us*. One thing, in my judgment, is certain. If it does fall, it will fall like a strong man—it will pull down the pillars of government, and bury our country in ruins. Every wicked man is an enemy to his country; because he breaks her laws, and spreads the contagion of vice around him; and because his conduct has a direct tendency to bring down the vengeance of heaven on his devoted country. There is no other way of discharging our duty to our country, but by yielding obedience to *all* her laws; not *this* or *that* law, but *every* law. Men are influenced by different passions or appetites. Some persons dislike *this*, others *that* law; and there are *some* so bad, that they hate *all* law. One man is averse to the law that forbids tavern-haunting on Sundays, a vice which, by the bye, is very common among us; and therefore he breaks it. Another laughs at the law that forbids swearing and blasphemy, and therefore he breaks it. A third complains of the law that restrains sports and diversions on Sunday, and therefore he breaks it. In the name of goodness, gentlemen, what is to become of a country, where the laws are thus openly insulted and violated by every man at his pleasure?—pp. 85—88.

Our author somewhere observes, with too much truth, that we are not accustomed to hear such remarks from a judge upon the bench, as many of those contained in this volume. Happy would it be for our country, were there a greater number in similar circumstances, who follow his example. We are peculiarly gratified, when we see civilians of distinction come forward *boldly* in defence of the laws of God and their country. By so doing, they might be the means of

accomplishing a much greater amount of good, in several respects, than clergymen.*

We shall close our remarks on this volume, with an extract from the charge "On Gaming;" which, however, has a direct bearing on the subject in hand.

What sort of a citizen is *that* man, who obeys only those laws which please his humour or his taste, and deliberately violates those he disapproves? I will venture boldly to assert, a person of this description has not a single drop of federal or republican blood in his veins, or benevolence in his heart—did he possess a particle of either, he would cheerfully acquiesce in every law that has any tendency to promote the general good.....Has the law said, Thou shalt do no unnecessary work, nor practise any sport or diversion on Sunday? He that offends in those instances, against both heaven and earth, is a bad citizen and a bad man. I speak plainly, gentlemen. In defending the laws of God and my country, I am not to be deterred by the censure of any man, or set of men, from using any language or freedom of speech, not inconsistent with truth and decency. I therefore repeat, that a person who breaks the laws of God and man, can have no better pretensions to the character of a virtuous, good citizen, than the felonious robber on the highway....They are *both* bad citizens, though there may be a difference in the nature and degree of their crimes.—pp. 150–152.

We shall now proceed to notice the increasing violations of the Sabbath in our country, and to inquire whether some means cannot

*We should rejoice to see this volume republished by some enterprising individual, and widely circulated. In our opinion, it is fitted to be extensively useful; and we believe that every good citizen, as well as every intelligent Christian, would be glad to possess such a treasure.

The "Act against Immorality," which occupies twenty pages, might be omitted; and perhaps too, the Letter to the Clergy of Reading and the Sentence of Death on a criminal; as they are strictly local: though the two last are short.

be adopted to check this growing evil. But the friends of the Sabbath must be convinced that such an evil exists, before they will be aroused to vigorous efforts to arrest its progress. But who that has not been both deaf and blind, needs any additional information to convince him of the fact? Could we place ourselves on an eminence in the midst of this nation, and survey every part of it as easily as the astronomer surveys the heavens, what countless multitudes might we behold violating every Sabbath. But the eye of God sees them all. Though we cannot take such a view, we continually see or hear of the profanation of that holy day, in all parts of our country,—from Lubec to New Orleans, and from the shores of the Atlantic to the western settlements of the Missouri. The time was, when in New-England especially, a general stillness reigned on the Sabbath, and the public and private worship of God was the great business of the day. But now, what a change! The running of stages, steam-boats, and private carriages, almost without number; the passing of loaded waggons, and droves of various animals; sailing, swimming, and almost every kind of business and amusement, may now be witnessed in one part or another of this portion of our country: and yet, we believe the Sabbath is less profaned in New England than out of it. Complaints on this subject have become frequent and loud from every part of the land. We have heard the present season, of a steam-boat plying on the Sabbath between Boston and Nahant to accommodate parties of pleasure; though we are aware of the circumstances which put a stop to the practice. And even in the far-famed "land of steady habits,"—tell it not in Gath!—the Norwich steam-boat, as has been noticed in another part of this num-

ber, advertises to leave "on *Sundays* and *Wednesdays*." One of the Hartford steam-boats too commenced encroaching on the Sabbath in a similar manner; and we know by what means the desired change was effected. We have *seen* the Sabbath trodden under foot by the owners and drivers and passengers of the crowded United States mail-coach, by travellers in private coaches, chaises and gigs, down to the company of foot pads and solitary stragglers. The live-ry stables both in and out of New-England, are emptied to accommodate those who must ride for business or amusement on the Lord's day.

From the city of New-York, tidings often reach us of the arrival and departure on the Sabbath of steam-boats and other craft thronged with parties of pleasure;—to say nothing of vessels of larger size, or of other violations of the day, which are but too well known. We remember also the removal on the first Sabbath of July last, "of Causici's statue from its former position in Elm street, through Broadway to the Park, whilst the neighbouring congregations were engaged in religious worship;" and the fact that "a number of persons" were on the same day "at work on the top of the City Hall, preparatory to celebrating the anniversary" of our Independence. We notice too that our large rivers and canals, swarm with sloops, steam-boats, passage-boats, and water craft of every name, filled with profaners of the Lord's day. And how many of the "eighty or ninety thousand persons" who arrive at Utica in a year, simply in canal-boats and stages, travel upon the Sabbath in one part or other of their tour? We have heard loud complaints again and again, of *professors of religion from New-England*, passing through the western part of New-York in public stages and on the canal, upon that holy day.

They seem to think it no profanation of the day to travel when from home; or that in passing through that thoroughfare of the United States, they shall not be noticed, either by God or man. The Synod of Albany state, "that the profanation of the Lord's day is practised to an extent altogether unprecedented in that portion of our country included within the bounds of this Synod." We have also heard it stated by a gentleman of unquestionable veracity, who had the means of knowing the fact, that with respect to the canal-boats and stages in the region of which we are speaking, there is no perceptible difference between the Sabbath and other days of the week. This remark applies to vehicles of every description, except the *few*, whose proprietors have sufficient respect for the Sabbath, to rest on that day. But this is not all. What a multitude of persons are employed from morning till night and from night till morning, in waiting upon the arrival and departure, and in providing for the entertainment of these open violators of the Sabbath.

We have not long since seen such notices in the public papers as the following: "Five hundred persons arrived in this place (Buffalo) last Sunday." "Last Sunday five hundred persons arrived at Chester* in a steam-boat." We have just seen it stated, that on the second Sabbath in September, the volunteer companies of the city of Philadelphia marched through its principal streets, at noon-day, "to the sound of fife and drum," and embarked on board a steamboat for Maryland, "to assist in celebrating the anniversary of the battle of Baltimore." They landed at New-Castle as the people were retiring from church, and made a great display through its streets. What rendered this instance of the prof-

* A place of resort for company from Philadelphia.

anation of the Sabbath the more wanton is, that "we are informed this company might easily have reached Baltimore in time, without taking the Sabbath for it." Farther to the west, a notable excursion was made upon the Ohio river on the Sabbath not long since, in the steam-boat Pennsylvania from Pittsburgh. Among other amusements, the party engaged in the firing of cannon; for "an over-charged swivel burst in firing and broke in several pieces the right arm of the firer."

If we look into the capital of this nation, what examples shall we find there? We have heard of Congress sitting in one instance at least during the last session, till five o'clock on Sabbath morning. During the same session, about thirty members of that body took a steam-boat and went down the Potomac to visit Mount Vernon, and pay their respects at the tomb of Washington on the Sabbath. But to the honour of the proprietor, let it be recorded, they were refused permission to land. It has gone the round of the public papers that not long since under a late administration, the President and heads of departments made an excursion in a steamboat on the Lord's day, to visit, if we rightly remember, a seventy-four gun ship. What effect must such examples of our rulers, published as they are in every part of the country, have upon the people? It has been well said, "the example of men in official stations is among the most powerful moral causes which afflict or bless a community. If it be good, it descends with cheering power, like the gentle rain upon the earth; but if it be evil, from its bad eminence, it comes down upon the community, like the mountain torrent, sweeping away landmarks."* In the country to the west and south, we have reason to believe the Sabbath is not less profaned than in

the regions at which we have glanced. In all parts of the country, it is with multitudes a mere holiday. They go forth to their amusements in troops, trampling under foot the day which God has consecrated to his service. But we will not proceed further to specify facts of the kind we have noticed.

The friends of the Sabbath have witnessed with deep concern and regret, the *legalized* profanation of the Lord's day, in one department of our national government;—we mean, the post-office department. Petitions have been laid before Congress again and again,* praying that this evil might be remedied; but it is *not* remedied. Multitudes are now required, in the discharge of their official duty, to violate the law of God;—to say nothing of the numerous other violations which result from the present arrangement. But, be it remembered, no law of man can in the least remove the obligation to keep the law of God, or diminish the guilt of profaning his holy day. God has said, "Remember the Sabbath day to keep it holy;" and no law of any government on earth can set this command aside, or abate its force. What authority have Congress, or all the governments in the world, in opposition to the command of Jehovah? Whoever transgresses the law of the Sabbath in the discharge of his official duty, does it at his peril. Could he not retain his office if he did not act up to his instructions? Then let him lose it, but save his conscience. Let him obey God rather than man. In vain will he attempt to cover his sins by the law of the land. And what renders his guilt in this case the more glaring is this, that he accepts his appointment with his eyes open, and with the deliberate determination habitually to violate the law

* The last session from Pennsylvania, and twice before from different parts of the country.

* Dr. Beecher's Election Sermon.

of the Sabbath. We know he can smile at these suggestions, and disregard them; but we know too that he must give account of his conduct in the day of judgment. Wo to the man that perseveres in known violations of the Sabbath.

Facts compel us to believe that the evil of Sabbath-breaking is rapidly increasing every year. Among the causes of this increase, are the facilities of communication both by land and water, from one part of the country to another; and the increase of a commercial, enterprising spirit among our citizens. The temptations to profane the Lord's day are powerful, and fearfully increasing, and threatening, to blot out the Sabbath from our nation.

The evil is felt, though not as deeply as it should be. But the friends of the Sabbath are beginning to be alarmed. They are looking around them and enquiring what can be done. If we are not greatly mistaken, there is an anxiety among them on this subject, which demands that some efforts should be made to prevent our civil and religious institutions from being undermined, and becoming a heap of ruins. Should they close their eyes on this subject, after having seen the danger to which the Sabbath is exposed; should they be ready to say the evil is so great that there is no remedy,—ruin is the inevitable consequence. If the subject be let alone, the tide of desolation will sweep away every vestige of our religious institutions from the land, and our choicest social, and civil privileges will go with them into the same abyss.

Turning now our attention to the remedies which, under God, promise most in effecting the removal of the evil under contemplation, we shall for the present suggest only the following.

The friends of the Sabbath must begin at home. Every man must see that it be observed in his own house. He must see that he him-

self, his children, and the other members of his family, keep the Sabbath from polluting it. He must likewise see that the "stranger within his gates" does not openly profane the day. Let these things be done, and a beginning will be made which will be to the purpose.

Let the members of our churches kindly and faithfully watch over one another on this subject, and see that they be not found transacting worldly business, or travelling for worldly purposes or amusement, on the Lord's day. Violations of the Sabbath should be made a prominent subject of Christian admonition and church discipline. They are as really a violation of the laws of Christ, and a proper subject of discipline, as theft, or drunkenness, or profane swearing; and yet, for some years past, we believe they have in general been rarely treated as such, like other crimes specified. The conduct of many professed friends of Christ and that of the world have in this respect been too much alike, without being specially noticed. This thing has already gone much too far, and it must be checked; or no other efforts that can be made on the subject, will be of much avail.

But this is not all. Other efforts must be made, or we shall be overwhelmed in the general ruin. The friends of the Sabbath must unite their influence; and there must be judicious, extended, and long-continued efforts, or the evil will not be done away. After some reflection on the subject, we are satisfied that they cannot place their chief dependence in this thing upon civil government. And it appears to us, that in devising means for removing the evil, more reliance has sometimes been placed of late, on civil government and legislation, than the state of things in our country can justify. Of what avail are laws, when public opinion is arrayed against them? Who will en-

force them, when the great body of the people say they shall not be enforced? The laws of Connecticut relative to the Sabbath are good; but how is every Sabbath profaned! And even in the few places where attempts are sometimes made to enforce the laws, what a clamour is raised against the magistrate. The laws pertaining to the Sabbath in the state of New-York are good; but what body of men will undertake to stop the canal-boats, and steam-boats, and stages, and the ten thousand vehicles whose occupants profane every Sabbath on which the sun sheds his rays? It is not for the want of law; but because public opinion is against law. The time was, when our chief reliance might be placed on the law; but at that time, public opinion *supported* the law and upheld the magistrate in carrying it into execution. But however lamentable the fact is, circumstances have changed. We cannot now rely on "efficient legislation." Public opinion at present in our country will not bear us out in attempting to enforce the observance of the Sabbath by mere law. In a multitude of instances magistrates themselves are among the first who break the law; and such will not execute it upon others. In our view, this is not the *right place* to apply the remedy. The law may sometimes, indeed, answer a useful purpose. It may serve as a kind of helper; but it cannot now take the lead. The remedy must be applied near to the seat of the disease. We say then, that *public opinion must be rectified, and the united moral influence of the friends of the Sabbath through the nation be brought to bear on this great subject.* Should we attempt to stop this "stream that flows with moral pestilence" through our country, chiefly by enacting and enforcing laws, while we do not go to the *source* of the evil, the pestilential waters will accumulate and burst over

these barriers, carrying before them the more fearful and wide-spread desolation. While we labour to correct public sentiment by means of the pulpit and the press, and to convince all of the importance of the Sabbath, a united moral influence must be brought to bear upon the subject, with persevering efforts. Such a union cannot be effected in a day; but it deserves serious inquiry, whether that union ought not speedily to be attempted. This is the means which Christians are now using, the world over, and which promises more than any other, for promoting the benevolent objects of the age. They are feeling this more and more, and acting accordingly. And why cannot such a united moral influence be brought to bear with the happiest effect upon the observance of the Sabbath? We have alluded to two instances of the recent effect of public opinion, in relation to this subject. We mean the stopping of the steam-boat from Boston to Nahant, and of the arrival of the Hartford steam-boat on the Lord's day. Both of these events were effected through the influence of the friends of the Sabbath. We have heard it familiarly said, that "public *talk* rules the world." Laws are mere waste-paper, when the public voice is raised against them. But let public opinion be set right, and let that opinion be *expressed* with decision, and it will be irresistible. Let the friends of the Sabbath come to a determination to give a decided preference to those travelling establishments, and those men for private employment and for public office, who respect that holy day, and make that determination known; and many would soon see it to be their interest to refrain from profaning the Lord's day. In giving their suffrages for men to rule over them, let them act upon the principle, that he who offends in this instance, "against both hea-

ven and earth, is a bad citizen, and a bad man;" and therefore unfit for office.

But how are the energies of the friends of the Sabbath through the nation to be combined, and brought to bear on this subject? Hitherto, since the influence of law has failed, there has been little more than lamentation over the evil, and the resolutions and recommendations of ecclesiastical bodies. Associations, Presbyteries, Synods, and General Assemblies, have, with much solicitude, and with a commendable spirit, from time to time lamented over the profanation of the Sabbath, and adopted appropriate resolutions; but these measures have passed away with little apparent effect; certainly without making any visible approach towards the accomplishment of the desired object. Besides, some of these bodies change; and what is more, they all have a multiplicity of other concerns on their hands, and cannot give this subject that prominence, which its importance demands.

We would by no means, however, discourage them in such efforts. These are of some utility; and they owe it to themselves and the church to bear their testimony against the profanation of the Lord's day. But if we may judge from the past, unless some additional means are devised, we see not but lamentations and resolutions relative to this subject must continue, and the desired object remain unaccomplished. We do not, however, intend to suggest any specific methods for this purpose. We have wished to call the attention of our readers to the subject generally, and having done this, we shall for the present, leave it for others to suggest in *what way* the public sentiment may be influenced in the best manner. We hope the magnitude of the evil complained of, and the failure of efforts which have hitherto been made,

together with the immense importance of the subject, will lead to serious inquiry, whether something cannot be done—whether some method cannot be devised which shall bring the friends of the Sabbath generally to act in concert, and with decision, and cause their influence to be felt to the remotest bounds of the nation. Could each individual Christian be brought to feel that *his own* example and influence are *important*, and not leave the work to be done by others, a great object would be gained. Could the friends of the Sabbath generally be in any way brought to adopt the means above suggested,—as to families and churches, and in respect to giving a decided preference to those men who respect the Sabbath,—could they be brought to throw into the scale their *civil influence*, remembering that they are to act the part of Christians on all occasions, not less as members of the state than of the church,—we should soon see a desirable change as to the observance of the Sabbath. But we are fully aware that in addition to this kind of influence,—which is by no means to be neglected.—there will not be a thorough reformation till the influence of the gospel is felt upon the hearts of those who now disregard the law of God. All the means of grace therefore will have an important bearing on this subject. But the progress of religion in our country does not keep pace with our growing population; much less does it advance so as to diminish the actual number of those who profane the Lord's day. The ministers of religion, laymen of influence, and all the friends of the Sabbath, *must* come out *boldly* in defence of that holy institution. Remembering that they are acting for God and their country, they must be deterred by no opposition. Let them imitate the example of the author of the "Charges." Let them follow the noble example set them at Mount

Vernon, during the last session of Congress. Those men in elevated stations who stand forth thus firmly in defence of the Sabbath, deserve to be embalmed in the hearts of American Christians. They may exert an influence of incalculable benefit to our country and to the church of God. The present is a momentous period in relation to this subject. And it remains to be seen whether the following sentiment is not something more than a hasty declaration—that “the present undoubtedly is the generation which is to decide the fate of this great empire, by deciding whether the Sabbath of God shall be preserved or blotted out.”* The longer the subject is neglected, the more numerous and formidable will be the obstacles in the way of success. The “stream” may soon become a torrent, defying all opposition. Does any one fear that such efforts will raise the cry of “religion and politics?” When satan’s empire is in danger, he will send forth his heralds to blow the trumpet and sound the alarm; and the more it is in danger, the louder will the trumpet sound. But shall the soldiers of the cross be less engaged for the honour of the Captain of their Salvation, than the followers of the prince of darkness? Shall the heralds of salvation send forth a feeble note than the emissaries of satan? Let them with trumpet-tongue proclaim the danger, and call upon all the friends of the Sabbath in our country, to take their stand and unite their influence to prevent this palladium of our liberties, and of our religion from being wrested from us.

Memoirs and Poetical Remains of the late Jane Taylor: with Extracts from her Correspondence. By ISAAC TAYLOR. Boston: Crocker & Brewster;—New-York:

* Dr. Beecher.

J. P. Haven, and others. pp. 316. 12mo.

For several years we have known the subject of these Memoirs only through the medium of her writings; and while these have from time to time instructed and delighted us, we have ardently desired to have a more intimate acquaintance with the character of their author; to know something of her early history; to draw nearer, to watch her in the domestic circle, view her in her social relations; and to compare her precepts and practice. Now, although we deeply lament the event which has given to the world this interesting biography, our curiosity is gratified; and we are favoured with a sketch of her life from the beginning, which although dictated by a brother’s tenderness, is strongly characterized by candour and impartiality. Instead of an unbroken strain of eulogy of his own, he suffers her own works to praise her, and while he speaks of his sister with all that tenderness and respect with which worth like hers must have inspired a brother’s heart, he appears not to have attempted to conceal the defects of her character.

JANE TAYLOR was born in London, Sept. 23, 1783. The two first years of her life she exhibited indications of a sickly constitution; but after this, her father’s engagements as an artist leading him to prefer a country residence, he removed to Lavenham, in Suffolk, with his wife and two daughters, and Jane’s constitution became more robust, and her vivacity and agreeable manners rendered her the delight of their country neighbours. At the time of their removal she was four years of age, and soon after that period discovered much of that sprightliness which appears in after life. I can remember, says her sister, who was two years older than herself, that Jane was always the same lively entertaining little thing, the

amusement and favourite of all who knew her.

At the baker's shop she used to be placed on the kneading board, in order to recite, preach, narrate, &c. to the great entertainment of his many visitors. And at Mr. Blackadder's, she was the life and fun of the farmer's hearth. Her plays, from the earliest that I can recollect, were deeply imaginative; and I think that in 'Moll and Bet'—'The Miss Parks'—'The Miss Sisters'—'The Miss Bandboxes,' and 'Aunt and Niece,' which I believe is the entire catalogue of them, she lived in a world wholly of her own creation, with as deep a feeling of reality as life itself could afford. These lasted from the age of three or four, till ten or twelve. About the latter time her favourite employment, in play time, was whipping a top; during the successful spinning of which she composed tales and dramas, some of which she afterwards committed to paper. She would spend hours in this kind of reverie, in the large unfurnished parlour, at our own house at Lavenham. But I think I may say that the retiring character of her mind—a morbid sensibility towards things and persons *without*, as well as much refined feeling, operated to prevent a *due* estimate being formed of her talent, till much later in life. I need not tell you, that they were never made a *show* of to any body. But timid as she was in and about herself, she had the courage of enterprize in the service of those she loved;—she was, you know, the presenter of every petition for holidays and special favors, and the spirited *foremost* in every youthful plan. pp. 26. 27.

This early and unusual activity of the imagination, Jane afterwards lamented. "I do believe," she says, "that this habit of castle-building is very injurious to the mind. I know I have sometimes lived in a castle so long as almost to forget that I lived in a house."

We have given the above extracts that the reader may be able to form some idea of her character in childhood. The delineation is so given as to bring her at once

before us and prepare us to follow her with a deep and lively interest through the subsequent periods of her life. Though it is not ascertained at what time she began to write verses and tales, yet some pieces have been preserved which appear to have been written in her eighth year. "Even a year or two earlier," says her biographer, "it is remembered that she had furnished her memory with histories which she used to recite with such narrations as the inspiration of the moment might suggest. Jane seems without any encouragement from any source, to have been ambitious of writing a book. "I have before me," says her brother, "of this early date, prefaces, title-pages, introductions, and dedications; and among these there is one so characteristic that I shall venture to introduce it." It appears to have been written in her tenth year.

PREFACE.

To be a poetess I don't aspire;
From such a title humbly I retire;
But now and then a line I try to write;
Though bad they are—not worthy human sight.

Sometimes into my hand I take a pen,
Without the hope of aught but mere
chagrin:

I scribble—then leave off, in sad despair,
And make a blot, in spite of all my care.

I laugh and talk, and preach a sermon well;

Go about begging, and your fortune tell:

As to my poetry, indeed 'tis all
As good and worse by far than none at all.

Have patience yet I pray, peruse my book;

Although you smile when on it you do
'look:

I know that in't there's many a shocking failure;

But that forgive—the author is Jane Taylor.

Mr. and Mrs. Taylor early determined to educate their daughters

at home, and they received from their father all their education with the exception of some of the lighter accomplishments. They have acknowledged themselves indebted to him for advantages which they could not have enjoyed at an ordinary school. Mr. Taylor seems to have made it his object to form in his daughters a correct taste, and excite in their minds a lively interest in subjects of every kind calculated to promote their usefulness in life. The influence on Jane's mind was very obvious, and "her opinion is given on the subject in several papers in the Youth's Magazine, and particularly in that on a liberal taste."

One cannot peruse these memoirs without realizing in some measure the amazing value of parental effect in directing the minds of children and in cultivating the affections of their hearts; and it is much to be lamented that many parents who are ambitious of giving to their children every mental accomplishment, and even of inculcating sound principles of conduct, leave the heart wholly uncultivated. Jane Taylor very early received strong religious impressions; but her seriousness seems to have been tinged with gloom and despondency, the causes of which are in some measure developed in the following paragraphs.

Every means of habitual instruction, and occasional admonition were employed by our parents to affect the hearts of their children with religious principles: and there is reason to believe that Jane, very early, received strong impressions of this kind. But being reserved and timid by disposition, and peculiarly distrustful of herself, little was known of the state of her mind. Her imagination, susceptible as it was in the highest degree to impressions of fear, rendered her liable, at times, to those deep and painful emotions which belong to a conscience that is enlightened, but not fully pacified. And these feelings, when blended with the pensiveness of her

tender heart, gave a character of mournfulness and distress to her religious feelings during several years. Religious principles, if thus clouded, must always be less influential than when the mind is in a happier state; for the heart cannot be favourably ruled by fear; yet they were not destitute of influence upon her conduct; and I find, dated in her fourteenth year, records of pious resolutions, and emphatic expressions of the sense she had of the supreme importance of the objects of Christian faith. Some unfinished verses written about this time, were evidently composed under the influence of feelings too strong to allow of the exercise of her poetic talent:—they are interesting as records of deep and genuine religious feeling; but are too rude for publication.

A religious education meeting with feelings so highly excitable, and at the same time exposed to many fascinations, is likely to produce frequent and painful conflicts between opposing principles, before that peace is obtained which makes religion the source of all that is happy and excellent in the character. Such was for a length of time, the state of my sister's mind. But I believe that though often perplexed and distressed by seeming difficulties, her conviction of the truth of revealed religion was never materially shaken; and her *habitual* belief in its reality was full and firm: and in the latter years of her life, I think I may say, it was never disturbed. Every word on the subject of religion, contained, either in her letters to her friends, or in her published writings, was the genuine expression of an unfeigned faith.

In a letter to a friend which will be found among those subjoined to this memoir, Jane says, "Our earlier friendships, though they must ever be remembered with interest and fond affection, were little adapted to promote our truest welfare. Though to them, indeed, we are indebted for many benefits of a less valuable nature."

With our parents, the only choice at this time was, either to seclude their children from all society; or to allow them such as was within their reach, though not altogether of the kind they would have wished. The first alternative was hardly practicable; and in admitting the latter many advantages of a secondary kind were

enjoyed. But the effect, upon the minds of young persons, of frequenting the society of those in whose conversation and manners religious principle or feeling does not appear, will almost inevitably be to render what they know of religion the source of uneasiness, and of fruitless conflicts between conscience and inclination: and if at the same time, much of hollow religionism is witnessed by them, the probable result will be either immoveable indifference, or confirmed infidelity. Happily neither of these effects were produced upon the mind of my sister; but instead of them, her religious comfort was prevented long afterwards, by the habit of feeling then formed.

That religion was the subject of her habitual regard, will appear by the following passages from letters of early date:—

“Oh it is hard fighting in our own strength against the evil bias of the heart, and external enemies. Their united forces are, I am daily more convinced, far too much for any thing but grace to evercome. No good resolutions, no efforts of reason, no desire to please, can alone succeed:—they may varnish the character; but O! how insufficient are such motives for the trying occasions of common life. I would shine most at home; yet I would not be good for the sake of shining; but for its own sake: and when thus I trace the subject to first principles, I find a change of heart can alone effect what I desire; that ‘new heart and right spirit’ which is the gift of God.”—pp. 46—48.

Mr. Taylor very judiciously resolved to qualify his daughters to provide for their own support by teaching them his own profession, that of an engraver. This precaution, so important in every condition of life in a world so full of vicissitudes as this, becomes almost indispensable to a family of limited pecuniary means; and we cannot but wonder that in our own country it should be so often neglected by persons of this class; or even by those possessing a present competency. To understand the various branches of education with sufficient accuracy to teach others is

comparatively a rare attainment even in families well educated for all the practical purposes of life. Now were it not better that a young lady should be taught all the common branches of an English education with a view to teaching, than that she should spend her time at school in acquiring the rudiments of all the sciences and of various languages, and after all know nothing with sufficient precision even for her own private benefit?

Neither Miss Taylor nor her sister devoted themselves long to the business of engraving; but when left to themselves, having had their minds early imbued with a taste for literature by the discreet management of their parents, they yielded to the solicitations of their friends and their own desire to be useful, and wrote jointly for the benefit of children and youth.

“Jane’s first visit to London in 1802, was,” says her biographer, “the commencement of a new era both to her heart and understanding.” Here she formed many valuable and interesting friendships with persons who were capable of forming a just estimate of her talents and worth. Miss Taylor appears to have first written for the public to please her friends, but at a later period she seemed strongly impressed with a sense of her responsibility for this talent, and to have been influenced by the additional motive of being useful to the rising generation.

The first piece of Jane’s which appeared in print was a contribution to the *Minor’s Pocket Book*, for the year 1804. It is inserted among the *Poetical Remains*. The pathos, simplicity, and sprightliness of “*The Beggar’s Boy*,” even though the verse is fettered by the necessity of introducing a list of incongruous words, attracted much more attention than is often the lot of productions appearing in so humble a walk of literature. Her sister had contributed to the same publication for several preceding years, and had gained not less attention. The au-

thors of these pieces became the subjects of inquiry; and it was not doubted by those who were competent to calculate the probable success of literary enterprizes, that a volume of pieces, exhibiting the same vivacity, truth of description, good taste, and sound sentiment, would certainly gain public favour.

Their father viewed with pleasure the new engagements of his daughters; and yet with some anxiety; for he was strongly averse to the idea of their becoming authors by profession. He therefore favoured their literary occupations so far as they might consist with the predominance of those pursuits, which he considered to be much more safe and certain, as the means of independence. Nor did their mother (who *then* would have thought any thing as probable as that she herself should become known as a writer) look with less watchfulness upon the effect of these new and exciting engagements. They were therefore carried on under just so much of restriction—not of restraint, as prevented their engrossing too much of thought and of time. Almost every thing written by my sisters for some years after they had first published, was composed, either before the regular occupations of the day commenced, or after they were concluded. It was for the most part, after a day of assiduous application, that the pieces contained in the volumes of Original Poems, Rhymes for the Nursery, &c. were written: nor was it, I believe, till a much later period, that ever an entire day was indulged to the labours of the pen. pp. 61, 62.

The above mentioned poems, together with hymns for infant minds, have not been surpassed by any writer for children from the time of the venerated Watts to the present hour, and we may truly say of Miss Taylor what Cecil says of Watts, that nothing which she has ever written surprises us so much as her hymns and poems for children. It is a rare qualification to be able to adapt either prose or verse happily to children.

Mrs. Taylor seems to have quarreled against every thing like vanity

and self-conceit in her daughter, and it does not appear that her behaviour ever indicated that arrogance which is not unfrequently exhibited by those who evince the same precocity of talent. In explaining her conduct on some particular occasion, Jane writes to her mother in the following manner.

At any rate, my dear mother, do not accuse me of a vanity and arrogance which I, from my very heart, disclaim. If, in comparison with some of my friends, others of them may appear less pleasing, or less intelligent, believe me, whenever I compare any with myself, the result is always humiliating. And perhaps nothing is less likely to raise any one highly in my esteem than their ‘writing at the rate I do:’—my dear mother, do me the justice to believe, that, at whatever crevice my vanity may endeavour to peep out, it will ever fly from the literary corner of my character. I am not indifferent to the opinion of any one; though I never expect to acquire that sort of philosophic serenity which shall enable me to regard the whole circle of my acquaintance with the same glow of affection, or smile of complacency.”—pp. 56, 57.

Mrs. Taylor did not, like many mothers, consider Jane’s uncommon taste for literature as any reason why her domestic habits should be neglected, well knowing that although she might become a proficient in the languages and sciences, and acquire reputation as an author, yet if she understood not what appropriately belongs to the sphere of her own sex, she could not *as a woman* be even respectable. She therefore required of her daughters their alternate and regular assistance in the management of her family.

Mr. Taylor, the father of Jane, became a dissenting minister, and in 1796 removed to Colchester, to take charge of a congregation there. In 1803 an alarm of a French invasion induced him to remove part of his family to Lavenham, where his

own house was at that time vacant ; and so great was their confidence in Jane's discretion, that to her was committed the care of the family at L. which consisted of herself, two brothers, and an infant sister.

Jane, though gifted with uncommon vivacity of spirit, was thoughtful and provident in a degree rarely found at her age. I can perfectly remember her active, laborious, and well concerted management of our little affairs. Such was her industry, that the new cares of a family were suffered, but in a small degree, to infringe upon the customary hours devoted to engraving ; nor these upon her literary engagements ; for her winter evenings were assiduously occupied in composing her share of some little works which soon after appeared.

The house stood in one of the least frequented parts of the town—the garden abutting upon a common : and the house being only in part occupied, and scantily furnished, the aspect of things within, as well as without, was very much in harmony with the feelings of terror under which we had sought this asylum. Jane exhibited, on this occasion, the strength of her mind : she was peculiarly subject to impressions of fear, both from real and imaginary dangers ; but such was her resolution, and so great was the strength of principle, that, without wishing to retreat from her situation, she endured (what those who have more physical courage never endure) the terrors of a susceptible, and strongly excited imagination. This is, indeed, the courage of woman : and it may be questioned, whether, in the possession and exercise of this high quality, the weaker sex does not often surpass the stronger.

Yet our banishment was not without its enjoyments ; for Jane, who had a genuine domestic taste, soon gave an air of comfort to the part of the house we occupied : and we received during our stay, the kindest attentions from several families with which ours had been on terms of intimacy while resident at Lavenham. I may here insert a few extracts from letters written by my sister at this time. To her friend Jane W. she writes—"I believe Mrs. W. has received from Ann a full account of our late flight to Lavenham ; where, after the first alarm had

subsided, we found a very pleasant and comfortable asylum for some months. Though we felt it a little mortifying, that our neighbour Bonaparte should have it in his power to give us such a thorough panic, and so completely to derange all our affairs, yet I own, I enjoyed my residence in the old spot exceedingly. Being in our own house, and for so long a time, I began to fancy myself once more an inhabitant ; and it was not without pain that I took leave of a place that will ever be dear to me. During our stay at Lavenham, I took some delightful walks:—perhaps you have by this time forgotten most of them. I found it highly interesting once more to tread the oft trod path : and to recognize many a spot that had been the scene of former enjoyments. I know not whether to you it is so ; but with me, no local attachments are so strong as those formed in childhood."—pp. 66—68.

If every mother pursued the course observed by Mrs. Taylor, the world would no longer consider a woman of learning and literary taste as of course an incompetent housekeeper, or an inattentive mother—but on the contrary would soon perceive and acknowledge that those women whose minds were early disciplined by study, were best qualified to sustain every domestic relation. "Jane," says her biographer, "far from being the mere literary lady, averse to household concerns, was not only happy to be occupied with them, but was really a proficient in employments of this sort." We would remark in connexion with the above, and for the benefit of those more superficially instructed than Miss Taylor, that we should consider a lawyer, or a mechanic, who commenced business without any previous preparations, as acting with scarcely more folly and absurdity, than the female who enters upon the cares of domestic life ignorant of its duties and employments.

With regard to Miss Taylor's religious views, a real progress seems to have taken place : "if not more

happy in hope, she was more established in principle." In a letter dated May 1800, she writes,

"Well, I hope I can say that I have different views of life, and a higher ambition than formerly. I dare not trust my treacherous heart a moment. But yet, upon examination, I think I may say, I should feel at least contented, to pass silently and soberly through the world with a humble hope of reaching heaven at the end of my pilgrimage. I have many, many difficulties in my way; and when I compare the state of my mind with that which is required of those who follow Jesus, and see how much must be done ere I can attain it, I have no other comfort than this—'With God all things are possible.' Yes, indeed, my dear E. we have each of us dangerous snares to avoid, and as you say, temptations to love the world. But I well know, and with shame I would allow it, that yours are far more inviting, and require more courage and self-denial to resist, than mine: yet you escape, and I become the victim. With half your graces and accomplishments, what should I have been! You mention talents;—but indeed you mistake in supposing that the accidental success that has attended my feeble efforts, has been very hurtful to me. I wish I had no worse enemies than my wits. I do not deny—it would be ungrateful to do so, that the approbation we have met with, and the applause—especially of some whose opinion was particularly precious, have been sources of constant satisfaction: and perhaps occasionally my weak mind has been partly overset by them. Yet I think I may say my humiliations have generally counterbalanced such feelings, and kept my mind in *equilibrio*. No, though I own my muse has done me a few good turns, for which I shall always feel grateful; yet she has been the means of procuring me as many good, wholesome mortifications, as any personage, real or ideal, that I know of. I do not say all this to prove that I am not vain; for I am;—if I were not, you know, I should not be liable to mortifications; nor have I yet thrown aside my pen in disgust; though I have many a time longed to do so."

Her letters about this time, when notoriety as an author was new to her, abound with similar sentiments. "We

have been visiting some friends in the country, who correspond with the description you give of yours. They possess that natural intelligence, sound sense, and intrinsic excellence, which cannot fail to render them interesting, though deficient in cultivation, and unpolished in matters of taste. Now among these friends, our poor superficial acquirements blaze away most splendidly. But though I am conscious of feeling elated at such times, yet it is checked by a humiliating sense of my real inferiority. I see them living in the daily exercise of virtues and graces to which I never approached. In all that is sound, sterling, durable—in all that a heart-searching God can approve, I see how far I fall short: and then how contemptible and worthless is all in which I may have the advantage."—pp. 80—82.

Again,

"I own, indeed, I do feel a backwardness in introducing these topics; and that, as you say, greatly arising from a false shame, that ought not to be encouraged; but I have other impediments; and if I cannot speak with entire freedom on religious subjects, it is not indeed because I cannot 'confide in you;' but for want of confidence in myself. I dread much more than total silence, falling into a commonplace, technical style of expression, without real meaning and feeling; and thereby deceiving both myself and others. I well know how ready my friends are to give me encouragement; and how willing to hope the best concerning me; and as I cannot open to them the secret recesses of my heart, they put a too favorable construction on my expressions. You will not then impute it to a want of confidence, though I cannot speak otherwise than generally on this subject. * * * Yet I do hope that I have of late seen something of the vanity of the world; and increasingly feel that it cannot be my rest. The companions of my youth are no more:—our own domestic circle is breaking up:—time seems every day to fly with increased rapidity; and must I not say 'the world recedes.' Under these impressions, I would seek consolation where only I know it is to be found. I long to be able to make heaven and eternity the home of my

thoughts, to which, though they must often wander abroad on other concerns, they may regularly return, and find their best entertainment. But I always indulge with fear and self-suspicion in these most interesting contemplations; and doubtless, the enjoyments arising from them belong rather to the advanced Christian, than to the doubting, wandering beginner. I am afraid I feel poetically, rather than piously on these subjects;—and while I am indulging in vain conjectures on the employments and enjoyments of a future state, I must envy the humble Christian who, with juster views and better claims, is ‘longing to depart and be with Christ.’ Nor would I mistake a fretful impatience with the fatigues and crosses of life, for a temper weaned from the world. I could, indeed, sometimes say—

‘I long to lay this painful head
And aching heart, beneath the soil;—
To slumber in that dreamless bed
From all my toil.’

And I have felt too those lines—

‘The bitter tear—the arduous struggle
ceases here—
The doubt, the danger, and the fear,
All, all, forever o’er.’

But these feelings, though they may afford occasional relief, I could not indulge in.”

The extracts from her correspondence will exhibit, in those of later date, the same constitutional feelings, indeed; but counterpoised by a more established faith, and a brighter hope. Yet the improvement took place too insensibly to be ascertained in its immediate causes. At the time the above cited letters were written, perhaps no advice, no representations of the simplicity and certainty of that offer of happiness which is made to us in the Scriptures, would have availed to dispel the obscurity and discomfort of my sister’s mind; for constitutional feelings will be long in admitting amelioration.—pp. 83—85.

There is nothing in Miss Taylor’s native character that we notice with more pleasure than the strength of her social affections. The whole family evince more than common affection for each other,

and we are delighted to remark, that instead of diminishing, as is too often the case in after life, it appears to have strengthened as they advanced. Jane’s domestic feelings are strongly delineated in the following extracts:

In the course of the year 1809, our long united family was separated, by the removal of two of its members to London; and if the expressions of regret, on this subject, with which Jane’s letters abound, were to be quoted, they would seem, to many readers, to go beyond the merits of the occasion. But none of her feelings were more vivid than those of family affection; and, almost blind to the reason of the case, she would fain have held the endeared circle entire, at the cost of all secular interests. “I regard,” she says, “this separation, as one of the greatest sorrows I have ever known. I cannot view it merely as a parting with a friend, whom I may hope to meet again in a few months; for though our interviews may be frequent, our separation as companions is final. We are to travel different roads; and all the time we may actually pass together, in the course of occasional meetings in our whole future lives, may not amount to more than a year or two of constant intercourse.”

This foreboding was falsified by the event; for in fact, only a year or two of separation took place between Jane and the brother to whom she here refers,—excepting that short interval, it was his happiness to be the constant companion of her life.

In a letter written to her brothers, during this separation, she says, “Oh this cruel separation! It would have killed me to have known, when we first parted, how complete it would be. I am glad we deceived ourselves with the hope of keeping up frequent intercourse by letters and visits;—it saved us a severer pang than any we then endured. These painful reflections are revived by the disappointment of our fond hopes of a speedy reunion, which is now rendered not only distant, but very doubtful. You, engaged in business, and surrounded with friends, cannot feel as we do on this subject. We have nothing to do but to contemplate our cheerless prospects; or to think of the days that are past. I do

not mean it reproachfully when I say, that you will soon learn to do without us;—it is the natural consequence of your situation; and we ought to be reconciled to the ‘common lot.’ But how can I forget the happy years in which we were every thing to each other. I am sometimes half jealous of our friends; especially of ———, who now has that confidence which we once enjoyed. But I will not proceed in this mournful strain; and do not think, my dear brothers, that I am charging you with neglect, or any decrease of affection; though I do sometimes anticipate, and that with bitter regret, the natural effect of a long continued separation.”

So eminently characteristic of my sister’s mind were feelings of this sort, that I must exhibit them in one or two more quotations from her letters to her brothers.

“We have not yet tried separation long enough to know what its effects will eventually be. I dread lest, in time, we should become so accustomed to it, as to feel contented to live apart, and forget the pleasure of our former intercourse: and I cannot suffer myself to believe what, after all, is most probable, that we never shall be united again. It is a forlorn idea; for what will two or three flying visits in the course of a year amount to. Life is short, and we are, perhaps, half way through it already. Well, I ought to be thankful that so large a portion of it we have passed in company; and that, the best part too: and as to the future, if I could be sure that years of separation would not, in the least, estrange our affections from each other, and that the glow which warms the youthful breast, would never be chilled by our passage through a cold, heartless world, I would be even content. But the idea of becoming such brothers and sisters as we see every where, is incomparably more painful than that of a final banishment, in which we should love each other as we now do.—pp. 86—88.

Towards the close of the year 1810 Mr. Taylor, the father of Jane, resigned the ministerial charge at Colchester, and about the same time removed with his family to Ongar, having accepted the invitation of the dissenting con-

gregation there to become their pastor. Shortly after this, his two daughters, more from the suggestions of friends than to comply with their own wishes, formed the design of establishing a school; and among the preparatory measures they spent a part of the following winter in London with a view to perfect themselves in some of the lesser accomplishments. Some obstacles arising, they relinquished the plan, and returned with joy to the paternal mansion.

Miss Taylor possessed a high relish for the beauties of nature, and during long excursions with her brother in the west of England, had a great opportunity for the indulgence of this taste. For a time she resided at Marazion, whither she went with her brother for the benefit of his health; and here in 1816 she wrote her essays in rhyme, and a part of the tale called “Display.” In the latter, which has deservedly a high reputation, she has displayed much knowledge of the human heart. At Marazion also, she commenced her contributions to the *Youth’s Magazine*, which she continued with few exceptions to supply during the succeeding seven years. These contributions are now published in two volumes, under the title of *Contributions of Q. Q.* There being at Marazion no society of the Congregational dissenters, Miss T. attended alternately the service of the Established Church and the Wesleyan Methodists, and she gave her assistance regularly at the Sunday School connected with the former. Her constant labours doubtless impaired her health, but so resolutely did she adhere to the principle of doing what she could, that she persevered in her attendance until the very last time of her attending public worship, a few weeks previous to her death.

Miss Taylor’s letters,—from which our limits forbid copious extracts,—in the latter part of life

exhibit a stronger faith and a livelier hope than at previous periods; and while we cannot but consider much of her gloom and sorrow upon these subjects as the result of constitutional peculiarities, we also believe that the society with which she was familiar in early life contributed its full share in producing it. Unhappily some of her youthful associates were the advocates of a lax theology, and her biographer, while he considers her faith unshaken, confesses his own belief that much of his sister's religious comfort was prevented long afterwards by the habits of feeling then formed. There is probably still another reason why her hope was not bright at an early period of what may be justly styled her religious course. Great progress in holiness seems never to have been looked for in very youthful Christians, and probably one reason why so few children appear decidedly pious is, that their parents do not expect their early conversion. They rather consider themselves as sowing the seeds which are to spring up in mature years, and look not for an immediate harvest. From the tenor of Miss Taylor's life we form this conclusion, that her principles were so decidedly evangelical, and her conduct so irreproachable, that bright hopes and strong faith were anticipated, both by herself and her friends, as the inevitable result at least, and therefore less anxiety was felt in early life to secure that peace which passeth all understanding, than under different circumstances would have been deemed essential.—While therefore she gave to her friends indubitable proofs of a renewed heart, she lived far below her own privileges as a Christian, and like many others was for years sorrowing while she might have been rejoicing. A few extracts from her letters some years previous to her death, will gratify our

readers as furnishing evidence of increasing holiness.

Thus I often contemplate my own course;—the illusions of youth are completely over:—I think there are no circumstances that could now cheat me into a belief that life is, or could be, very different from what I now see it to be. I might indeed be more busy; and so have less leisure and inclination to moralize about it: but this would not alter the case. "Then I saw that this also is vanity"—is the confession that must be extorted from every heart, as one scheme of happiness after another has had its trial. Perhaps it was after some similar experience that David said, "I shall be *satisfied* when I awake in thy likeness." When we have felt that nothing else can satisfy the mind, then we are constrained to look to the fountain of happiness. * * * *

It is not strange that the wicked should go on in their wickedness; but is it not strange that those who know any thing of religion should not adorn it more? This is the discouragement. Yet perhaps there are many "hidden ones," who, unknown to their fellow Christians, are living near to God, while those who stand foremost in the church are content "to follow Christ afar off." * * * I rejoice to hear from a mutual friend that you are actively engaged in doing good. There is something stimulating in reading Paul's salutations to the good women of his acquaintance: he evidently singles out those for especial notice who were most active and zealous in good works: "Priscilla, his helper in Jesus Christ"—"Mary, who bestowed much labor on them"—"Phebe, a succourer of many:" While we may imagine that his more general remembrance, "To all the saints that are with you," refers to others, a little resembling those modern professors of Christianity of whom charity is bound "to hope all things." How pleasant and cheering is it to look at the few who are not of this doubtful character, and how delightful when those who are most dear to us give us this pleasure. * * * This increase of piety in our dearest friends is *real prosperity*; and when we think prosperity of any other kind very desirable, we forget ourselves, and view the world with the worldling's eye. * *

" * * * I truly rejoice with you in the happiness of seeing another of those most dear to you "walking in the truth." There is indeed no greater joy than this. *This is family prosperity.* How weak is our faith when we suffer anxiety for any other kind of success to exceed the desire for the endless happiness of those we love; and how little do we feel like Christians when we are surprised and mortified to see them encountering those trials and disappointments which we know to be the most usual and effectual means of promoting spiritual life. I have just received an account of the severe trial of one of whom, judging as the world judges, one should say that severe affliction was not needed. But God sees not as man;—those whom He loves best He ordinarily chastens most, that they may be "seven times refined." "To him that hath shall be given, that he may have abundantly."

* * * * Poor Mrs. ———, what an unhappy life must hers be! unspeakably more unhappy than it would be if she were wholly destitute of that "little religion," as it is called, that she has! To see age tenaciously clinging to the receding world, is the most melancholy and disgusting sight this evil world presents. * * * * In so small a society as that with which we are connected here, zeal, for want of stimulus, is apt to sink into total torpor. In this respect there are advantages in living in a large town, where the zeal of the few keeps the lukewarmness of the many from freezing. I feel heavily the peculiar responsibility that attaches to me as a single woman, remembering that of such it should be said that "She careth for the things of the Lord;" while, partly from indolence, and partly from a sort of infelicity in dealing with others, I am too apt to recoil from those very duties which seem to lie most in my way. "She hath done what she could," is a sentence which often strikes painfully on my conscience. It is high praise, and what sacrifice can be too great to deserve it.---pp. 301---303.

Miss Taylor displayed in her last days great natural fortitude; and unwilling to give up her customary pursuits, she continued to exert herself in writing until a few days

previous to her death. She had long desired to transcribe her will, and while doing it shortly before her death, her brother supported her at her desk.

On Monday she came down to the parlour at the usual hour, and was calm in spirit; seeming distressed only by her increased debility. During the morning she conversed for some time with her brother, who received her dying wishes, and injunctions; and an emphatic expression of affection, which will ever sound fresh in his recollection, as if heard but yesterday. In the afternoon she resolved to make a last effort to finish a letter (that which closes the Extracts from her Correspondence) to her young friends at Newington. For this purpose her brother supported her in his arms;—for she was now utterly unable to sustain herself: her affectionate earnestness to express to them her deep concern for their highest interests, cost her an effort that seemed as if it must have hastened her dissolution.

In the evening a minister called, with whom she conversed a short time in a tone of cheerful and confirmed faith. She afterwards conversed with her mother in terms of intermingled affection, consolation, and hope.

When carried up stairs on Monday night, she, for the first time, allowed her sister to do every thing for her. She passed the night quietly; but in the morning felt herself unable to rise as usual:—about ten o'clock her brother read a Psalm, and prayed with her. Soon afterwards she was placed in an easy chair by the bedside. About the same time one of her brothers arrived from London:—to him she spoke with the most emphatic earnestness, professing very distinctly, the ground of her own hope, and the deep sense she then had of the reality and importance of eternal things. Her voice was now deep and hollow—her eye glazed, and the dews of death were on her features; but her recollection was perfect, and her soul full of feeling. While thus sitting up, and surrounded by her family, in a loud, but interrupted voice she said—"Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: thy rod and thy staff they comfort me."

Soon afterwards she repeated with the same emphasis, the verse of Dr. Watts—

“Jesus to thy dear faithful hand
My naked soul I trust;
And my flesh waits for thy command
To drop into the dust.”

repeating with intense fervour the words—

“Jesus to thee—my naked soul—
My naked soul I trust.”

Being then placed in bed, all withdrew but her sister; with whom she conversed some time, giving her several particular directions, with great clearness. She then requested that every thing in the room might be put in the most exact order: after this she lay tranquilly an hour or two; seeming to suffer only from the laborious heaving of the chest: and in reply to a question to that effect, said she “was quite comfortable.”

In the afternoon she observed her brother to be writing a letter; she inquired to whom: being told it was to Mrs. Gilbert (who, with Mr. Gilbert, was then on her way to Ongar) she gave her opinion as to the best way of ensuring her sister's meeting the letter, so as, if possible, to hasten her arrival; she had just before said—“Well, I don't think now I shall see Ann again:—I feel I am dying fast.”

From this time she did not again speak so as to be understood; but seemed sensible, till about five o'clock, when a change took place: her breathing became interrupted: still she was tranquil, and her features perfectly placid; at half past five, she underwent a momentary struggle, and ceased to breathe. pp. 139—141.

I fear I cannot finish. O, my dear friends, if you knew what thoughts I have now, you would see, as I do, that the whole business of life is preparation for death! Let it be so with you. If I have ever written or spoken any thing you deem good advice, be assured I would, if I could, repeat it now with tenfold force. Think of this when I am gone. Tell J. I hope he will read WILLIAM'S DIARY; and

study to become such a character, as a man of business, and a Christian. I wish you all to read it. My love and best wishes to I.

May God bless you all: farewell! farewell! dear S. dear E. dear P. dear J. farewell! Yours till death, and after that I hope,

JANE TAYLOR.

p. 316.

Few sketches of female biography have excited in our minds a more lively interest than that which has now passed in review. In general we think it will be admired and approved.

Few ladies of Miss Taylor's age have accomplished so much. Many probably have talents as great, but few unite with her genius and acquirements so much industry, and so ardent a desire to be useful to mankind. While she assiduously *employed* her talents, she seems never to have sought to *display* them. Her character as portrayed in this little work exhibits a rare combination of qualities. We have seldom seen united with equal brilliancy and sprightliness so much discretion; or so much devotedness to literary pursuits, with so strong a relish for the employments of domestic life. Her character as a daughter demand our love and respect. With an ardent attachment to the delights of home she could cheerfully leave the paternal dwelling, even for years when a brother's declining health rendered it necessary for her to reside with him abroad. We hear nothing of any sacrifice of personal feeling in this case. To do good was her ruling desire; and whether we contemplate her as a daughter, a sister, a Sunday-school teacher, or as an author, we mark the operations of the same indefatigable spirit, the same ardour, sound judgment, and discretion, the same tenderness, affection, and active benevolence.

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ADDITIONAL COLLEGIATE RECORD.—

Theological School at Cambridge.—

The number of young gentlemen who closed their studies at the late annual examination of this School is seven. The examination took place on the 19th of July. Dissertations were read on the following subjects.—*Junior Class.*—On the insufficiency of natural religion.—On the existence and present state of the Jews, considered as an evidence of the truth and Divine origin of Christianity.—On the present demands for an earnest ministry.—On false and defective evidence of personal religion.—On the peculiar characteristics of John's Gospel, and the causes by which they were produced.—On the good and bad effects of the rivalry of the several sects of Christians.—On the tendency and probable result of the missionary spirit of the present day.—What circumstances in the condition of our Lord preclude the idea of imposture in the account of his resurrection?—Why may not the success of the first preachers of Christianity be accounted for from natural causes?—On our Saviour's purpose, or purposes, in forbidding certain miracles to be published.—An explanation of Matt. xxiv. 29—31.—*Middle Class.*—An explanation of Matt. v. 38—42. [not read]—On true and false zeal in religion.—On the opinions of those German Theologians, who have denied the reality of the miracles of Christ.—On the sentiments with which the reformation should be regarded, and the manner in which the reformers are to be imitated.—On the progress of the principles of toleration.—On regeneration.—*Senior Class.*—On the tendency of the abuses of Christianity to produce infidelity.—On the remote and immediate causes of the reformation.—On pulpit eloquence.—On the qualifications for the pastoral office.—On the proper motives for engaging in the Christian ministry.—On the character of the early clergy of New-England.—On scepticism and indifference in religion, and the means of removing them.

Seminary at Princeton.—The statement concerning this Seminary in the record given in our last number, was taken from the minutes of the last Presbyterian General Assembly. Since that article was prepared another annual examination has taken place, viz. on the 22d day of September; at which time 24 students had completed the regular course of the Seminary.

Dickinson College. The annual commencement at this Institution was held on the 25th ult. The degrees of A. B. and A. M. unitedly conferred upon alumni of the College, were thirty one in number. The degree of D. D. was conferred upon the Rev. James Magraw of Cecil co., Maryland, and Rev. Wm. Paxton, Adams co., Pa.; also of LL. D. upon Thomas Duncan and John Seargeant of Philadelphia, and the Hon. John Buchanan, of Hagerstown, Chief Justice of Maryland.

Hampden Sidney College. The annual commencement of this Institution was celebrated on the 27th ult. The degree of A. M. was conferred on seven alumni of the Institution: also on the Rev. Matthew Lyle of Prince Edward, Va. and Rev. Clement Read of Charlotte. That of LL. D. on Chapman Johnson, Esq. of Richmond.

Miami University.—The first commencement of Miami University, at Oxford, Ohio, took place on the 27th of September. The degree of A. B. was conferred on twelve young gentlemen, and that of A. M. on three. The number of students in this flourishing Institution is 114.

Jefferson College.—Commencement September 28. The degree of A. B. was conferred on twenty-three young gentlemen. The exercises were concluded with an address to the graduates, and prayer by the Principal of the College.

University of Vermont.—At a late meeting of the corporation of the University of Vermont, the Rev. James Marsh, Professor in Hampden Sidney College Virginia, was unanimously elected President.

List of New Publications.

RELIGIOUS.

A Call from the Ocean; or an Appeal to the Patriot and the Christian, in behalf of Seamen. By John Truair, Corresponding Secretary to the A. S. F. Society. New-York: 8vo. pp. 34.

Sermons, illustrative of several important Principles of the New Jerusalem Church, designed chiefly for the use of its members. By the Rev. M. B. Roche. Philadelphia: 12mo. pp. 116.

The American Seaman's Hymn Book. By Noah Davis. New-York: 18mo. pp. 293.

The Freewill Baptist Magazine. Vol. I. No. I. Boston: 8vo.

The Importance and Utility of the Faithful Preaching of the Gospel; A Sermon, delivered October 8, 1826, at the Installation of the Rev. Isaac R. Barbour, as Pastor of the Congregational Church and Society in New Ipswich, N. H. By Warren Fay. Boston: 8vo. pp. 36.

The Canon of the Old and New Testament ascertained; or, the Bible complete without the Apocrypha and unwritten Traditions. By Archibald Alexander, Professor of Didactic and Polemic Theology, in the Theological Seminary, Princeton, N. J. Princeton: D. A. Borrenstein, for G. and C. Carvill, New-York.

MISCELLANEOUS.

Primary Lessons in Arithmetic. By Frederic Emerson. Boston: 18mo. pp. 31.

The Importance of the Sciences of Anatomy and Physiology as a branch of General Education: being an Introduction to a Course of Lectures to the Upper Classes in Brown University. By Usher Parsons, M. D. Cambridge. 8vo. pp. 32.

The Medical Formula; being a Collection of Prescriptions, derived from the writings and practice of many of the most eminent physicians in America and England. To which is added an Appendix. By Benjamin Ellis, M. D. Philadelphia. 8vo. pp. 108.

Rudiments of the Spanish Language, carefully arranged, revised, and accented for the use of schools, and as a Manual for Travellers. By F. Sales, Instructor in French and Spanish, in Harvard University. Boston. 18mo. pp. 144.

A Descant on Universalism; a Poem. By John Peck. Boston. 18mo. pp. 35.

The Rest of the Nations; a Poem. By Grenville Mellen. Portland. 8vo.

Anniversary Poem of the Connecticut Alpha of the Phi Beta Kappa Society. By James G. Brooks, Esq. New-York. 8vo. pp. 28.

Religious Intelligence.

THE Report of the Synod of Albany, at their late session, respecting the state of religion in their Presbytery, contains some facts of unusual interest. In speaking of the Oswego Presbytery the Report states, that "in two of their congregations, it is believed that more than three hundred individuals have been brought from nature's darkness into God's marvellous light. Many remarkable instances of hopeful conversion, in answer to special prayer, confirm the great and interesting truth, that God has not said to the

seed of Jacob---Seek ye my face in vain.

But it is in the Oneida Presbytery that God has been pleased to display the riches of his grace in a very extraordinary manner. During the past year, within their bounds, there have been, it is believed, not less than 2,500 subjects of hopeful conversion. Nor has the work yet entirely subsided. During this season of refreshing, there has been such a spirit of prayer, as was never before witnessed in this region. God has enabled his people to agonize

for the descent of the Holy Ghost ; and he has given the most convincing evidence of the fact, that he is more ready to give the Holy Ghost to them that ask, than earthly parents are to give bread to their children. The means employed in carrying forward this work have been, the pointed preaching of the gospel, visiting from house to house, seasons for fasting, meetings of anxious inquiry, and especially social and secret prayer. God has signally showed in this revival, that his kingdom is, by way of eminence, a kingdom of means ; and that he will bless the means of his own appointment. While many of the congregations within the bounds of this presbytery, have enjoyed such a season of refreshing as God has never before permitted them to witness, nearly all of them have shared more or less of the genial influences of this work. In some instances great opposition has been manifested, and especially by those who "hold the truth in unrighteousness." But God has moved forward in his glory, clearly evincing that it is a vain thing to contend with the Almighty.

In taking a general survey of the Presbyteries under their care, so far as reports have been received, we rejoice to learn, says the Report, that the churches are in most instances at peace among themselves. The means of grace are generally attended. The monthly concert for prayer is pretty uniformly observed ; and charitable institutions of almost every name, are fostered with no diminution of interest. Sabbath Schools and Bible Classes are exerting more and more a salutary influence. Parents and their baptized children are assembled for special instruction. In short, there is much to indicate that God has not forsaken his Zion. But still there is much over which to lament, and much which calls for the united watchfulness, prayers and exertions of God's people to remove. Among the most prevalent and threatening evils, we are again obliged to mention the profanation of the Sabbath. Once and again, and again, has the voice of solemn admonition been raised ; but the evil is not arrested in its desolating progress. The transaction of business ; travelling by steamboats, canal-boats, and stages, is still practised in many places, to an alarming degree ; and if the evil cannot be

removed—if our beloved country cannot be excited to view this subject in its proper light, we are persuaded the time is not far distant, when as a nation we shall find ourselves to be sinking under the displeasure of God.

A Correspondent of the Home Missionary Society has recently laid before the Committee an appeal in behalf of the city of New-Orleans, containing the following statements.

The population of New-Orleans is from 45 to 50,000. Nominal Catholics 25,000 ; a few Jews, perhaps 100 ; the residue of the population nominal Protestants, say 20,000. There are a few Baptists, a Methodist church which is doing good, one Episcopal and one Presbyterian church. But among all who belong to these several denominations there are probably not more than 120 decidedly pious individuals.

There are in the city, six licensed Gambling Houses, paying to the Government \$5,000 each. Their annual expenses, besides their license, are not less than \$10,000 each, making in all an expenditure of \$90,000 annually ; and every means are taken to induce strangers to visit these haunts of dissipation and crime. There are also two theatres, one of which is usually opened Sabbath evening, and is numerously attended.

INDIA.—The following is an extract of a letter from the Rev. George D. Burdman, to his friend in Waterville, dated Calcutta, April 7, 1826.

"*Rev. and very dear Sir*—Some very interesting things in regard to religion have recently occurred in India. In the district of Palamcottah, near cape Comorin, two church Missionaries have been laboring for some time, and in the course of the last two years, eleven hundred families of Hindoos have publicly renounced idolatry and put on the name of Christians. And lest we should expect that sinister motives influenced them, we are told that they, by doing so, have made an entire sacrifice of all things temporal, and have been persecuted and even imprisoned for their conduct, they have borne their afflictions with fortitude, and women have visited prisons to encourage their husbands to constancy

and faithfulness. A considerable number of these people give evidence of a real conversion to God. I received some notice of these facts several weeks since, and last evening they were confirmed to me by the Rev. Mr. Schmi, of this city, whose brother is one of the missionaries at the above-named place."

SANDWICH ISLANDS.—Some idea may be obtained of the progress of learning among these islanders, by the following extract of a letter from Mr. Loomis to the Corresponding Secretary, as published in the last number of the *Missionary Herald*.

During the year 1825, we have published of tract No. 1, (eight pages,) 41,000 copies; of tract No. 2, (four pages,) 6,500 copies; of tract No. 3, (eight pages,) 9,500 copies; of tract No. 5, (eight pages,) 3,000 copies; of the "Ten Commandments," 400 copies; besides some other small publications; and we expect in the course of two months, to complete an edition of tract No. 4, (four pages,) 3,000 copies; and a new edition of the Hawaiian Hymn book, (60 pages,) 15,000 copies. Indeed, such is the demand for books, and the ability of the missionaries to translate, that the want of paper and types is the only objection to our keeping the press in constant operation. Five or six young natives are now engaged in learning the art of printing. They board and clothe themselves, and have been given to understand, that when they become partially acquainted with the art, they will receive something for their labor, and when they are well acquainted, will be paid a regular price for what they do. For the last two months, they have done most of the press work, and I think promise well.

Respecting the exertions of the natives at the station of Kaavaroa to assist in supporting the gospel, Mr. Ely thus writes:

A few days since, a number of the natives formed themselves into a society, to aid by contributions in the support of their missionary. They have already contributed to the amount of \$50, in articles of clothing and provision. This, considering their poverty,

we think liberal. They say they love God, and they wish to aid their missionary, whom God has sent to them to preach the Gospel of Christ.

It should be far from us to boast of any thing that we have done, or to speak of the work as effected by our agency. We would give glory to God as the only efficient Agent in the conversion of sinners. Little did I expect, when I first removed here, that my eyes would in so short a time, be permitted to see so much that is favorable for Zion. Indeed, I had calculated to witness a long dreary night of toil, and care, and discouragement. But God has been better to us than our fears; and in his name we have abundant cause to rejoice. And could our Christian friends in America witness what we have witnessed, they, no doubt, would rejoice with us, and be encouraged to do more for the enlightening of the gentiles.

Such is the spirit of the gospel wherever it exists. It is a spirit of benevolence. He who possesses it, rests not satisfied with securing his own individual interests: but his benevolent wishes go out into exertions to bless and save his fellow-men. We shall close our notice of this interesting people by another short extract from Mr. Ely's letter, in which he contrasts their present with their past condition.

When we first landed here, the people as a body were unbelievers, determined to remain in ignorance, rejected the proposals made for their instruction, and despised the word of life.—They were profligate in their lives, and bent on every evil work. We have seen the mother beat her son-in-law for his efforts to screen her daughter, the wife of his bosom, from being corrupted by a foreigner. We have witnessed the whole village, with few exceptions, intoxicated from day to day; heard their horrid yells; and in the domestic circle, seen the effects of their rage. I have heard the daughter of eight years pleading for the life of her mother at the hand of her intoxicated father, and anon wailing over her father, who had fallen by a stone wielded by the wife of his bosom.

But now they are changed: *externally*, they are *universally* changed.—

They have abandoned their evil practices. No female is known to visit a ship for the infamous practice of prostitution. No one is intoxicated. There are no family broils. All may be said to be believers in Christianity, so far as the question of its divine origin is concerned. Family worship is generally prevalent, and kind attentions every where prevail.

HARVEY ISLANDS.—These Islands lie several hundred miles in a south-west direction from Tahiti. The accounts of the success of the gospel at Tahiti, Eimeo and some other islands in that vicinity, are fresh in the recollections of all our readers. But its successes in the Harvey Islands have been scarcely less wonderful; especially as the former had been the scene of the indefatigable labours of the English missionaries for many years; whereas the latter have not till within two or three years been known to the civilized world; and have never enjoyed any other instruction than that of the native Tahitian teachers. These teachers and those whom they have been instrumental of converting have been, and, to some extent, are still subject to the most determined hostility from the idolatrous islanders; but the whole religious aspect of things is now changed. Infanticide is unknown; Cannibalism has ceased; Polygamy is abolished; and the cumbrous deities of wood and stone are lying prostrate. Temples for the worship of the Living God are erected in all these islands; and hundreds and thousands of sincere

worshippers habitually assemble to pay their devotions. Many have been consecrated to God in the holy ordinance of baptism. In the island of Rarotonga which contains about 7000 inhabitants, about 1500 have been baptized. Two years ago the Rarotongians did not know that there was such a name as Jesus, or any such good news as the Gospel; and now their attention to the means of grace, their regard to private and family prayer, their diligence and general behaviour equals if not exceeds whatever has been witnessed at Tahiti and the neighbouring islands. In all these islands schools are established, and many, among whom are the principal part of the chiefs, are making rapid progress in learning. The whole progress of the reformation in these islands has been such as to convince us that it is "not by might nor by power, but by the Spirit of the Lord;"—and these repeated instances of reformation should afford confidence to the Christian in the promise of God, that the "isles shall wait for his law."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Education Society for Sept. \$19,584 52, most of which was in scholarships of \$1000 each, obtained through the agency of the Rev. Mr. Cornelius.

To the American Tract Society, in two months ending Sept. 25, \$2,877.

To the American Board, and U. F. Society united, \$5,148 77.

Ordinations and Installations.

Sept. 10.—Rev. HENRY HEERMANE, over the churches of Oyster Bay, and North Hempsted, Long Island. Sermon by the Rev. T. M. Strong.

Sept. 20. Rev. PETER S. EATON, over the Second Society in Armsbury. Sermon by the Rev. Dr. Eaton of Boxford.

Sept. 21.—Rev. MOSES C. SEARLE, over the congregation at Grafton, Mass. Sermon by the Rev. Samuel Green, Boston.

Sept. 22.—Rev. ROBERT W. CUSHMAN, at Poughkeepsie, N. Y. Sermon

by Rev. Wm. F. Brantly, of Philadelphia.

Sept. 26.—Rev. HENRY G. LUDLOW, as an Evangelist, at E. Hartford. Sermon by Rev. Joy H. Fairchild.

Oct. 4. Rev. FRANKLIN Y. VAIL, over the Congregational Society in Bridgeport; and Rev. GEO. CARRINGTON and E. P. BENEDICT, as Evangelists.

Oct. 6. Rev. EPHRAIM RANDALL, over the Congregational Society in Saugus, Mass. Sermon by Rev. Mr. Huntoon, of Canton.

Oct. 11. Rev. CHARLES BOLLES, over the Congregational Society in Bridgewater; and the Rev. THOMAS BRIGGS, as an Evangelist. Sermon by Rev. Abraham Burnham.

Oct. 29. The Rev. WILLIAM T. POTTER, was admitted to the Holy Order of Priests at Hamden Conn. by the Rt. Rev. Bishop Brownell. Sermon by the Bishop.

Public Affairs.

BUENOS AYRES AND BRAZIL. A severe naval engagement has lately taken place between the squadrons of these Provinces, which resulted in very considerable losses to both parties. By the last accounts the Brazilian squadron were blockading the Outer Roads of Buenos Ayres. Monte Video was also closely invested by 700 cavalry, who prevented any thing from coming from the country into the city. In consequence of the losses in the late engagement, the Buenos Ayrian squadron had determined to suspend any further engagement until the arrival of the Chilean Fleet, which has been lately sold to the Government of Buenos Ayres. Admiral Brown of the Buenos Ayrian navy, had gone to Rio Negro, on the coast of Patagonia, to receive and take command of the whole squadron which had sailed from Valparaiso to meet him there; in conformity to the contracts entered into between the respective governments of Chili and Buenos Ayres. The arrival of this reinforcement may be expected to change

aspect of affairs between the contending provinces.

DENMARK. A treaty of Commerce has lately been ratified between the United States and Denmark, which is founded on the most liberal principles, and is mutually advantageous and satisfactory to both countries. Its principal articles are: the equalization of tonage duties; a mutual liberty of importation and exportation; a reduction of the dues payable by vessels of the United States, on the passage of the Sound and the Belts, to the rate of those which are payable by the nation most favoured by Denmark: a liberty to the vessels of the United States to trade between the Danish West India Islands, and all foreign countries, other than Denmark, in the same manner as Danish vessels; and the privilege to American citizens to remove their property from the Danish W. India Islands, subject to no other taxes or charge than Danish subjects would be liable to pay on the removal of similar property from these Islands to Denmark.

To Readers and Correspondents.

. The Editor has necessarily been absent the greater part of the last two months for the purpose of effecting some arrangements respecting the future management of the Christian Spectator. In the mean time the Numbers for those months failed of being seasonably published. Some errors also escaped, which require correction,—as at p. 467, Sept. number, where a bridge is mentioned as being ornamented with *stakes* instead of *statues*, as the word should have been. In the collegiate record, October number, the name Onderdonk is egregiously misspelt Anderdank; and another surname, which we have not the means of recovering, is omitted. In the present number the words *show fight*, p. 570, are erroneously joined by a hyphen. We hope now to have done with these corrections and apologies. The press will hereafter be under the more immediate inspection of the Editor, by which means, we trust, both correctness and punctuality will be secured.

THE CHRISTIAN SPECTATOR.

No. 12.]

DECEMBER.

[1826.

Religious.

For the Christian Spectator.

THE UNCOMPROMISING CHARACTER OF CHRISTIANITY.

DURING the persecutions under the early Roman emperors, the Christians were accused of inflexible obstinacy; of an uncompromising, unsociable temper in respect to their religion. Pliny, in his well known letter to Trajan, says of them; "I did not in the least hesitate, but that, whatever should appear on their confession, to be their faith; yet their frowardness and inflexible obstinacy, would certainly deserve punishment." A learned writer, in remarking on this passage asks;—"what was this inflexible obstinacy? It could not be the professing a new religion; that was common enough. It was the refusing all communion with paganism; refusing to throw a grain of incense on their altars. For we must not think," says he, "that this was enforced by the Roman magistrates to make the Christians *renounce* their religion; but only to test its *hospitality* and *sociableness of temper*. When the gospel was first promulgated, it was favourably heard. One of the Roman emperors introduced it among his closet religions. Another proposed to the senate to give it a more public entertainment: but when it was found to carry its pretensions higher, and to claim to be the *only true one*, then it was that it began to incur hatred and contempt: but when it went

still further, and urged the necessity of all men forsaking their own national religions, and embracing the gospel, this so shocked the pagans, that it soon brought upon itself the bloody storm which followed. This is the true origin of persecution for religion, not committed, but undergone by the Christian church."

Reformers of every age, have, by their contemporaries, and often by those who followed them, been accused of the same thing. It is possible, now, that religion *may* take such a hold of the mind, and its obligations come to be viewed in such a light, and in such relations, by its professors, that they must necessarily appear obstinate to those who are unacquainted with the new power under the control of which their minds have ~~been~~ brought. The precepts of religion may require a certain *specific conformation* of character, perfectly distinct from every character which can be formed in any other way. It may bring to view facts and prospects for the existence of which, there is, to the mind of the Christian, evidence as convincing as intuition; and to which there is an importance attached, that makes it appear absolute madness, not to give them a paramount regard. Among these facts there may be some of so affecting and endearing a nature that he shall not only be driven to this specific conformation of character, but he shall seek to attain

it, as the object of his highest desire. Among these facts and prospects, there may be another class, too, which are adapted to afford him such an amount of consolation and hope, as shall, beyond measure, outweigh all the possible pains and inconveniences, to which his religion can subject him in this world; and lead him to say with Paul, in the language of the great *Christian paradox*; "*sorrowful, yet always rejoicing.*"

But not only *may* the Christian have this separateness of character, and inflexibly maintain it, but there is an obligation and a necessity laid upon him to do it. The Christian is sent into the world to exhibit a living exemplification of divine truth. If, then, the facts and precepts of the gospel have any *definite meaning* and application; if the gospel does enjoin any definite principles of action, any definite course of conduct to be pursued rather than any other; if the gospel does fix any definite boundaries within which Christianity is circumscribed, and by which it is separated from every thing else;—then the Christian must, in his religion, in his feelings, and in his conduct, stand off separate and aloof from all other men. He must not pass these boundaries, and parley with the world, for his life's sake. It has indeed become fashionable to suppose that all that language which in old times described Christianity as a *strait and narrow way*, which called Christians a *little flock*, and spoke of the Christian course as a *warfare with the world*,—has now become obsolete; and that the language has gone into desuetude because there are no such things to be expressed. The hedges which bounded this narrow way are broken down, and the traveller may wander to the right or left,—indulge this appetite, participate in this amusement, and conform to this custom, without impediment

or danger. The *level world* is the *way*—decency of deportment, an amiable temper are Christianity. Christianity, as a distinct thing, has mouldered away, just as we may suppose some towering rock, which anciently was steep and well defined and conspicuous, by the wear of time and the elements to have become disorganized, and to have settled down into a gentle sand hill, extending nobody knows precisely how far, and scarcely to be distinguished from the surrounding plain. This is the gospel, as it now exists in men's apprehensions; but for aught that can be seen in the gospel itself, it was designed to last out the world, and all the while to remain towering, and well defined, and conspicuous, as when it was first promulgated.

But it is asserted that the world has become *better*, and there is no need of keeping up this unsociable, uncompromising temper towards it. The human heart has become the natural soil of Christian principle and Christian feeling. Let us hear what a learned and shrewd historian of the last century said on this point. "If a man were called," says Gibbon, "to fix the period in the history of the world, during which the condition of the human race was most prosperous and happy, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." Had Gibbon lived till this day, he would doubtless have said the same; and he doubtless might have said it with equal truth. And can it be, he would seem to ask, that Christianity is of so exclusive and uncompromising a character that its professors could have no sympathy, no communion, with the humane and magnanimous Trajan, and the amiable and literary Pliny? Or could they not relax some of their peculiarities, so as to meet on some common ground, and hold intercourse, and mingle kind

feelings with the philosophical and virtuous Antonines? No; they would not throw one grain of incense on the altar of another god, than the God of heaven; nor execrate Jesus, nor worship the idol, nor the king, though confiscation, and torture, and death, stared them in the face. This, as we have seen before, was the very reason why the Romans persecuted them.

But, contrary to what Mr. Gibbon has said, I admit, that the world, or that part of it where Christianity exists, has grown better; but at the same time, I reject the conclusion drawn from this admitted fact. And I reject it because I suppose this *admitted* fact to be *really* a fact. From what cause, I ask, has the world grown better? What has been the process of this melioration? The original, the abiding cause has been, this inhospitable, this uncompromising religion. The mode of its operating has been, its presenting itself to one age of men and another in its true unmodified aspect; and the fact that at those periods, and in those places, where it has shown most of its inhospitable, uncompromising character, it has made the greatest progress, and produced its most signal effects in meliorating the condition of man, proves, that this inhospitality and unsociableness of temper are essential in giving to it meliorating power. Look at facts. Never did the gospel make more rapid progress, or produce more glorious results, than it did in the days of the apostles. But never was there a class of men, in attempting to arrive at a desired object, opposed by more serious embarrassments. Never, to all human view, were the parties so unequally matched,—the twelve apostles against the world. Never did concession and compromise seem so unavoidable. Yet they did not concede. Their object was not to be at one with the world, at any rate; but to be at one with them

on the principles of the gospel; and this object was not to be gained by giving up their own ground and going over to that of the world; but by an unyielding maintenance of their own ground, and drawing the world to them. Hence the apostles, when brought before the magistrates, and threatened and commanded not to speak any more in the name of Jesus, answered,—“Whether it be right in the sight of God to hearken unto men more than unto God, judge ye. *We cannot but speak* the things which we have seen and heard.” Instead of yielding compliance to these mandates, they went on preaching just as before. When persecuted in one city they fled to another. “I am ready” said Paul, “not only to be *bound*, but to *die* for the name of the Lord Jesus.” “None of these things move me, neither count I my life dear unto me.” This was the language of all the apostles. All their conduct corresponded to such declarations. Their path was straight and plain. If the stake, or the cross stood in it, they went forward till they came to it, and there laid down their life, to be clothed upon with immortality. Such also were the principles and the conduct of the generation which succeeded the apostles. They lived to *contend* for the faith, and falling victims to their zeal, they died in the struggle rather than violate their principles. Such too, were the principles and conduct of the Waldenses, who for six centuries lived to *contend for the faith*; and though literally hunted like wild beasts, through their narrow vallies and over mountains of snow, afflicted and tormented; yet feeling that they were set for the defence of the gospel, they opposed a fore front to the corruptions of the Romish Church, until they were cut in pieces and utterly dissipated by the power of Louis XIV. Such is the fact respecting Luther and his compeers. How

easy would it have been for him, by yielding, or forbearing to avow, a few of his peculiar religious tenets to have kept peace with the church, and to have partaken largely of her honours. Yet he openly proclaimed his abhorrence of the abominations of that church—he burnt the decretals of the pope, and set at defiance the power of Charles; and in doing so he earned for himself the character which the saints at Jerusalem gave of Barnabas and Paul; he hazarded his own life for the name of the Lord Jesus. Now it may seem strange to us, as it did to Gibbon in reference to the Christians in the days of the Antonines, that Luther need be so rigid;—and we may ask why he could not sympathize with the refined and magnificent family of the Medici whose court was the home, and whose treasures were the patrimony of every artist, and poet, and philosopher? That man, it would seem, must be a most unreasonable bigot to his own opinions who should be disposed—and that religion must be most unrefined and tasteless which requires its devotee, to break off all communion with the pontiff and the court which all taste and all learning have conspired to praise, and to which the splendid honour has been awarded of reviving literature and the arts from the death which Vandalism had inflicted. But so it was,—Luther was so much a bigot. He loved literature indeed, but he loved religion more; and being directly at issue with the pope on the latter, the former, in his view, afforded but a slight ground for communion of feeling. He knew that he had views of religious truth different from those of the whole mass of European population;—views, which, in his mind, were infinitely important to himself and to them. He knew that if he was to change the belief and character of Christendom, he was not to accomplish it by conceal-

ment and compromise, but by avowing and defending his peculiarities.

Just the same is true of Knox, who by one unremitted effort, lasting his life out, sustained the falling cause of protestantism in Scotland, as Atlas is fabled to have sustained the heavens on his shoulders.—These men, with a few sturdy coadjutors whom they gathered around them, as we should lean against a weight descending an inclined plain, withstood the rush of nations ever prone to descend again into their long cherished and dearly loved superstitions. The mass of those who favoured the protestant cause seem to have had too little understanding of the truths they espoused, or too little feeling of their importance, or too much fondness for their old opinions, to give any impulse to the work of reformation, or even to maintain their own ground. It was necessary, therefore, for these few, in the powerful workings of whose minds the reformation begun,—like the leaders of a cowardly army,—to impart of their own courage to the timid, of their own conviction to the doubting, and of their own ardour to the indifferent. Thus the opinions, the courage, and the zeal of one man was imparted to thousands, and these constituted the army of the reformers. Now was it not presumption in Luther, to think his opinions were more correct than those in which all Europe had for ages deliberately concurred? Was it not obstinacy in him to adhere to them when all Europe agreed in denouncing them? Was it not most unsocial and uncompromising in him to refuse all sympathy and all communion with those who would not adopt his opinions when they were condemned by all the learning and power of Europe? Yes; Luther and Knox have been called obstinate and uncompromising men. The whole body of the puritans have been called most unlovely Christians. But suppose that the apostles and the

reformers of the 16th century, and the puritans, instead of being thus unsocial and obstinate, had made concessions and met and held communion with their adversaries on some common ground, what would have been the effect on the progress of religion? This is not a question that cannot be answered; for it has been answered by facts a thousand times. When the church and the world met on common ground in the days of Constantine, the curse of God came upon the church. It was given up to strong delusions. All its efforts were palsied; and it went back to downright paganism;—a paganism which broods over more than half of Europe to this day. When the English church attempted to make a similar compromise, did not a deep slumber come on it, and rest upon it, almost unbroken from the days of Elizabeth, till Wesley and Whitfield arose to disturb it? Other instances might be mentioned. Where are the results of the Catholic missions in Abyssinia, in Hindostan, in China, in Japan? These were all a system of compromise, and they are now as though they had never been.

We all know from our own observation that instances of individual compromise in matters of religion are always attended with inactivity and ill success;—and we all know too, from the nature of the case, that compromise cannot effect reformation. In Luther's time the current of the human mind set towards error, and superstition, and profligacy. Whoever thought of stemming a current, by allowing himself to float down on its surface? Whoever thought of reaching a goal by travelling away from it? In order to reclaim men from their errors, the reformer must exhibit in himself what he would have them be. He must therefore, have a marked and obvious peculiarity;—not only so; but, if he intends to make them feel that he is in ear-

nest, and sympathize with him, he must *obstinately* maintain this peculiarity, and thus show that he attaches an importance to it,—an importance that forbids him to yield it, though ridicule, and calumny, and death, be the consequence. Now this is precisely the way in which every reformer, ancient or modern, has advanced in his work. It is this obstinate and perilous maintenance of this peculiarity, which has given rise to the fact, that historians have narrated when they have quaintly said,—“The blood of the martyrs is the seed of the church:” a saying that is full of truth; and though to most it may seem perfectly paradoxical, yet it admits of a perfectly easy and philosophical explanation. Such men the church has had; and to such men as instruments, under the Head of the church, the church owes all her extent and all her glory: and we may add too, that such men are the only true ambassadors of Christ,—for they only take his religion as he gave it to them, and publish and defend it. We may further add, that such men ought least of all, to be called arrogant: for which is the greater arrogance in an ambassador,—to take his instructions as he finds them, and faithfully adhere to them, or to use with his instructions all that modification, and concealment, and compromise to which his own fancy or the humour of those to whom he is sent, shall direct him?

The same demand is made now for a “*sociable, compromising*” religion, which was made in the times of primitive Christianity; and a wonder seems to be excited at the present day, why Christians cannot sympathize with the philosophical, the learned, and the amiable, similar to the wonder of former times, that Christians could not sympathize with the Antonines, or Luther with the Medici. But not only do men of this age make this demand for a “*sociable,*” “*compromising*”

religion, but at the very time they make it, they are so grossly inconsistent as to praise the primitive Christians, the reformers, and the puritans. In looking back over the intervening generations, and tracing our best institutions to their origin, they see, that to these sturdy religionists we owe all our best notions of liberty, and nearly all our advancements in literature and science, and while enjoying all the advantages thus procured, they forget that rigid and uncompromising character which these religionists inflexibly maintained,—a peculiarity of character which alone gave them all their power to accomplish what they did accomplish, and by which alone they differed from other men, and for which alone they deserve peculiar praise. These asperities are all lost sight of in the distance, while the blessings which flow from them are all around us. These were men who lived, and laboured, and suffered for succeeding generations; and we are those who have entered into, and are most indolently, and most ungratefully enjoying, their labours. But were I addressing the flexible, accommodating Christians of the present day, I would ask, what propriety is there in *your* eulogizing the *primitive Christians* and the *puritans*? What *community of feeling* have you with them? Do you possess that separateness of character, and that distinctiveness of class which they possessed? Is the line which divides *you* from the world, as straightly drawn and as plainly marked, as that which divides *them* from the world, so that in opposing the tide of error and vice, you and the world seem like the fore front of two contending armies? Are you as willing as they were to suffer ridicule, and reproach, and death, rather than give up a particle of your religion? Just put one of the *temporizing*, flexible Christians of the present day, by the side of one of the *round-heads* of Crom-

well's time, or one of the town-council of Edinburgh in the days of the Scottish queen, and see how they would appear together—how their characters would compare. One would come boldly up to the line of gospel truth, and bow and shake hands across it, and upon invitation, would step over and travel on until he forgot whether he was a disciple of deism or of revelation. The other would approach that line with caution; and when he had reached it, he would plant his feet there, and though you should put terror behind to drive him,—or pleasure before to allure him,—yet would he laugh contempt on all your terrors, and frown on all your blandishments, standing straight and immovable. You might saw him asunder, or burn him to ashes; but you must do it within the precincts of his own principles. Now how much resemblance is there between such characters; and what ground is there for them to eulogize each other? There is a perfect contrast between them;—to name them both in the same discourse, would be like sending Paul and the author of Don Juan to evangelize Corinth together; or like binding “the Saint's Rest,” in the same volume with “the Age of Reason;” or like contemplating at the same time, a character which embodies all the moral sublime, and one that embodies whatever is drivelling and time-serving.

A COMMUNION SERMON.

JOHN XVII. 1.—*Father, the hour is come.*

IN these words commences the prayer of the Saviour when he was about to give up his life a sacrifice for sin. Having finished the instructions which he saw fit to communicate before he suffered, all which now remained for him to do in our world was to die. The sacrifices under the ancient dispensation were accompanied with prayer. Hence, manifestly, it was

suitable, that when the Son of God was about to offer the one great sacrifice, of which all others were only types and shadows, the act should be preceded by prayer. But as in this instance the Redeemer was both priest and victim, by whom should prayer be offered but by himself? Who indeed among creatures was competent to bear any part in this transaction? In ordinary cases when sacrifices were offered, the victim was slain by a priest. But the Lord Jesus gave himself an offering for sin. He laid down his life of himself. Had he not chosen to die, the men who fastened him to the cross could have had no power against him. The language in which his prayer now commences is most appropriate and striking. He lifted up his eyes to heaven and said, Father, the hour is come. But what hour is this? The manner in which it is mentioned leads us to regard it as one of special interest and importance. Such indeed it is. It is an hour of greater interest and importance—an hour fraught with greater consequences, than any other in the whole history of our world. On it hung the destiny of the whole human race. In this hour apostate man was to be restored to his Maker's favour, and to be put in a way to obtain everlasting blessedness and glory. It was the hour of heaven's greatest benignity to our world. On the manner of their treating the blessings procured for them in this hour depends the welfare of men long after hours shall cease to be numbered. No other point of time has ever been, no one will ever be, in which centers so much of the very highest moment. The propriety of these statements may be seen by attention to the following particulars.

1. This was the hour in which the Son of God was to make expiation for the sins of the world by the sacrifice of himself. He was now about to be delivered into the

hands of wicked men, that they might put him to death on the cross. For a time he was to be subject to their malice; was to suffer them to triumph over him, and to take from him his life in a manner both ignominious and cruel. His language to some about him was, This is your hour, and the power of darkness. He had all along looked forward to this time, and had often mentioned it. He felt that it was for the sake of what was now about to take place that he had come into the world. He had voluntarily taken upon him the life of man, that he might lay it down at this very time. But why must the Son of God endure the suffering which was about to be inflicted? Not surely because he deserved any evil at the hand of God or of men. He had done no sin, neither was guile found in his mouth. He had yielded strict and uniform obedience to all the divine requirements. He had always acted on the principle, that it became him to fulfil all righteousness. The testimony of the Most High to his excellency and worth had been given in the most public and solemn manner, when a voice came from the excellent glory, saying, This is my beloved Son, in whom I am well pleased. Most clearly then, the Son of God would not be made subject to suffering on account of any ill desert of his own. In him was a perfect pattern of every moral excellence. In him dwelt all the fulness of the Godhead bodily. He thought it no robbery to be like God. Wherefore then must he suffer and die? It is in vain to reply that his death was that of a martyr; that he died only in confirmation of his obedience to the will of God, and of his belief in the truths which he had taught. His whole life had been filled up with a series of acts of fidelity and obedience to his Father in heaven. His disposition to do the divine will in all things had been

most openly acknowledged. But was there need of further confirmation of the fact that he was a teacher come from God, and that all which he taught was true? Must he die to prove that he was not an impostor, and that he had not sought to lead men into the belief of falsehood? But in support of his divine mission and of his doctrines he had wrought many and most convincing miracles. After he had, by a word, healed the sick, raised the dead, stilled tempests, and, in various ways shown unlimited control over the laws of nature, could any thing further be requisite to support any of his claims, or to gain credit to the truths which he had taught? The supposition cannot be admitted. The hour in which he was to suffer was not the time when the Saviour was to be raised above all doubt, both as to his character and his teaching; for this had been already done in the most ample manner: but it was the time in which he was to take away sin by the sacrifice of himself. The hour had now come, when he was to stand in the place of our guilty, lost world; the hour in which the iniquities of us all were to be laid upon him. What he was about to endure was wholly in behalf of men. It was to effect essentially the same purpose that would otherwise have been effected by inflicting the penalty of the divine law on the whole human race. Had this hour not arrived, all men must have sunk forever beneath the wrath and curse of Jehovah. Their own penitence, could they even have been made penitent, would have availed them nothing. They had violated the law of God, and the penalty threatened as the consequence must be endured by them, unless a substitute appeared for them. The Son of God now stood in the place of sinners, and the stroke of divine indignation which they had merited was to light on his innocent head. Is not this an important

hour—an hour of momentous consequences? A world was to be redeemed. A plan devised in the ages of eternity was to be put in execution; a plan by which God might be just, and justify him who should believe. Was that then an important hour when the work of creation was accomplished; when the morning stars sang together, and all the sons of God shouted for joy? How much more important the time in which the ruins of man's apostacy were repaired; in which God was reconciled to him by the death of his Son; in which heaven smiled upon him with divine benignity.

2. This was the hour in which the foundation of the church was laid. By the church is meant the Lappy community, consisting of all who in every age are redeemed from among men, embracing those who have lived and died in the fear of God, and ascended to glory, and those who will live and die in this manner to the end of time. The church under different dispensations, and scattered in different parts of the world, is to be viewed as one blessed community, one glorious, spiritual building. This community includes in it all the moral excellence, and dignity, and worth in our world. Take it away, and what remains on earth? what but disaffection towards God, and rebellion against his government, and pollution, and wretchedness? Eternal thanks to the Father of mercies, that a church has been established in the world; that it has existed through all periods of time; that we are assured it shall continue till time shall be no more. Immensely great are the blessings which have sprung from it to the children of men. manifold and inestimable are the benefits to the world at large, which have flowed down from the hill of Zion. But had not the hour of which I am speaking arrived, this precious community had never

come into existence. It rests on the foundation of the apostles and prophets; Jesus Christ himself being the chief corner-stone. All who belong to it are renewed by his Spirit, and cleansed by his blood. Through the efficacy of his death alone they become new creatures, and are united to God in a covenant of mercy. To them all he sustains the same endearing relation. Every member of the church, from the beginning to the end of time, regards his sufferings on the cross as the only foundation of his hopes, the only medium of his access to God. Those who lived and died before the Saviour's advent, looked forward in humble faith to his appearing and his death. They joyfully received the promises respecting him; and to them he was in substance the same that he now is to saints who read the record of his sufferings, and find in it their only ground of consolation and hope. Had he not given up his life on the cross, not one of the multitudes, who, under the ancient dispensation, or under the Christian economy, have lived and died in hope, had sustained a covenant relation to God. The world had never seen a community separated from the pollution around it, and maintaining the pure doctrine and worship of Jehovah. All men had been together involved in ignorance and guilt,—without the knowledge of God, aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. It is, strictly speaking, on the death of Christ alone that the church is founded. This only prepares the way for any of its members to have hope towards God, or enables them to draw near into his holy presence. Brethren, would you presume to approach the majesty of heaven as you do this day, sitting in heavenly places, and hoping for a gracious acceptance, were you not allowed

to come in the new and living way which is opened by the blood of atonement? Had not this way been opened would you ever have avouched the Lord Jehovah to be your God? Would you have been united to that blessed community, of which Christ is the head, and to which are made exceeding great and precious promises? In this view estimate the importance of the hour in which the Son of God gave up his life on the cross. On what he then did, depended the very existence of that church which is to embrace numberless millions of rational beings destined to be forever holy and happy. In the hour when the Son of God expired, the foundation of that spiritual edifice was laid, which rests on the mercy of Jehovah, and the top of which reaches to the highest heaven. What other hour was ever pregnant with an event of such magnitude?

3. For this hour preparation has been making ever since the world began. The great ultimate design of the Most High in all the dispensations of his providence from the beginning, was to effect the plan of redemption laid in the counsels of eternity. It was the everlasting purpose of Jehovah to raise up a seed to serve him from the ruins of man's apostasy. From the beginning his eye has been steadily fixed on this purpose, and all the events in our world have been ordered in subserviency to it. His Son, the Redeemer, did not come into the world till the fullness of time had arrived. Preparation was first to be made for his coming. So too for his death, without which his coming had been of no avail. With this event the history of the world for four thousand years had a close important connection. Whether nations flourished or declined; whether they enjoyed the blessings of peace, or felt the scourge of war; whether commerce and the arts of civilized

society were cultivated or neglected—in short whatever was the state of the world, all had ultimate respect to the hour in which the redemption of men was to be effected. Infinite wisdom saw how much distress and overturning must be experienced in the world, and how far human corruption must be suffered to prevail, before it would be suitable to introduce among men Him who was the desire of all nations. Before this could take place the four great monarchies, by which the world was successively overrun and subdued, must rise one after another. Three of them had now passed away and come to nothing. It was when the fourth, that is the Roman empire, had brought all the nations of the world into subjection under its authority, that the Saviour appeared and suffered that he might set up a kingdom which should never be destroyed. When the Assyrian, the Persian, the Grecian, and the Roman conquerors in the exercise of a lawless, wicked ambition, were spreading terror and misery through the world,—though they meant not so, neither did their heart think so, they were only preparing the way for the hour of which I am speaking. For the sake of what transpired in this hour even the earth itself was created. Jehovah designed it as a theatre, on which to make a bright, illustrious display of his own perfections. In the work accomplished by the Saviour's death are exhibited truths which astonish angels; into which they desire to look; to which we may well believe their attention has been directed ever since the creation. Such then is the importance of this hour. It is one in which is centered and combined all the interest of all the events which have ever transpired in our world. Strike out the event of this hour, and you change entirely the history of the whole human race. Men

are left to act without an object, and their most important actions lose their significance. Then what an hour is this, for which the transactions of four thousand years only made preparation, and the influence of which will be more and more sensibly felt through time and through eternity.

4. In this hour all the predictions of the ancient prophets respecting the Messiah were to have their accomplishment. All the holy men of God who had spoken as they were moved by the Holy Ghost, had foretold the sufferings of Christ and the glory that should follow. The testimony of Jesus is the spirit of prophecy. From the declaration that the seed of the woman should bruise the serpent's head to the days of Malachi the burden of every prediction had been the advent, the character, the death, and resurrection of the Messiah. Respecting him the prophets enquired and searched diligently, who prophesied of the grace that should come; searching what, or what manner of time, the spirit of Christ which was in them did signify. All their predictions in effect pointed to the cross, and in the cross had their accomplishment. Had the Saviour refused to give up his life, every other act of his had been to no purpose. His giving the best instructions and setting the best examples had accomplished nothing. Could men have been in this manner influenced to the practice of virtue, it would never have procured their acceptance with God; for before he could accept them, satisfaction must be made for the offences which they had committed. In all the predictions of all the prophets respecting man's salvation, they uniformly speak of the sufferings of Christ as that by which alone it is effected. Other things are represented as occupying an important place in the work; but the pains which the Son of God endured on

the cross are set forth as the one, the essential thing, which opens a door of hope to the guilty. So they are described by all the prophets. If then he had not laid down his life, all which was foretold of him had failed of accomplishment, and his appearance on earth had been productive of no essential good. Thus do all the predictions of the ancient prophets meet and have their accomplishment in the hour in which the Redeemer suffers. Clearly then no other hour was ever of so great importance in maintaining the truth of Jehovah. Here a long series of predictions and promises in which his people had been made to hope, is put in execution at once. It is now clearly seen that Jehovah will fulfil what he has spoken ; that no declaration of his shall fall to the ground.

5. In this hour the types and shadows of the ancient Jewish worship were to receive their accomplishment, and to vanish away. The gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience ; which stood in meats and drinks, and diverse washings, and carnal ordinances, would no longer be required. If the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, had hitherto sanctified to the purifying of the flesh, how much more should the blood of Christ, who, through the eternal Spirit was about to offer himself without spot to God, purge the conscience from dead works to serve the living God. To the event of this hour the sacrifices, which had for ages smoked on the Jewish altars, all pointed. From this time they were to cease, and the sacrifices of God to be only a broken heart and a contrite spirit ; and all which should henceforth be demanded of his worshippers would be that they worship him in spirit and in truth. The rites and forms of the ancient dispensation were but shadows of good things to

come ; they all pointed to the event of the hour of which I am speaking, and when this event had taken place, they would no longer have existence. For once place yourselves at this point of time. On one side you behold the ancient dispensation with its temple and its altars, its priests and its forms of service, vanishing from your sight, and passing into oblivion. If I may so speak they bow at the foot of the cross, and acknowledge that the end for which they were instituted is there accomplished, and there is no longer any use for them. On the other side of this point of time you behold a new dispensation rising to your view in far greater lustre and purity ; attended with more signal tokens of Jehovah's presence ; favoured with greater measures of the influences of his Spirit ; marked with greater simplicity, and light, and spirituality in the service which he demands of those who call upon his name. This hour was the dividing line between the ancient economy and the new. From this time the worship of Jehovah on earth was to bear a nearer resemblance to that which he receives in his temple above. On one side of this hour you behold darkness and obscurity,—Moses putting a veil over his face, so that the people cannot steadfastly look to the end of that which is abolished ; on the other, you see the clear light of truth,—the apostles and ministers of Christ using great plainness of speech, and commending themselves directly to every man's conscience in the sight of God. No longer is the Most High to use dark similitudes in teaching men the truth and duty in which they are interested ; no longer by obscure allusions will he direct their minds to a Saviour who is to come. Henceforth the language of those employed to teach men the truth in this Saviour's name, is plain and direct,—such as, Behold the Lamb of God which taketh away the sin of

the world. Such is the hour of which the Saviour speaks in our text. Who will not admit that this hour combines far more interesting and important considerations than any other hour from the beginning to the end of time?

That the subject may come home to your feelings with proper effect, consider, brethren, that this was the hour, in which the price of your ransom was paid; the hour in which you were redeemed from sin and hell. Then did the blessed Redeemer take on himself that weight of wrath under which you must otherwise have sunk to perdition. Had the hour in which the Son of God was fastened to the cross never arrived, what must have been your present state? Where would you have been able to derive relief to your troubled consciences? Who would have comforted you, or opened before you the door of hope? To the event of this hour you must look as that alone which has any effect to appease the wrath of God, and to afford your consciences rest and peace. When you have seen yourselves guilty and condemned, exposed to the indignation of God, and ready to be devoured by the sword of his justice, O what could you have done had no Saviour died in your behalf! How could you have approached Jehovah's throne, had you not been allowed to do it in the way which is opened by the blood of atonement! When under a sense of sin you felt that all your own doings did but increase your ill desert; that it was quite beyond your power to do any thing to propitiate the divine favour, what could have saved you from utter despair, had the Son of God never given up his life in your behalf! The saying, Father, the hour is come, it is which causes light and joy to spring up in your soul. This one declaration of his scatters the darkness, and dispels the gloomy shades in which you were enveloped. The dayspring from on

high now visits you, bringing light, and peace, and salvation.

It is the event of this hour which you are about to celebrate. From what has been said learn the manner in which you should attend at the celebration. You ought surely to be filled with humility and with gratitude: with humility to think of the low, deplorable state to which you were reduced by sin; with gratitude in view of the deliverance which the mercy of God has provided. But alas! if you can contemplate an hour of such interest; an hour which shows God reconciled to man; which brings heaven down to earth, and raises man to heaven; which procures to your souls everlasting consolation and good hope—If you can contemplate such an hour and feel no emotion, you ought to regard yourselves as strangers to the love of God; you ought to feel that you have no share in the grace which bringeth salvation. How affecting the thought, that some of you may eat and drink here to-day, who shall hereafter be driven from the Saviour's presence into everlasting darkness! Let each ask himself, Lord, is it I.

For the Christian Spectator.

IMPRECATIONS SUPPOSED TO BE CONTAINED IN THE WRITINGS OF DAVID.

SOME may imagine, that passages in several of the psalms, uttered in such imprecatory forms as the following, are inconsistent with the benevolence of David, viz: *Destroy thou them, O God; let them fall by their own counsels. Give them according to their deeds, and according to their endeavours; give them after the works of their hands; render to them their desert. Consume them in wrath. Let their table become a snare before them. Let their eyes be darkened, that they see not; and make their loins con-*

tinually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Whether we consider David in these, and numerous other similar passages in the psalms, as referring, primarily, to his own personal enemies, or to those of God, or to both, we cannot suppose that the tremendous judgments denounced in them, are expressions of a vindictive spirit. Though he had blemishes, yet, in the history of the scriptures, he is represented as being, in his general character possessed of a benevolent, humble, and forgiving disposition towards others; of course, these denunciations cannot be considered as flowing from malevolent passions. His general conduct and acknowledged character forbid such a conclusion. He had a deep sense of the doom of his enemies; he felt tenderly and benevolently toward them in their afflictions; and wept over them, and prayed for them. His own personal concerns were lost in his zeal for their temporal and eternal good, though in return he received nothing but reiterated abuse. In the 35th psalm, he says, *They rewarded me evil for good, to the spoiling of my soul. But as for me, when they were sick my clothing was sackcloth. I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother. I bowed down heavily, as one that mourneth for his mother.*

Much confusion and misunderstanding will often arise from a misapplication of the psalms to the *literal* David whose name they bear. So far as he is concerned, their literal application to him, and to the circumstances of his life, where it can be ascertained, should not be overlooked. But Christ is the principal subject in which the book of the psalms terminates, though other subjects are occasionally al-

luded to. Sometimes he is directly announced by the Spirit of prophecy; at others, typified or personated by David, whose name (Is. lv. 3. Ez. xxxiv. 23. Hos. iii. 5.) is given to him by the prophets. When, therefore, David as the type of the Messiah, and in his person, utters complaints against his enemies, and speaks of his dangers and persecutions, though he doubtless alludes to his own personal circumstances, yet not he, but the anti-typical David is principally intended; of course the temporal and spiritual judgments denounced, are Messiah's judgments, and not imprecations of vengeance upon the enemies of David, dictated, as some have supposed, by malevolent feelings.

But when David speaks in the person of the Messiah, or only, like other sacred writers, as an inspired messenger of God, the judgments which he utters are not to be viewed in the light of imprecations. The genius of the Hebrew, according to learned biblical critics, is such as will admit of the *future* rendering of those passages which in our common English version of the psalms stand in the imperative mood as imprecations. The passages, on supposition of this alteration, lose their vindictive complexion, and appear as predictions of judgements upon the wicked, and involve no more difficulty than other predictions interwoven in the sacred writings. The same idiom which admits that the psalmist did not imprecate, but only predict, may be found in other passages of the scripture, which our translators have rendered in the imperative mood. As Num. x. 35. Judges, v. 31. Jer. x. 25. Lam. iii. 64—66. Also, 1st Cor. xvi. 22. 2 Tim. iv. 14. Were it not for the future rendering of the verbs in these passages, allowed by the original of the Old and New Testaments, Moses, the writer of the song of Deborah and Barak, Jeremiah, and even Paul, the apostle

under the evangelical dispensation, equally with David, might appear to have sanctioned a vindictive spirit. But if the verbs be rendered in the future tense, all occasion of offence will be removed.

This change of the imperative for the future form is conceded by Horne in his Introduction to the Critical Study and Knowledge of the Holy Scriptures, Vol. 1. p. 569. Referring to the imprecations contained in the prophetic writings and psalms, he says, "These are to be considered not as prayers, but as simple predictions; the imperative mood being put for the future tense agreeably to the known idiom of the Hebrew language, and shown to be so put by the future being used in other parts of the prediction, as in Psalms xxviii. 4, 5; and this idiom is more natural in prediction than in other kinds of composition, because it is the immediate result of combining idioms common in the prophetic style. For as the prophets are often commanded to do a thing, when it is only intended that they should foretell it, so they often foretell a thing by commanding it to be done; and they often express their predictions in an address to God, the union of which two idioms gives them the appearance of imprecations." Dr. Scott, in his preface to the Psalms, acknowledges that the imprecations they contain "must be considered, either as direct prophecies, or as divinely inspired declarations of the certain doom awaiting all the opposers of Christ and his cause or people; and not as expressions of private resentment, or malevolence against injurious individuals."

When, in our translation of the Bible, then, we find such expressions as the following, *Destroy thou them, O God; pour out thine indignation upon them; let them be confounded; let their eyes be darkened that they see not; let death sieze upon them*;—they are to be rendered, according to idiomatic usage, in

the form of prophetic maledictions, *Thou wilt destroy them, O God. Thou wilt pour out thine indignation upon them. They shall be confounded. Their eyes shall be darkened that they see not. Death shall sieze upon them.* This form removes from David all appearance of an unchristian spirit, and exhibits him in the light of a prophet or type of Christ, predicting or denouncing the vengeance of the being by whom he was inspired. In this vengeance all must expect to share, unless it be averted by a seasonable and evangelical repentance. *If any man love not the Lord Jesus Christ, let him be (that is he will be) anathema, maranatha.* Here we recognise the same idiom which runs through the Hebrew scriptures. The apostle expresses no wish or imprecation, but only utters a prediction of what *would* and actually *did* befall the rebellious Jews. The prediction extends its terrible denunciation, with equal certainty, to all the finally impenitent and unbelieving in every age and country; and together with all the predictions or denunciations of judgments in the Old Testament, tends to warn and alarm careless sinners, and to persuade them to *flee from the wrath to come.*

C. C. M.

For the Christian Spectator.

THE IMPORTANCE OF CHRISTIANIZING THE HEATHEN.

WE, who have always lived under the full blaze of gospel light, are not sensible how much we are indebted to the gospel for the blessings we enjoy; and what a thorough change it produces in the character and circumstances of man. Besides lighting our path to the grave, and opening to us the gates of heaven, it has conferred on us, and will confer on heathen nations, civil and religious liberty, and all the benefits of civilized society.

Man is by nature an enemy to God and man ; and never will be effectually changed in the temper of his heart, till brought under the influence of Christianity. Could the ignorance and superstition of the heathen be done away, without communicating to them a knowledge of the true God, and of the retributions of eternity, instead of forming them for civilized life, they would become a race of cannibals ; there would remain no principle by which they could be governed or associated. Mere secular knowledge has no tendency to reform the heart. It is the great men of the earth, that have filled it with blood and crime, and falsehood, and delusion. Ignorance, superstition, and servitude, are the inheritance of a nation which is destitute of the light of the gospel. It is not consistent with the divine government, or the nature of things,—God has not so made man, that a nation can be enlightened, free, and happy, while it remains ignorant of the gospel ; the heathen cannot be civilized, without being Christianized. “ When has a nation changed their gods ? When has the light of philosophy dispelled the darkness of superstition ? ” Many heathen nations, besides the Greeks and Romans, have had their Augustan age ; an era in which they were more or less distinguished for their learning and philosophy ; but never, by the mere light of science, did they trample upon their idol gods, or arrive at any principle of virtue, or bond of union, which, if the manacles of despotism were cast off, could save them from the horrors of anarchy.

It was not for want of the press, or the representative system, or the Lancasterian method of instruction, that the ancient republics were subverted ; but because the rebel temper of the heart was unsubdued, and their impious idol worship was not relinquished, for the worship of the living and true God.

It is to the gospel, that these United States are indebted for their distinguished civil, as well as religious privileges. It is this which has falsified the maxims of political wisdom, and the predictions of statesmen ; and which will give perpetuity to our free institutions. It is because so many altars are erected in our land, from which incense and a pure offering ascend to the Ruler of the universe, that we are free and shall continue to be free. The notion of perpetuating our independence by celebrating its anniversary with bonfires, and illuminations, and Olympic games, and bacchanalian festivals, is a relic of heathenism, and worthy of a heathen age. These are sacrifices offered to the god of this world ; they are offensive to a God of infinite purity ; and will tend rather to sap the pillars of the temple of liberty than to add to their strength and durability. “ *Blessed is that nation whose God is the Lord.* ” The blessing is connected with obedience, and dependent upon it ; for says Jehovah, “ At what instant, I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. ”

We owe him our obedience, not only as individuals, but as a nation, and a government. “ He that ruleth over men must be just, ruling in the fear of God. ” When the ruler enters the legislative hall, or assumes the chair of state, he does not, he cannot put off the law of God ; and is bound to act from a regard to his glory, in his official, as well as in his private capacity. Government is an ordinance of God, and was designed to advance the Redeemer’s kingdom on earth ; and it should be administered with a supreme regard to this object. We have listened too readily to the infidel slang, of a meretricious con-

nection of church and state. The early Christian emperors, from a mistaken zeal, endowed the ministers of Christ with wealth and secular power; they cherished and pampered their unhallowed lusts, and thus raised up a powerful, dignified, and titled hierarchy, to be lords over God's heritage, instead of ensamples to the church. But does it follow from this abuse of power, and consequent corruption of Christianity, that governments should not interfere in matters of religion? Are their views to be limited by the grave, and their acts to have no bearing on futurity? Are they to regard man as a mere animal, the creature of a day, and to shut their eyes to his immortal existence, and the retributions of eternity? Free government can not be administered—it can not exist upon such principles; religion is its main spring; that from which it derives all its life and energy; that which gives it a hold on the conscience, and constitutes the foundation of its sanctions. Religion affords the only assurance we have, that the duties either of the ruler or of the citizen, will be faithfully discharged.

It is the grand secret of penitentiary reform. The political economist may exhaust his ingenuity in the construction of prisons, the graduation of punishment, the employments, the classification, and seclusion of the prisoners, and after all, it is by means of the faithful disciple of Christ, who carries the bible into the cell, and there with unwearied labour bestows his instructions and his prayers, that the abandoned criminal is converted into a virtuous and useful citizen, and his punishment into a source of public revenue.

True national glory is identified with the glory of God. Our national power, wealth, and resources, the facilities of intercourse, the means of communicating knowledge, the genius of progressive im-

provement, with all the rich national blessings we enjoy, were not bestowed to gratify our pride and ambition, or to raise a monument of human glory; but to contribute to the execution of that grand design for which the earth was created: and the spirit of Christendom is bearing forward its governments, faster than we are aware, from schemes of ambition, from murder and rapine, to deeds of benevolence, and Christian philanthropy. Our own rulers have felt the impulse, and partaken of the spirit of the age. They have entered zealously upon the benevolent enterprise of abolishing the traffic in human blood; and have afforded aid and encouragement, in the attempts which are making to impart the gospel and the useful arts, to the heathen in our own land. May we not hope, that under the influence of the same beneficent views, they will ere long give more direct and efficient support to that cause which is emphatically, "peace on earth and good will to man." The time will assuredly come, when kings shall be nursing fathers, and queens nursing mothers to the church; when our judges shall be as at the first, and our counsellors as at the beginning; when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.

This period is approaching. The decree has gone forth "to build up Jerusalem;" and already is the work in progress. The missionary spirit which has so suddenly pervaded Christendom, the great increase of charitable institutions, the constant accumulation of means, the unanimity of efforts, and more especially, the triumphs of the cross which we witness, and of which we hear from every land, demonstrate the agency of an unseen, an Almighty hand, and proclaim the dawn of a brighter day than ever shone on our world.

No man can stand an idle spec-

tator of this scene, and be innocent. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." All the means of doing good possessed by man are talents committed to him by his Lord and Master, with the command, "Occupy till I come." "Unto whomsoever much is given, of him shall much be required." The whole world is to be evangelized, and the work is to be accomplished by human instrumentality. The duty is plain and positive; the responsibility certain and awful: an omniscient eye observes every act of fidelity, and every instance of neglect and disobedience; and a day of reckoning is at hand.

In the mean time, the work must and will go on. The purposes of God cannot be defeated by our indifference or opposition. The treasures of the earth cannot long be withheld from the rightful proprietor, and the Sovereign disposer of all things. He will exalt him that is low, and abase him that is high, and overturn, and overturn, till he come whose right it is, and will give it him. The selfishness which cannot be subdued by the mercy of God, may expect to be visited by his judgments: and is there not something in the signs of the times which indicates his displeasure, that the people in Christian lands are so reluctant to engage in his work? "The curse causeless shall not come." Mark the awful visitations of his hand; the wreck of fortunes, the disappointment of human hopes, of prudent calculations, the frowns of his common providence, and especially, look abroad in the commercial world, and in a time of profound peace, and of apparent prosperity, see ruin stalking through the earth like the pestilence, levelling distinctions, and humbling the pride of man; and say, are there not indications of uncommon wrath in the judgments of God? Must it not

be some new and aggravated guilt, that has provoked these expressions of his displeasure. The set time to favour Zion is come, and the abundant evidence of the fact, and of the urgent wants of a perishing world, fearfully enhances the sin of selfishness, and calls on the benevolence of God, to awaken men to a sense of their guilt and their duty, by more awful displays of his justice.

Our love of the world must be subdued. We never shall feel the full weight of the obligation we are under to spread the gospel, till we possess the spirit which the gospel enjoins. *He that loveth father or mother, son or daughter, more than me, is not worthy of me. Whosoever he be of you, that forsaketh not all that he hath he cannot be my disciple. Sell that ye have and give alms.* Are these hard sayings? They came from the mouth of Christ. He requires us to have the same mind that was in him; the same indifference to the world, and supreme love and entire devotedness to God. Those only who obey his commands will receive the rewards of faithful servants; while to those who refuse obedience, and who will stand at the last day on his left hand, he will say, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." "Verily I say unto you inasmuch as ye did it not to one of the least of these, ye did it not to me." *And these shall go away into everlasting punishment."*

To the Editor of the Christian Spectator.

The following reflections suggested by the late mournful disaster at the White Hills, are extracted from a sermon recently preached in that vicinity. They are for-

warded for insertion in your journal, should they be deemed of a suitable character. J. C. P.

The more signal events in the providence of God, which from time to time agitate and diversify this scene of things, not only teach a lesson strikingly accordant with the instructions of inspired truth, but are often most accurately described in the very language of the bible. Nor do such providential occurrences resemble the lessons of the sacred record less in the limited influence they have on the heart and life of men. The word of God spreads its pages, and new and impressive leaves on the book of providence are continually unfolding, to attract and interest, but rarely do either fix salutary impressions on the mind. Events which for a season arrest and absorb the public mind, with their deep-felt and solemnly instructive interest, are seen to pass into dim recollection without leaving any memorials of their beneficial sway. In the pestilence, the earthquake, the tempest, and in the sweeping scourge of everflowing torrents, Jehovah sends forth a teaching voice to the children of men; but like his written word, it is misinterpreted, neglected, and forgotten. To give that voice a deeper emphasis—to make it understood and felt, by combining its solemn tones with the notes of warning, reproof, and correction which come from the bible, has appeared to me a duty too plain, and an object too desirable, not to be attempted by the Christian preacher. If contemporary events have an eloquence—a pathos—an impressiveness, which far exceeds the highest efforts of human language or thought, not to give them a tongue, were to affect a wisdom beyond that which is written. For in such events the Most High himself preaches. He comes down, not it may be, upon “the mount that burned with fire;”

but he is seen to “rend the heavens, and come down,” and, while “the mountains flow down at his presence,” he repeats again his instructions of old in those terrible acts of his might which the language of his own inspiration best describes. “*Surely the mountain falling cometh to nought, and the rock is moved out of his place. The waters wear the stones; thou washeth away the things which grow out of the dust of the earth; and thou destroyest the hope of man.*”

This passage will be perceived to be a very correct, though compendious account of a recent providential dispensation, whose painful catastrophe touched so widely the sympathies of our community. That the mournful occurrence, which has not yet ceased to operate keenly on our common sensibilities, may leave good impressions on our minds, I shall introduce several desultory remarks, the common suggestions alike of the passage just repeated, and of the calamitous event itself.*

*The storm which is here alluded to was so terrific and destructive, that it will, for a long time to come, retain in the feelings of those who witnessed its effects, a kind of lone sublimity in the history even of mountain storms. And though it has but recently filled the newspapers, our readers will not think the space misappropriated which preserves the following record of it, in connection with the above reflections. The account here given is contained in a letter from the Rev. Carlos Wilcox, who, with a party of gentlemen, arrived at the Mountains the day after the storm. They had approached to within fifteen miles the preceeding day, where they were compelled to stop by the descending rain.

“The storm continued most of the night [28th of August:] but the next morning was clear and serene. The

One important lesson forcibly taught amidst the scene of the desolations alluded to, is *the frailty of man*. This undeniable, though often forgotten truth, is more com-

view from the hill of Bethlehem was extensive and delightful. In the eastern horizon Mount Washington, with the neighbouring peaks on the north and south, formed a grand outline far up in the blue sky. Two or three small fleecy clouds rested on its side a little below its summit, while from behind this highest point of land in the United States east of the Mississippi, the sun rolled up rejoicing in his strength and glory. We started off toward the object of our journey, with spirits greatly exhilarated by the beauty and grandeur of our prospect. As we hastened forward with our eyes fixed on the tops of the mountains before us, little did we think of the scene of destruction around their base, on which the sun was now for the first time beginning to shine. In about half an hour we entered Breton Woods, in an unincorporated tract of land covered with a primitive forest, extending on our road five miles to Rosebrook's Inn, and thence six miles to Crawford's, the establishment begun by Rosebrook's father as described in the Travels of Dr. Dwight. On entering this wilderness we were struck with its universal stillness. From every leaf in its immense masses of foliage the rain hung in large glittering drops; and the silver note of a single unseen and unknown bird was the only sound that we could hear. After we had proceeded a mile or two the roaring of the Amonoosuck began to break in upon the stillness, and soon grew so loud as to excite our surprise. In consequence of coming to the river almost at right angles, and by a very narrow road, through trees and bushes very thick, we had no view of the water, till with a quick trot we had advanced upon the bridge too far to recede, when the sight that opened at once to the right hand and to the left, drew from all of us similar exclamations of astonishment and terror; and we hurried over the trembling fabric as fast as possible. After finding ourselves safe on the other side, we walked down to the brink; and, though familiar with mountain

scenery, we all confessed that we had never seen a mountain torrent before. The water was as thick with earth as it could be, without being changed into mud. A man living near in a log hut showed us how high it was at daybreak. Though it had fallen six feet, he assured us that it was still ten feet above the ordinary level. To this add its ordinary depth of three or four feet, and here at daybreak was a body of water twenty feet deep, and sixty feet wide, moving with the rapidity of a gale of wind between steep banks covered with hemlocks and pines, and over a bed of large rocks, breaking its surface into billows like those of the ocean. After gazing a few moments on this sublime sight, we proceeded on our way, for the most part at some distance from the river, till we came to the farm of Rosebrook, lying on its banks. We found his fields covered with water and sand, and flood-wood. His fences and bridges were all swept away; and the road was so blocked up with logs, that we had to wait for the labours of men and oxen, before we could get to his house. Here we were told that the river was never before known to bring down any considerable quantity of earth, and were pointed to bare spots on the sides of the White Mountains never seen till that morning. As our road, for the remaining six miles, lay quite near the river and crossed many small tributary streams, we employed a man to accompany us with an axe. We were frequently obliged to remove trees from the road, to fill excavations, to mend and make bridges, or contrive to get our horses and waggon along separately. After toiling in this manner for half a day, we reached the end of our journey, not however without being obliged to leave our waggon half a mile behind.

* * * * *

On our arrival at Crawford's, the appearance of his farm was like that of Rosebrook's, only much worse. Some of his sheep and cattle were lost; and eight hundred bushels of

the field, the vapour, and the fleeting shadow. Although such figurative representations as these scarcely more than literally describe the weakness and frailty of our mor-

tal race, yet the very slight departure from a strictly accurate description, does in the case of not a few, greatly diminish the weight of impression left on the mind.

oats were destroyed. Here we found five gentlemen who gave us an interesting account of their unsuccessful attempt to ascend Mount Washington the preceeding day. They went to the "Camp" at the foot of the mountain on the Sabbath evening, and lodged there with the intention of climbing the summit the next morning. But in the morning the mountains were enveloped in thick clouds; the rain began to fall, and increased till afternoon, when it came down in torrents. At five o'clock they proposed to spend another night at the camp, and let their guide return home for a fresh supply of provisions for the next day. But the impossibility of keeping a fire where every thing was so wet, and at length the advice of their guide, made them all conclude to return, though with great reluctance. No time was now to be lost, for they had seven miles to travel on foot, and six of them by a rugged path through a gloomy forest. They ran as fast as their circumstances would permit; but the dark evergreens around them, and the black clouds above, made it night before they had gone half of the way. The rain poured down faster every moment; and the little streams, which they had stepped across the evening before, must now be crossed by wading, or by cutting down trees for bridges, to which they were obliged to cling for life. In this way they reached the bridge over the Amonosuck near Crawford's just in time to pass it before it was carried down the current.

On Wednesday, the weather being clear and beautiful, and the waters having subsided, six gentlemen, with a guide, went to Mount Washington, and one accompanied Mr. Crawford to the "Notch," from which nothing had been heard. We met again at evening, and related to each other what we had seen. The party who went to the Mountain were five hours reaching the site of the camp, instead of three, the usual time. The path for nearly one third of the distance was so much excavated, or covered

with miry sand, or entirely blocked up with flood-wood, that they were obliged to grope their way through thickets almost impenetrable where one generation of trees after another had risen and fallen, and were now lying across each other in every direction, and in various stages of decay. The Camp itself had been wholly swept away; and the bed of the rivulet, by which it had stood, was now more than ten rods wide, and with banks from ten to fifteen feet high. Four or five other brooks were passed, whose beds were enlarged, some of them to twice the extent of this. In several the water was now only three or four feet wide, while the bed of ten, fifteen, or twenty rods in width, was covered for miles with stone from two to five feet in diameter, that had been rolled down the mountains, and through the forests, by thousands, bearing every thing before them. Not a tree, nor the root of a tree, remained in their path. Immense piles of hemlocks and other trees, with their limbs and bark entirely bruised off, were lodged all the way on both sides, as they had been driven in among the standing and half standing trees on the banks. While the party were climbing the Mountain, thirty "slides" were counted, some of which began near the line where the soil and vegetation terminate, and growing wider as they descended, were estimated to contain more than a hundred acres. These were all on the western side of the mountains. They were composed of the whole surface of the earth, with all its growth of woods, and its loose rocks, to the depth of 15, 20 and 30 feet. And wherever the slides of two projecting mountains met, forming a vast ravine, the depth was still greater.

Such was the report which the party from the mountains gave. The intelligence which Mr. Crawford, and the gentleman accompanying him, brought from the Notch, was of a more melancholy nature. The road, though a turnpike, was in such a state, that they were obliged to walk to the Notch House, lately kept by Mr. Willey, a

Impressive as are these emblems of himself, man can witness the growth and decay of vegetation, can gaze at the shifting, fleeting shadow, can see the congregated vapours vanish, and still feel an unabated confidence in his hold on life. Indeed, the contrast between his own more abiding destiny and their transient being, may rather serve to foster a feeling of deeper and more quiet repose in the fancied stability of his own mountain. Because he outlives a long succession of those passing objects, to which his mortal being is familiar-

distance of six miles. All the bridges over the Amonoosuck, five in number, those over the Saco, and those over the tributary streams of both were gone. In some places the road was excavated to the depth of 15 or 20 feet; and in others it was covered with earth, and rocks, and trees, to as great a height. In the Notch, and along the deep defile below it, for a mile and a half to the Notch House, and as far as could be seen beyond it, no appearance of the road, except in one place for two or three rods, could be discovered. The steep sides of the mountains, first on one hand, then on the other, and then on both, had slid down into this narrow passage, and formed a continual mass from one end to the other, so that a turnpike will probably not be made through it again very soon, if ever. The Notch House was found uninjured; though the barn adjoining it by a shed was crushed; and under its ruins were two dead horses. The house was entirely deserted; the beds were tumbled, their covering was turned down; and near them upon the chairs and on the floor lay the wearing apparel of the several members of the family; while the money and papers of Mr. Willey were lying in his open bar. From these circumstances it seemed almost certain, that the whole family were destroyed; and it soon became quite so, by the arrival of a brother of Mr. Crawford from his father's six miles further east. From him we learnt that the valley of the Saco for many miles, presented an uninterrupted scene of desolation. The two Crawfords were the nearest neighbours of Willey.—Two days had now

ly likened, he becomes strengthened in the persuasion, that he shall very remotely, if ever, resemble the falling flower and perishing verdure of the field. But let such as will not learn their perpetual and inevitable exposure to death from the freshest and fairest objects in the world of vegetation, look away to the falling mountain, and learn the fact there. If they fall not before the element beneath whose passing breath the blossoms and herbage of the earth wither and are gone, they surely must cease to regard their "house of this tabernacle" as indissoluble, when they

elapsed since the storm, and nothing had been heard of his family in either direction. There was no longer any room to doubt that they had been alarmed by the noise of the destruction around them, had sprung from their beds, and fled naked from the house, and in the utter darkness had been soon overtaken by the falling mountains and rushing torrents. The family, which is said to have been amiable and respectable, consisted of nine persons, Mr. Willey, and his wife, and five young children of theirs, with a hired man and boy. After the fall of a single slide last June, they were more ready to take the alarm, though they did not consider their situation dangerous, as none had ever been known to fall there previous to this. Whether more rain fell now than had ever been known to fall before in the same length of time, at least since the sides of the mountains were covered with so heavy a growth of woods, or whether the slides were produced by the falling of such a quantity of rain so suddenly, after the earth had been rendered light and loose by the long drought, I am utterly unable to say. All I know is, that at the close of a rainy day, the clouds seemed all to come together over the White Mountains, and at midnight discharge their contents at once in a terrible burst of rain, which produced the effects that have now been described. Why these effects were produced now, and never before, is known only to Him who can rend the heavens when he will, and come down, and cause the mountains to flow down at his presence."

see "the perpetual hills bow," and "the everlasting mountains" melt away. It was with a view to present the idea of human frailty and of the exposedness of our bodies to an irreparable dissolution, in a forcible light, that the afflicted Job introduced this allusion to an event less uncommon in the region in which he dwelt. He had compared man to whatever is most evanescent and fading; but as if not satisfied, he adverts to a class of objects wholly opposite in their nature. He turns to the most stable and abiding appendages of the globe we inhabit. From the emblems of all that might seem unsubstantial and dying in this perishing world, he directs the mind to what might stand as a representative of all it has which can aspire to the character of fixedness and durability. But "*surely they falling come to nought.*" And from their fall and dissolution, he seems conscious of deriving an argument as irresistible as the sweep of their ruins, to evince the powerlessness of human might, and the brevity and precariousness of our earthly existence. Do those massy piles which stand fixed in living rock, drop from their dizzy height, and vanish in a flood of commingled ruins? And can we who are made of clay, and who have "our foundation in the dust," expect to escape the catastrophe of dissolution, and share a more abiding destiny than they? If what from their enduring character are denominated "everlasting hills," sink beneath the footsteps of Omnipotence, what should beings anticipate who are "crushed before the moth?" Let, then, as many of us, as are secretly indulging the thought that we "shall never be moved,"—that our mortal structure is too strongly built to be dissolved, take a view of the scene among the white summits that skirt yonder horizon, where He who reared those mighty masses, has lately been exerting

the terrible energies of his power. We may, and perhaps we do, contemplate the falling flower and the vanishing vapour without a practical impression of the truth I am considering; but who can fail of such an impression with this scene before the mind? Who can glance a thought over these stupendous desolations, and not have that thought revert to the final ruin of his own earthly tabernacle, as a most solemn, inevitable, and rapidly approaching event? Surely, when man beholds mountains dissolve and flow down at the presence of the King of heaven, he must feel that he cannot be too high to be brought low, or too firmly encompassed about by the energies of his own strength, to be dissolved. O when such a power is seen at work around him in acts so tremendous—when rocks melt away in the breath of the Almighty, he must feel that

The spider's most attenuated thread
Is cord, is cable to man's tender tie
On earthly bliss.

He *must feel* the instructive lesson taught by the scene, impressed on his heart; and go away with the impression that before the amazing power of Him in whose hand his life is, his frame is more fragile than the earliest flower of spring, and his life more unstaying than the fleeting shadow.

The mutability of earthly things is another lesson taught by the disastrous visitation which suggests my present remarks. Since our earth was first sent forth from the hand of its Maker to travel its destined period of ages, it has evidently undergone no small changes in its visible features. Most of these changes occurred at a period back beyond the reach of its earliest authentic history. The certainty of their occurrence, however, does not depend on the present existence of such testimony.

We can scarcely fix our eyes upon a spot of earth which exhibits not marks of having long since been the scene of no ordinary physical revolutions. Rocks that lie piled on rocks in tottering elevation, frowning cliffs, and those precipitous heights on which the canopy of heaven seems to rest, are so many perpetual witnesses of successive waves of changes which swept over our globe during those primitive ages that lie concealed in the deep obscurity of the past. Nor have these tides of changes ceased to rise and fall. Earth remains unchanged only in its *changeable* character. In every other respect it abides the same scene of constant vicissitude. Perhaps those deep and mighty convulsions which were wont to rend the earth and disturb the settled pillars of its strength, are now less frequent than in the infancy of its career. That awful catastrophe which "broke up the fountains of the great deep, gave, it is probable, to its entire surface a wholly new and varied aspect. Nothing since has operated so widely or so powerfully in diversifying its external appearance. Still it has continued to be the theatre of changes which have reached much farther than to the transient and floating accompaniments of its climates and its seasons. The silent, but resistless energies of time have, up to the present moment, been at work. And though it is so noiseless and uniform in its operation as to escape a speedy detection of its progress, yet the lapse of only a few score years shows that it has hurried its millions of earth's intelligent population to the grave, and brought as many more to crowd its busy walks of toil and suffering. Thus in the limited period of only a few years, this earth comes forth peopled with a new succession of living, acting, conscious, and immortal beings. It becomes in respect to all its most interesting features, changed into a new world.

All its thinking myriads have passed away. Not one lingers to witness the greatness of the change, or to give to the present an example of the age gone by. Where now the multitudes which once thronged the busy streets, of Nineveh, Babylon, and Palmyra? How changed the race which now possesses their ruins! Where too are the wandering tribes which two centuries ago, held the undisputed dominion of our own native hills, and plains, and lakes, and rivers?

The mutability of terrestrial things is seen, if in less affecting, yet in a no less striking light, in those alterations which are constantly occurring in the more fixed and permanent objects around us. Rivers change their course; lakes change their bed; islands sink and emerge from the ocean; mountains, disturbed in their repose of ages, cast down their loosened summits in horrible ruins; rocks that resist steadfast any combination of human might or skill, are "*removed out of their place*;" and "the overflowing scourge" passes through, and sweeps away in one congregated flood of desolation, the fruits of the earth, and the works of man. In view of this representation, or rather of that event which has led to it, to what object possessing an earthly character, can man look, that is not as variable as the agitated surface of yonder billowy expanse? Oh the omnipotence of time! What revolutions it effects in all that is below the skies! Would you get a sense of the mutable character which time impresses on all the scenes and objects of earth? Let imagination picture to your mind that gloomy valley on that memorable and tenfold gloomy night. There on that *spot* of earth, in that *point* of time, are epitomised the changes of all earth through all time. Man is swept away. His works perish. The deep lineaments in the aspect of nature are varied. What is deemed the most

stable throughout the range of earth, a mountain of eternal rock, becomes loosened and melts away into the vale below. Rivers find a new channel. And all that is fresh and gay and lovely and picturesque in the scene, becomes one rude and sullen blank of awful grandeur, rendered doubly appalling by the vestiges of a wide-spread devastation. Who can gaze at such a picture, and not feel that every thing terrestrial is a passing shadow?

Amidst such a scene how impressively is taught *the vanity of earthly hopes*. "*Thou destroyest the hope of man.*" The way in which the Most High destroys human hopes, is not by extinguishing in the mind all expectation of future good, and pouring into it all the bitterness of despair. He only leaves those hopes to be disappointed. It is in the nature of things that all hopes of coming good apart from God, or in other words, all earthly hopes must in this sense, be destroyed. It must fail of being realized. It matters not that the good, expected be obtained. It of necessity fails to satisfy. In the possession it becomes something widely different from what it was in the expectation. In the glow of a lively imagination which has felt nothing of the quieting and chastening power of grace, circumstances and things altogether earthly in their nature, assume an importance and value which render them objects of fervent hope. But such hope, whether "deferred," or gratified, "makes the heart sick." Should it prove otherwise for a season—should this class of objects in their fruition come up to the full measure of the good expected in them, should there turn out to be no disappointment in the kind and degree of the present gratification they yield; yet they cannot long abide. If the fact of its short lived character should not bring home to the bosom the fearful thought of the nearness and bitterness of its end,

there might be something like enjoyment of exclusively earthly things. The unwelcome thought *does* however intrude. It spoils the present, and blasts the hope of the future. But what especially evinces the variety of those hopes which are more appropriately earthly, is the uncertainty of the attainment and continuance of the objects which they exclusively respect. If attained, the utmost measure of their continuance stretches no farther than the range of our mortal career. Yet unnumbered objects, though fervently desired and longed for, are never brought home into actual possession; while as many more after being grasped as "enduring substance," are either torn away by the hand of Providence, or "fly away as an eagle towards heaven." It must be so; for man is but dust, and all these objects of his worldly expectation, are deceitful in their appearance, mutable in their nature, and as short lived as the fading and dying world of vegetation around us. If we will turn our thoughts to that scene of God's recent providential visitation, we may behold the emptiness of such hopes written in the awful characters of its ruins. Do we confide in the stability of our mountain? See that mountain, which lately pillared the firmament, dissolved and melted away. Have we high hopes of the good coming to us from friends in the various relations of life? Behold that group, bound together by all the tenderest ties of relationship, hurried apart, to be speedily mingled together in one common ruin. Do our hopes cluster around the wealth that may come from the various gainful occupations among men? Look at the devastation which has taken away in one night of horrors, the fruit of years of laborious enterprise. Go, and read there, the history of earthly hopes. Go, and gaze until your heart feels how low and empty are all expectations.

which look not beyond earth and time.

Finally. The disastrous visitation, whose suggestions I have followed in my present remarks, may aid our conceptions of those terrors which will overwhelm the wicked at the last day. Then shall the "kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hide themselves in dens, and in the rocks of the mountains; and shall say to the mountains, and the rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." This is the account which God himself has given of the deep and unutterable consternation the wicked will feel, when "the great day of his wrath shall have come." Imagination can conceive of no destruction more indescribably dreadful than to be buried beneath the congregated ruins of rocks and mountains. A chilling horror has thrilled our whole frame, when we have thought of the lamented family attempting in vain to escape from the rushing and thundering torrent of a melted descending mountain. But the wicked at the final day will welcome such an appalling interment, as a desirable shelter from the burning vengeance of Almighty wrath. Oh they will choose rather to plunge amidst such a tremendous tide of ruins, than to feel and hate the holy displeasure of God unmitigated and unending.

To the Editor of the Christian Spectator.

SOME writers for your pages, when their communications are deemed improper for insertion, on account of imputed errors in sentiment or misinterpretation of Scripture, it may be presumed, would cheerfully take the attitude of learners, and would indeed feel obliged by having such errors candidly stated,

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and convincingly corrected. A topic which even an unsuccessful effort has been made to investigate, will still be viewed with special interest by him who has made the effort. This interest may be even increased, by the very circumstance that those whose opinions he has reason to respect, pronounce his intellectual labour, in a given instance, to be of this description; and while a salutary influence will thus operate upon his mind, leading him more diligently to survey the ground before passed over, and thoroughly to assay the soundness of his conclusions, he will, when unable to detect his own mistakes, be impelled to ask for clearer light and fuller instruction. While, therefore, you and your associates cannot reasonably be desired to undertake the ungrateful, the hopeless task of curing the mental and moral aberrations discoverable in all the papers of your correspondents, it may still be hoped that you will occasionally allow a writer through the medium of your Miscellany, to express his views of a given subject, even should you consider them in some degree faulty, if they are not of a decidedly mischievous nature, when he does it with the avowed purpose of gaining knowledge, from those who perceive that he needs to be better taught. While thus an individual will meet in the Christian Spectator with instruction suited precisely to his own exigences, there is good reason to believe, that a large number of its readers being in similar circumstances will receive equal benefit.

The author of a sermon on Isa. lix. 21st, who was "respectfully informed that his exposition of the text did not appear to be capable of being sustained by just principles of interpretation," undertook to show that the text contained a promise of the perpetuity of revealed truth in the church, and the grounds on which the church might

confidently expect the fulfilment of this promise.

As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever.

In commenting upon the context in order to prepare the way for elucidating this passage, the declaration, *So shall they fear the name of the Lord from the west, and his glory from the rising of the sun*, was considered as a prediction of the conversion of the nations in general. The succeeding words, *When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him*, was viewed as an assurance, that all the efforts of infidelity, heresy, and impiety against the cause of evangelical truth and piety, would be defeated by the special agency of the Holy Spirit. The next verse, *And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord*, was represented to be a promise of the coming of Christ, in his incarnation and ministry, in which promise a pledge is given, by this very fact of Christ's advent, that the foregoing promises should be fulfilled. The writer perceives indeed, on examining further, that this passage is applied, in a somewhat different form, by the apostle Paul, Rom. xi. 26, to the future conversion of the Jews to Christianity; but this does not appear to be a sufficient reason for limiting the sense to this event, when the words naturally admit of a twofold fulfilment.

The text itself was represented to be a divine engagement, in relation to all true believers, or those turning from transgression, as being a covenant with them whether Jews or Gentiles, by virtue of their union to Christ. The engage-

ment in the manner in which it is expressed, was viewed as being addressed to the Redeemer, mentioned in the verse immediately foregoing, and as made to him by the Father. The things promised were represented to be the perpetual continuance of the Holy Spirit, and of the words of Jehovah with Christ and with his spiritual seed.

In accordance with this general view of the text, the writer proceeded, under the first head of discourse, to give a particular explanation of the covenant or promise expressed in this passage. Here it was observed that the language in this case implies that the Spirit of Jehovah, or the Holy Spirit, was possessed by Christ in the fullest manner; that, in this respect, he is exhibited as abundantly qualified for his mediatorial work; and that a high and incomprehensible union and co-operation existed and ever will exist between the Father, Son, and Holy Spirit. In illustration of the import of the text in this respect, the following passages were adduced: *Behold my servant whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.—The Spirit of the Lord is upon me; because he hath anointed me to preach good tidings to the meek.—He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him.* On the last quoted passage it was remarked, that Christ's possessing the Holy Spirit without measure, was assigned by John the Baptist as proof that he spake the words of God, or revealed the divine will invariably, and with supreme authority. The promise in the text was thus interpreted to denote the fact of Christ's possessing the office of a divine and infallible prophet, and by the Holy Spirit revealing the will of God to mankind.

It was next stated, that the covenant or promise in the text gives

assurance that there shall be no change and no failure in the communication of the divine will, which is made by Christ to mankind. Christ, as the light of the world, as the prophet of the church, will never cease to give full instruction concerning divine truth by means of his word and Spirit. He will maintain the system of revealed religion while the world shall stand.

The promise in view was also considered, as implying that Christ should ever have a spiritual seed upon earth, to embrace and maintain the system of divine truth revealed by the Holy Spirit. The *words of God*, the doctrines and precepts of the Scriptures, should be invariably embraced and maintained by those whom Christ will own as the heirs of his kingdom. At the same time, a continual succession of genuine believers, in the line of their natural posterity, who should act in this manner was considered as engaged to the church. The divine words shall not depart out of the mouth of Christ's *seed's seed*, from henceforth and forever. Those embracing the gospel in faith are Christ's seed, in whatever age or country they live; but in being his seed's seed, as they are specified to be, in the promise, they must also be lineal descendants of believers, unless they can be shown to be the seed of believers, in the same sense in which they are Christ's, and thus to sustain the same spiritual relation to preceding believers, which they do to Christ himself.

This is a brief outline of the exposition given to the text in the sermon which has been alluded to, and on which the editorial remark already quoted was made. The writer is by no means disposed to contend that his views of this passage are correct, but holding himself open to conviction, respectfully requests wherein he has erred to be set right. If the Divine Speaker in the text, does not ad-

dress Christ, but Zion, the church immediately, as in the subsequent chapter;—if the words *my Spirit*, mean not the Holy Spirit, but something else;—if the things, intended by the covenant or promise, are not what is expressed in the text, but in the preceding verse, and if they refer exclusively to the future conversion of the Jews to Christianity, these things and whatever else belongs to the full and just interpretation of this passage can doubtless be satisfactorily shown. If we are not here taught, under the high assurance of Jehovah himself that the truths of revelation shall continue to be embraced and maintained by Christ's seed, by the true church of God till the end of the world, what then are we taught?

With ready access to a complete set of books for the thorough study of the Bible, with all the stores of biblical literature within his daily reach, the writer would probably have dispensed with this communication, as he would have been able to bring the correctness of his exposition to a thorough critical test, and thus to detect his own errors, if he has fallen into them, when aiming to speak as the oracles of God teach. But with the pittance on which he depends for his temporal support, like some of his brethren, he possesses no golden key to unlock the stores of Hebraistic lore, and therefore has ventured to exhibit his views of the text in question, to be himself instructed by some mind more amply furnished with knowledge, although in doing this he may by some be thought to have exposed his own ignorance. Φ. B.

We have freely admitted the foregoing article, both because it seemed an act of candour which was expected of us, and because the writer's views agree mainly with those of very respectable com-

mentators. We cannot, however, undertake to satisfy all the queries he proposes to us: we have not room and leisure, however we might deem ourselves qualified, for such an office. Our principal objection to the writer's treatment of his text was, that he made it teach the doctrine of the Trinity,—as in the following passage from the Sermon.

“A covenant is here announced, by one who is styled the Lord or Jehovah, by which term is in this case to be understood, God, the Father; and it is expressed in the form of a promise made by him to the Redeemer, the Son of God. This promise respects the Spirit and the words of Jehovah, and which belong to Christ in his mediatorial character; and it engages the continuance of the same to him and to his spiritual seed perpetually, or while the church shall remain upon earth. The construction of this passage, as compared with others, thus contains a plain intimation of the threefold distinction in the Deity. He who promises, styles himself *Jehovah*; he to whom the promise is made is called the *Redeemer* in the verse immediately preceding the text; and in what is promised, particular mention is made of the *Spirit* of Jehovah, clearly denoting the Holy Spirit, in distinction from him who makes the promise, and from him to whom the promise is addressed.” —More might be quoted to the same effect.

Now however correct the writer's views may be in some respects, his text does not appear to us to contain the doctrine of the above paragraph. Admitting that Christ is the person here addressed, and that the promise is made to him, this does not prove the divinity of Christ, any more than the covenant with Abraham, which is expressed in very similar language, proves the same thing respecting him; nor do the words, “My Spirit that is upon

thee, and my words which I have put into thy mouth,” &c. prove any more, that we can see, respecting the person addressed, than respecting his seed and his seed's seed; for the language is applied equally to both. But it does by no means appear that Christ is addressed in the text, but “the Zion of the Holy One of Israel.” This is apparent from the context; and thus Paul viewed it, in the passage referred to by our correspondent, Rom. xi. 26. “For this is my covenant unto *them*.” And he applies this promise in connexion with the verse preceding—“The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob,”—to the conversion of the Jews to Christianity, which he represents as not to take place “until the fulness of the Gentiles be come in.” The prediction does not therefore relate to our Saviour's advent in the days of Herod, but to scenes still future. If, notwithstanding, our correspondent thinks the prediction “admits of a twofold fulfilment,” one of which took place at Christ's advent, an attentive examination of the context may satisfy him on this point. The circumstances which attended Christ's appearing in Judea, were exceedingly unlike the representation which is given in this portion of the prophetic writings. He is here spoken of as coming “to *them that turn from transgression in Jacob*,” yet the evangelist tells us, He came to his own, and his own received him not. His kingdom is here set forth as exceedingly glorious;—“The Gentiles shall come to thy light and kings to the brightness of thy rising—The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee—The sons of strangers shall build up thy walls, and their kings shall minister unto thee—The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves

down at the soles of thy feet." But how different the reception of Jesus of Nazareth; and how inapplicable this language of triumph to the primitive church. There was no general stirring among the nations—there was no rejoicing and flowing together, at his appearing; but he was in the world and the world knew him not; and to his 'little flock' whom the world disowned, he said, Ye shall be hated of all nations for my name's sake.

But our simple purpose in these remarks was, to show that "the

threefold distinction in the Deity" was not legitimately inferred from the preacher's text, and that in this respect, at least, his exposition of the passage "could not be sustained by just principles of interpretation." The doctrine of the trinity does not want proof in the holy scriptures, but we should look for it elsewhere than here. We should do this, because on a much disputed subject, more is often lost by the use of an inconclusive argument than is gained by a valid one.

Miscellaneous.

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

APRIL 13, 1826.—In this town (Birmingham) are many shops, where meat ready cooked is sold in small quantities, from one ounce to several as may be wanted. It is brought in hot, and set on the counter, when a female takes a stand behind a dish, and with a long knife and fork cuts the meat into thin slices, and throws it into a pair of scales, until she gets the desired weight. The customers are principally poor females who work in the manufactories, and possess not the means of purchasing a quantity of meat, or what is more probable cannot command a place in which to cook it. They go with a plate under their aprons, buy three or four pennies' worth at one of these shops, and with the addition of a little bread and cheese make out a cheap dinner. A shop of this kind would be a novelty with you; but here they are not only a great convenience, but seem indispensably necessary. With this facility, and with many others, that are found in this ad-

mirable country, it is still a matter of astonishment with me, how these females contrive to subsist, their wages being only from five to ten shillings per week, and the cheapest lodging rooms that can be procured in the meanest parts of the town, costing them nearly one half of their earnings. A vast many, no doubt, barter their virtue, and sacrifice their happiness, to procure the necessaries of life.

As an instance of English economical habits and calculating foresight in straitened circumstances I will mention the young man who is engaged in my employment. He is allowed but ten shillings the week, and his parents are too poor to give him any assistance. I have lately discovered in part how he manages to live. His breakfast, which he takes in the warehouse, consists of a decoction of the root and bark of the sassafras tree, and a piece of bread. He possesses a small coffee pot which he partly fills with the chips of the sassafras, and then adding a pint of water, boils it on the coals. When the strength of the root is sufficiently extracted, he turns it off into a small earthen vessel, breaks the bread into it,

and without further preparation makes a breakfast. The root being naturally pleasant, the liquor requires no sweetening. Thus at an expense of only two pence he procures his morning meal. Of the manner or place in which he obtains his dinner I have no certain knowledge, though I suppose that he cooks it at his lodgings, where, as I once unexpectedly called upon him, there seemed to be indications of such a fact in his broiling a small steak. He is absent at this meal from one to two o'clock, and seldom varies five minutes from the hour. His supper is sometimes the same as his breakfast, but more commonly consists of bread and milk. The milkman calls and leaves a penny-worth of milk in his brown pot, and another penny worth of bread which he purchases, constitutes thus his last meal. He has now lived with me eighteen months, and this has been his simple and moderate diet. During all this time, he has never been sick, nor has he been absent from the warehouse a single working day, but like Daniel who fed on pulse, his complexion is fair, and he is strong and healthy. As to clothing I would observe that I assist him by giving him my cast off garments. Young Englishmen of this description are many of them not only the most economical, but the most faithful and affectionate persons that can be found. Nothing is too menial or laborious for this young man to do for me. He would follow me, I am persuaded, to the ends of the earth, if I wished it. Englishmanlike he knows his place, and he would no more think of coming into the counting room with his hat on, or taking a seat with me, than he would in the presence of king George. These are details of small affairs; but I think you may obtain from them a clearer conception of English life and manners in the departments to which

they relate, than from other more general and elaborate descriptions.

April 14. The other evening for want of better employment I strolled into a book auction, and took a seat among the crowd. Book after book was knocked down, without any particular notice from me, when my attention was arrested by hearing "*Barlow's Columbiad* in *Royal Octavo*," called off by the auctioneer. Two shillings having been offered by some one, I felt bound to bid for the honour of my country, and added three pence. No one bidding higher it was struck down to me. I found it to be a London edition on fine paper and with large type. The *Tatler* in one bulky royal octavo volume on good paper, and a stereotype edition was put up soon after, and became mine at three shillings and nine pence. I took my books under my arm, and walked home well pleased with my purchase. On turning over the leaves of the *Columbiad*, I found two loose pieces of paper written over in a careless, author-like hand, which I had the curiosity to examine. I give you a copy of them, not on account of any particular excellence in the composition, or the value of the sentiments, (the latter I consider despicable so far as relates to Paine,) but as being the opinion of a foreigner, and as showing how peculiarly and perversely some men think. The following is a copy, viz. "*Joel Barlow was many years Mr. Paine's intimate friend, and it was from Mr. Paine he derived much of the great knowledge and acuteness of talent he possessed. Joel Barlow was a great philosopher and a great poet; but there are spots in the sun, and I instance the following littleness in his conduct, as a warning to prove how much of honest fame and character is lost by any thing like tergiversation. Joel Barlow has omitted the name of Mr. Paine in his very fine poem,*

"The Columbiad," a name essential to the work as the principal founder of the American Republic, and of the happiness of its citizens. Omitting the name of Mr. Paine in the history of America, and where the amelioration of the human race is so much concerned, is like omitting the name of Newton in writing the history of his philosophy, or that of God, when creation is the subject; yet this Joel Barlow has done, and done so, lest the name of Paine combined with his theological opinions, should injure the sale of the poem. Mean and unhandsome conduct! To remedy this opinion, though not in the fine style of Barlow, the following lines are suggested to be placed at the close of the 425th line in the 5th book of his Columbiad.

A man who honoured Albion by his birth,
The wisest, brightest, humblest son of
earth;
A man in every sense that word can
mean,
Now started angel-like upon the scene,
Drew forth his pen of reason, truth, and
fire,
The land to animate, the troops inspire;
And call'd that independent spirit forth,
Which gives all bliss to man, and consti-
tutes his worth.
'Twas he suggested first, 'twas he who
plann'd,
A separation from the mother land.
His "common sense," his "crisis" lead
the way,
To great Columbia's happy, perfect day,
And all she has of good, or ever may!—
As Eucild clear his various writings
shone,
His pen inspired by glorious truth alone,
O'er all the earth diffusing light and life,
Subduing error, ignorance, and strife;
Rais'd man to just pursuits, to thinking
right;
And yet will free the world from woe and
falsehood's night;
To this immortal man, to Paine 'twas giv-
en,
To metamorphose earth from hell to
heaven."

This closes the manuscript. The author of it is of course unknown; and it would have been well for

mankind that his hero in the above recited lines had been unknown also except as the vindicator of American freedom. As the op-pugner of divine Revelation, his name is associated with whatever is infamous, and Barlow, however his consistency may be affected, has wisely omitted the task of eulogizing Paine.

The Columbiad, you know, is published in our country in quarto with plates, and sells in gilt calf binding at twenty-five dollars. It is the most expensive original work ever brought before the American public; and I believe was unprofitable both to the author and publisher. A copyright was obtained which prevented it from appearing in any cheaper form, unless by the sanction of the author; and he was unwilling to have his poem dressed in any humbler garb, than a splendid quarto. Little, you are aware, is now said concerning the work. Is it the circumstance of its dearness, or its want of merit, or both that have consigned it to comparative oblivion? Barlow, doubtless intended that like the *Iliad* and *Æneid*, it should be handed down to posterity, and give him a name as imperishable as that of Homer or Virgil! One thing is certain, if American authors would be known and read they must consent to have their thoughts appear before the public in a form which will suit the purses of the poor as well as the rich. It is the high price of our Irving's works, that has confined them to a comparatively narrow circle of readers. My countrymen are a reading community, and fond of literature, but they do not like to pay much for it. I have seen a plain copy of the Columbiad in octavo printed in Paris, as the title page said, but it was most probably done in America, and the copyright evaded. The London edition in my possession is beautifully executed, both as to paper and the typographical part. This

is more than enough perhaps, for a heavy poem ; but it relates to my country, and that circumstance must be my apology for saying thus much.

To the Editor of the Christian Spectator.

SINCE your correspondents have taken in hand latterly to speak of Sabbath-breaking, suffer me a word or two on that subject.—One of the “by-laws and regulations of the Boston Athenæum” is the following. *“The Reading Room is opened on Sunday afternoon after divine service, and closed at the same hour as on other evenings.”*—I have no knowledge of the fact ; but I suppose it not improbable that the reading room is more resorted to on that day than on any other. Indeed there must be a strong inclination to such a practice, or the above regulation, so uncongenial to the religious habits of New-England, would not have been admitted. Probably, however the proprietors of the Athenæum do not allow that the practice is a violation of the Sabbath.—“Where is the impropriety of spending an hour or two, after the tedium of divine service, in a quiet reading room ?”—Jehovah’s own commentary on his law is in the following words :—“If thou shalt call the Sabbath a delight, the holy of the Lord, honourable ; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words :”—Let us then look into the reading room, and see how we are employed there. You shall find one poring over the late pamphlets respecting the “Greek frigates ;” another is reading the low wit of Blackwood ; another the news of the day ; and, in short, each selects, as humour prompts him,

from the mass of periodicals, of all sorts, with which the liberality of the proprietors loads their ample tables. Among the rest, peradventure, some one takes up your own Spectator, and to him let me say, in reference to the employment above described ;—Is this making the holy of the Lord, honourable, not doing our own ways, nor finding our own pleasure ?

In no city in the Union is a more enlightened spirit of freedom cherished than in Boston. Of this its more than two hundred schools and more than ten thousand pupils are the best evidence. And with no gentlemen in the world would it be more superfluous to argue that our nation’s safety depends on the preservation of its morals than with the two hundred and five most respectable proprietors of the Boston Athenæum. None are more aware than they, that the corruption of the people is the rottenness of a free state. And are they not equally aware that the Sabbath is the great means of preserving the public morals ? Do they not know that, under a government like ours, the restraints of law are gossamer without it ? In a word, the Sabbath lost, all is lost. It is the Sabbath with all its salutary influences that must sustain the tone of moral feeling in this great and free community ; and those who treat it with neglect, and by their example “teach men so,” are pulling down the strongest bulwark which God has given us for the safety of our civil institutions. It is devoutly to be hoped therefore, that the patriotism—if a more religious motive cannot influence them, will induce the Boston gentlemen to do away the above regulation, and that the doors of that conspicuous institution will be suffered to remain closed till the sacred hours are past.

Ævæc.

FOR THE CHRISTIAN SPECTATOR.

Among the more remarkable phenomena, that have been observed to happen in the celestial system, that of a star seen by Tycho Brahe and another philosopher in 1572 deserves especial notice. Its magnitude and brightness; during most of the time of its appearance, exceeded those of the largest stars: it even equalled Venus "when nearest the earth, and was seen in fair day-light. It continued sixteen months: at length it began to dwindle; and at last, in March 1573, totally disappeared, without any change of place in all that time."—*See Ree's Cyc. Art. Stars.*

'Tis thought, while earth is subject to decay,
 The distant suns in their unchanging spheres
 Wheel round, unconscious of the waste of time,
 Most like their author. Yet the wise have told,
 How miracles, arising in the sky,
 From astronomic sight and skill obtain
 No just solution. To the amazed eye
 Of Tycho, from amid the smallest lights,
 Where, since the framing of the universe,
 It dwelt in distant majesty unknown,—
 A star shone forth, beyond the ruddy glow
 Of old Arcturus, or the dreaded blaze
 Of Sirius, brightest of the distant suns.
 With undiminished lustre, for a time
 Measured on earth by months and fleeting days,
 Fit match of Jupiter, it shot its beams
 Across the boundless passage to our world.
 From his star-tower amid the waves, the Dane
 Watched its effulgence; and with earnest eye,
 Gazed, as it languished, faded, and retired
 Amid the undistinguished throng, whose beams
 Fill their own empyrean in the vast
 Expanse, where sight and sound of earth are lost.
 O for some message from the highest heaven
 To explain the wonder: Publish, who can tell,
 What news this beacon, speaking from afar,
 Spread through the realm of God; what warlike hosts,
 From many a shining, many a loyal world,
 It called to battle; or what fiery doom
 O'ertook some orb invisible before,
 But blazing at its dread catastrophe.
 Perhaps some wandering comet missed its way;
 Or sun,—the heavenly ordinance transgress'd,—
 Fell from its sphere: perhaps some guilty world;
 Its day of doom arrived, its countless sons
 Sentenced; and at the Almighty's voice, received
 The fires to spoil and purify its face,
 To melt away the dross of grosser things,
 And mould it for a dwelling-place of saints,
 Perhaps—but here I hold; for 'tis in vain
 To pluck unripe conjecture, when ere long
 Upon the records of the heavenly years
 That mark the passage of eternity,

I may find written by the hand of God
 The story of his reign : what counsels past
 Have imaged him in all material things ;
 And at his order what new scenes shall rise,
 Scenes of surpassing glory, such as earth
 And heaven in their young being ne'er have known.
 So all things tend towards God ; until at last
 His glory, as a visible sun, shall shine
 Before his saints, and he be *all in all*.

HEX.

Reviews.

Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion. By OLINTHUS GREGORY, LL. D., Professor of Mathematics in the Royal Military Academy at Woolwich, &c. &c. First American, from the fourth London edition. N. York : G. & C. Carvill. 1826. 2 vols. 12mo. pp. 300 and 302.

WE were unwilling that this American edition of a valuable foreign work should leave the press, and mingle with the great community of authors, without bestowing on it some notice. There is such a multitude of books published at the present day, and it is so much the fashion to recommend them by their *newness*, that even valuable works soon lose, in a great measure, the distinction which their merits claim. They make their appearance like one in a great train of strangers : the last that enter attract the most attention, while others have passed on and become lost in the common mass.

In respect to the work before us, if there is any circumstance, apart from the merits of its execution, which should commend it to special favour, it is the circumstance of its being written by a layman. A man of learning who steps aside from his own profession, like Bacon, and Locke, and Newton, to write for the Christian religion,

deserves the thanks of its friends ; for besides that, from his acquaintance with other subjects of knowledge, and his peculiar habits of investigation, he may bring to the Christian doctrines new methods of illustration and defence, he deprives the infidel of a favorite weapon of attack : it cannot be objected to his performance, as has been done to the similar works of clergymen, that it is a *clerical* view of the subject—written in the way of the author's *profession*, and therefore from motives of interest or prejudice.

A book which treats of the “evidences, doctrines, and duties, of the Christian religion,” must of necessity embrace a great variety of topics, and a multitude of particular facts and arguments ; and it has been remarked that if there is any work more difficult to be produced than a book of this description, it is a critique on such a book. For as the original performance is a selection from a mass of materials, rather than a work of invention, to review it in all its parts is to compile a separate work ; and as a main difficulty in the execution of the former consisted in bringing it within convenient limits, the labour is proportionably enhanced when an attempt is made to embrace the same field of inquiry within the still narrower compass of a review. Our remarks on Dr. Gregory's book, therefore, will be

scattered and immethodical; some of its topics may engage our attention more particularly, but others will elicit only a few passing reflections, while others must be omitted altogether. We will here remark however, that the work is interesting in every part. The reader will everywhere perceive in it a manly, disciplined, and well instructed mind, and what is of greater consequence in a religious treatise, a benevolent and candid temper.

Our author commences with the "folly and absurdity of Deism," as contrasted with Christianity; and treating it with a mixture of argument and irony, he sets it in a light as humbling to the *reason* of its advocate, as it must be cheerless to his heart. He proceeds then, in his second letter, to consider the necessity of a divine revelation. That such a revelation would be made was *probable* from the character of God; that it was *necessary* was evident from the condition of mankind. It is a part of the teaching even of natural religion, that the invisible Creator exercises a providential care over his creatures. "He left himself not without witness," said an apostle to the worshippers of Jupiter, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." This even the philosophers and wise ones who set at naught the scriptures, or treat them with indifference, do admit. They have seen that the Creator's paths drop fatness in the present world; and it is from this experience of his goodness here, that they affect to look for the same kind treatment hereafter. Was it then to be expected, deists themselves being judges, that the beneficent Being who had so abundantly regarded the physical necessities of his children, would make no provision for their moral wants? Was it probable that he would see them sinking, through successive ages,

from one depth of vice to another, and groping from one shade of darkness to another; and put forth no hand to lift them from the miry clay, nor shed one beam of light upon them to guide them to himself? The light of nature was indeed sufficient, the apostle tells us, to render the idolatry of the heathens inexcusable; for the invisible things of God from the creation of the world are clearly seen: and they to whom the revealed will of God was not imputed, were not guiltless in their errors; for having not the law, they were a law unto themselves. But having once lost the knowledge of the true God, they continually wandered farther from the light. Their wisest speculations about religion and a future state tended only to greater darkness and perplexity; while the religious rites they practised only made them the more impure and grovelling. The great masters of antiquity left behind them models in every department of human genius, but left no lights to the theologian. They pushed their progress, with admirable success, in every direction save in that one which might lead them to a knowledge of Jehovah, and of their relations to him and to their fellow-men. But out of all their wisdom what one doctrine in theology, or what one rule in morals, may be gathered, concerning which it can be said, this so far rendered a divine revelation needless. But though the fact were otherwise, a revelation had still been indispensable. For admitting that some great inquirer among the heathen had discovered, and taught to others, all that the light of nature teaches; in other words, had embodied in a system of natural religion, all the truths which may be known without a revelation—his system would still have been without authority, and consequently without any reforming power. It would have been regarded at the best as only a beau-

tiful theory, which the hearers might adopt or not, as they saw fit; and how generally it would have been neglected may be understood by the treatment which Christianity receives. Christianity enforces its communications by the retributions of eternity, and yet how great a proportion of men, will rather set at naught its sanctions than yield obedience to its precepts. After the most that can be said, therefore, of the efforts of human reason to discover religious truth, this great deficiency would still remain to be supplied by a revelation. This deficiency was accordingly pointed out and insisted on by the early Christians, in their reasonings with the disciples of the philosophers. "Your systems of virtue," says Tertullian, "are but the conjectures of human philosophy, and the power which commands obedience, merely human: so that neither the rule nor the power is indisputable; and hence the one is too imperfect to instruct us fully, the other too weak to command us effectually: but both these are abundantly provided for by a revelation from God. Where is the philosopher who can so clearly demonstrate the true good, as to fix the notion beyond dispute? and what human power is able to reach the conscience, and bring down that notion into practice? Human wisdom is as liable to error, as human power is to contempt."*

"The opinions of the heathens, their legislators, poets, and philosophers, relative to God, to moral duty, and a future state," are the third topic of our author; and we do not remember having met with an epitome at once so brief and so impressive as is here given. What the religion of the populace, in all heathen countries is, as to its moral tendencies, is strikingly exhibited in the words of an apostle;† it is

* Apology for the Christians, as referred to by our author.

† Romans i. 21—32.

also known to every reader of missionary journals, and we need not quote our author on this subject. His view of the precepts of the Greek and Roman lawgivers we must likewise omit. But we cannot forbear transcribing the following passages, which show the opinions of their poets and philosophers in regard to a future state,—though they are familiar to every classic reader.

The effusions of the heathen poets have also a deplorably mischievous tendency, on account of the manner in which they almost uniformly speak of the state after death. On some few occasions, it is true, they introduce the idea of rewards and punishments to make a part of the poetical machinery: yet, frequently they express themselves as though they thought death brought an utter extinction of being. Plutarch, in his consolation to Appollonius, quotes this passage of an ancient poet, that no grief or evil touches the dead,

Αλγος γαρ οὐτως κδεν αἴτρουται νεκροί.

He there also quotes another passage from a poet, declaring that the dead man is in the same condition that he was before he was born. The first of these passages is ascribed by Stobæus to Æschylus. So again, Moschus, Idyll. iii. lin. 107, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

Ἀμύες δ' οἱ μεγάλοι, καὶ καρτεροί, ἡ σοφοὶ ἄνδρες,
Ὅποτε πρῶτα θανώμεσ ἀνακοίει ἐν χθονὶ
κοίλα
Εὐδομέσ ΕΥ ΜΑΛΛΑ ΜΑΚΡΟΝ, Α-
ΤΕΡΜΟΝΑ, ΝΗΓΡΕΤΟΝ ὕπνου.

But we, or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain; one rest we keep,
One long eternal unawaken'd sleep.

There are passages of the same kind in Epicharmus, in Sophocles, Euripides and Astydamas, referred to by Dr. Whitby.*

* Whitby's Commentary on 2 Tim. i. 10

Both the Greek and Roman poets drew arguments from the consideration that life is short, and death will *entirely* terminate our existence, to urge men to lay hold of the present opportunity, and give a full indulgence to their appetites; according to the libertine maxim, "let us eat and drink, for to-morrow we die." Several passages of this kind may be found in Strato, and others of the Greeks. Catullus has a notorious passage to the same purpose, which often as it has been quoted, must once more be adduced:—

"Vivamus, mea Lesbia, atque amemus—
"Soles occidere et redire possunt :
"Nobis cum semel occidit brevis lux,
"Nox est perpetua una dormienda."

Elegantly imitated by Baker:

"The sun that sets, again will rise,
"And give the day, and gild the skies ;
"But when we lose our little light,
"We sleep in everlasting night."

Thus also Horace,—

"Vitæ summa brevis spem nos vetat in-
choare longam :
"Jam nox te premet, fabulaque Manes."

Perseus, again, represents it as the language of many in his time.

"Indulge genia : carpamus dulcia : nos-
trum est
"Quod vivis : cinis et Manes et fabula
fies."

Quotations to this effect may be multiplied at pleasure, by any person who is conversant with the productions of the classic poets. I shall only select two more: the first from Seneca the tragedian:—

"Post mortem nihil est, ipsaque mors ni-
hil—
"Queris quo jaceas post obitum loco,
"Quo non nata jacent."

And lastly from Virgil, *Æn.* x.—

"Olli dura quies oculos, et ferreus urget,
"Somnus, in æternam clauduntur lumina
noctem."—pp. 46.—48.

Such were the sentiments of the Greek and Roman poets. The opinions of the philosophers were not much better. In respect to

religious worship the most of them were, like the multitude, polytheists. None of them recognised a Supreme Being as the Creator and sole ruler of the universe; and instead of a divine providence extended over all the affairs of men, the doctrine of fate, or an inevitable course of things, pervaded most of their cheerless systems. The belief of a future state never amounted to conviction in their minds. They indeed talked much of the immortality of the soul, but they inferred its immortality from wrong conceptions of what the soul is; which they commonly imagined to be a part of ether, and therefore indestructible;* and their language concerning it, was always that of conjecture, doubt, and contradiction. And so far as they did maintain the doctrine, they applied it to no moral ends. It had no influence either to purify the heart, or to amend the life.—All this is embodied in one example, in the following account of Socrates,—who, being the prince of the philosophers, may serve as a specimen of the rest.

Socrates, you will, I doubt not, recollect, was the first among the Greeks who made morals the proper and only subject of his philosophy, and brought it into common life. Yet he represents the worshipping not of one God, but of *the Gods*, as the first and most universal law of nature; he was in the habit of consulting the oracles to know the will of the gods; and every one knows that his dying injunction was, "Crito, we owe a cock to *Æsculapias*: discharge this debt for me, and pray do not neglect it." He sometimes, it is true, gives a noble account of future happiness; but seems to confine it principally, as several of the modern deists do, to those who had made a great progress in philosophy. "The soul," says he, "which gives itself up to the study of wisdom and philosophy, and lives abstracted from the body, goes at death to that which

* Hence the belief of the common people, that the soul was *blown away* at death.

is like itself,—divine, immortal, wise,—to which, when it arrives, it shall be happy, freed from error, ignorance, fears, disorderly loves, and other human evils; and lives, as is said of the initiated, “the rest of its life with the gods.” This philosopher, however, debased his doctrine of a future state with that of the *transmigration of souls*, and gives a mean idea of the happiness reserved for the common sort of good and virtuous men after death: “They go,” he says, “into the bodies of animals of a mild and social kind, such as bees, ants, &c.* But none is admitted to the fellowship of the gods, but a lover of *knowledge*.” What an admirable incitement is this to the practice of virtue, that the soul of a virtuous man of moderate intellect may be indulged with the privilege of animating the bodies of bees and ants! It must be farther remarked, that most of the arguments produced by Socrates, in the *Phædo*, for the immortality of the soul, were weak and inconclusive: and, accordingly, although he expressed a *hope* of it in his last discourse when he was near his death, yet he by no means spoke confidently. He concludes his long discussion relative to the state of souls after death, by saying, “That these things are so as I have represented them, it does not become any man of understanding to affirm.” In his apology to his judges, he comforts himself with the consideration that “there is much ground to *hope* that death is good: for it must necessarily be one of these two; either the dead man is nothing, and has not a sense of any thing; or it is only a change or migration of the soul hence to another place, according to what we are told. If there is no sense left, and *death is like a profound sleep, and quiet rest without dreams, it is wonderful to think what gain it is to die*; but if the things which are told us are true, that death is a migration to another place, this is still a much greater good.” And soon after, hav-

*How revolting this doctrine of transmigration was may be inferred from a fragment in Cicero's republic, as quoted by Lactantius; in which the orator speaks of entire extinction as preferable to an existence in the body of an animal. *Nemo est quin emori malit, quam converti in aliquam figuram bestię, quamvis hominis mentem sit habiturus.*—Ed.

ing said, “that those who live there are both in other respects happier than we, and also in this, that for the rest of their existence they are immortal;” he again reiterates, “*If the things which are told us are true.*” You cannot fail to notice, that in all this the awful idea of accountability does not enter: and farther, that, instead of the philosopher's adopting the language of sublimity and confidence on this momentous occasion, he deals only in puerility and uncertainty.—pp. 52—54.

There is however something in this “uncertainty” of the ancient sages—this hesitating language on this most interesting subject, which always moves our sympathies, and makes us wish it had been possible to impart that light to them for which they seemed earnestly to grope. For that they sought truth earnestly, in regard to a future state, is probable from the fact that they sought it in death, and in seasons of affliction, as the solace of a troubled mind. Thus Cicero sometimes clings to the hope of a future being, which hope he declares no one shall wrest from him; and again, consoles his friends, and himself, with the persuasion that “death will be void of all sense.” In the scepticism of modern deists, there is a gratuitous rejection of the truth which mingles indignation with our pity; and we never see their ingratitude and folly in so strong a light as when we contemplate those great men among the heathen, in comparison with whom such men as Hobbes, and Voltaire, and Paine were but dwarfs in intellect, feeling in vain after those consolations from which the latter voluntarily turned away.

Our author's third letter is “on the probability that there should be mysteries in a revealed religion.” The general nature of his argument is the same which we have been accustomed to meet with in other writers on this subject. He has however treated it with a peculiar variety and force of illustration,—bring-

ing chiefly to his aid those subjects of knowledge with which he had been professionally conversant. He shows abundantly, that to reject a revelation, or any one doctrine of revelation, on the ground of its containing what is incomprehensible, is to allow to human reason an office and a competency in matters of religion to which it is by no means entitled. It is to apply a rule to the scriptures which, if adopted in regard to other subjects, would straiten human knowledge to exceedingly narrow limits,—would compel us to become sceptics and unbelievers even in the most settled and demonstrable truths of science, no less than in the subjects of revelation. Thus our author shows that in the admitted doctrines of Natural Religion, in many branches of Natural Philosophy and pure and mixed Mathematics, there are numerous incontrovertible propositions which are, notwithstanding, incomprehensible. In natural religion, take for instance God's eternity.

Suppose a person is disposed to cavil at this great truth, he may ask, "What maxim is less controvertible than this, that nothing can take place without a cause?" and again, "What can be more staggering to reason, than that a being should exist without a beginning, without a cause?" If it were replied, that God is the cause of his own existence, it would be only such a multiplication of words as would render the subject still more obscure: for the objector might say, "If you mean this explanation to remove the difficulty, it must imply these palpable and impious absurdities; that the Supreme Being once did not exist, and yet, before he existed, operated to produce his own existence." Here there are great and acknowledged difficulties: yet, commence your reasoning in another direction, and you establish the disputed position notwithstanding.—p. 69.

The whole reasoning of the objector is overthrown, and the op-

posite established, in these two lines of Young:

Had there e'er been Nought, Nought still
had been:
Eternal there *must* be:—

A proposition to which even the reflections of a child would lead him to assent. "And yet," observes our author, "though this train of argument firmly establishes the truth in question, it does not remove or diminish one of the difficulties with which it was originally surrounded. You see that it is an irrefragable truth; but you are still incapable of comprehending, much less of elucidating, the mode of the fact."

It is obvious, however, and it was for this the example was adduced, that what our reason is incapable of comprehending, and what one train of argument may induce us to reject, another process of reasoning may establish as an indisputable and necessary truth, even while the original difficulties remain undiminished and untouched.

Thus, with regard to the being of God, the general inference is of this kind:—There is, avowedly, something perfectly incomprehensible to us in the attributes of Deity, when contemplated in relation to *time*; there is also something utterly incomprehensible when we contemplate them in reference to *space*; there may, then, be something as incomprehensible when we refer them to other metaphysical modes. Why, for example, may they not be as incomprehensible when contemplated in reference to *number*? And why should any matter of revelation be rejected on this latter ground, when mysteriousness on the two former accounts does not lead to any such rejection?—p. 70.

Now what else is the Unitarian objection to the doctrine of the trinity than this,—that it declares a fact of which we cannot explain the mode; or that the science of numbers cannot reduce it to an intelligible arithmetical statement. And hence, says the Unitarian, it must

not be allowed to be contained in the bible. "For the testimony of the scriptures would not prove it to be true; on the contrary, its occurrence in the scriptures would prove them to be false."* But if the doctrine *be* contained in the bible,—if it cannot be shown to the satisfaction of the infidel that it is *not* to be found there, with what face can the Unitarian meet the rejecter of the *entire* revelation, while he himself rejects it *in part*, on the very same ground as the other—its incomprehensibility. The language of both is the same. For says the denier of the doctrine of the trinity; "Just in proportion as you detect mysteries in the gospel, or doctrines which were professedly taught, as revealed truths of the greatest importance, but not intended to be understood, just so far you will find reasons to distrust the divine authority of the religion of the Saviour, and to disrespect its author."† What other language than this would the denier of a revelation use in reference to the same subject? And making the bible the subject of their common investigation, and the passage just cited their common test of its claims, which of these two objectors to mysteries in the scriptures, should, in consistency, come over to the other? It was with this test before them that the German Unitarians first did violence to the laws of criticism, to save the bible, as they professed, from this mystery of the trinity, and then gave up inspiration itself to save their criticism.†

* Yates's Vindication of Unitarianism. He uses this language in reference to the two natures of Christ.

† Unitarian Miscellany.

† There can scarcely be a more satisfactory evidence that this disputed doctrine is contained in the scriptures than is furnished by the efforts of the Unitarians, to show to the contrary. See for instance, their versions of the first chapter of John, which we may notice further hereafter.

But we are wandering from the book before us. Passing from the truths of natural religion to those of natural philosophy and chemistry, the writer shows that in these sciences, "almost all our knowledge is but a collection and classification of circumstances of fact." We may ascertain certain relations of things, while of the nature of the things themselves we know nothing.

Philosophers and chemists have made very extraordinary discoveries respecting the various subjects of their researches, have in many cases determined the laws of their operation, and can frequently predict with perfect confidence what phenomena will occur under certain circumstances. They have demonstrated, for example, that the planetary motions are so regulated, that the squares of the times, in which the planets revolve about the focal luminary, are always proportional to the cubes of their mean distances from that body:—that electric and magnetic attractions are inversely as the squares of the distances;—that, within certain limits, the expansive force of gaseous substances is as the force of compression to which they are subjected;—that, at certain determinate temperatures, many solids become liquid, and liquids are transformed into aeriform fluids, &c.: and these points are so incontrovertibly established, that no man of competent understanding can possibly refuse his assent to them, though this conviction *must* be yielded previously to his receiving any satisfactory information as to the real nature of the things to which these propositions relate. For, suppose a student were obstinately to suspend his assent till he received satisfactory answers to the following string of queries, it would inevitably follow, that he must remain perpetually ignorant of almost every useful truth in these sciences. What is the cause of the attraction of gravitation, of cohesion, of electricity, of magnetism, or the cause of congelation, of thawing? How are the constituent gases of the atmosphere intermingled? What is caloric? From what does the essential distinction between solids and liquids, and between liquids and

aeriform fluids, arise? In reply to these and a hundred such inquiries, the querist obtains nothing but words in current payment. Suppose, for example, with regard to *evaporation*, he inquires, "How is water taken up and retained in the atmosphere?"—it cannot be in the state of vapour, it is said, because the pressure is too great: there must therefore be a true chemical solution. But when we consider that the surface of water is subject to a pressure equal to that of thirty inches of mercury, and that, besides this pressure, there is a sensible affinity between the particles of water themselves; how does the insensible affinity of the atmosphere for water overcome both these powers? How does vapour, which ascends with an elastic force of only half an inch of mercury, detach itself from water, when it has the weight of thirty inches of mercury to oppose its ascent? This difficulty applies nearly the same to all theories of the solution of water in air; and it is therefore of consequence for every one, let him adopt what opinion he may, to remove it. Chemical solution but very ill explains it; and, indeed, the best chemical philosophers acknowledge that they have not, as yet, any theory of evaporation which is even plausible: evaporation is then, at present, *incomprehensible*; yet no man in his senses attempts to deny that evaporation is perpetually taking place.—pp. 71, 72.

Allow me next to proceed to a branch of knowledge in which opinions and theories are not daily fluctuating, as are those in chemistry; I mean the mixed mathematical science of Mechanics. This science is conversant about *force*, *matter*, *time*, *motion*, *space*. Each of these has been the cause of the most elaborate disquisitions, and of the most violent disputes. Let it be asked, what is *force*? If the answerer be candid, his reply will be, "I cannot tell," so as to satisfy every inquirer, or so as to enter into the essence of the thing. Again, what is *matter*? "I cannot tell." What is *time*? "I cannot tell." What is *motion*? "I cannot tell." What is *space*? "I cannot tell." Here, then, is a science, the professed object of which is to determine the mutual relations, dependances, and changes of quantities, with the real nature of all

of which we are unacquainted; and in which the professed object is notwithstanding, effected. We have certain knowledge respecting subjects of which in themselves we have no knowledge: demonstrated, irrefragable propositions, respecting the *relations* of things, which in themselves elude the most acute investigations. I may challenge the wisest philosopher to demonstrate, from unexceptionable principles, and by just argument, what will be the effect of one particle of matter in motion meeting with another at rest, on the supposition that these two particles constituted all the *matter* in the universe. The fact of the communication of motion from one body to another is as inexplicable as the communication of divine influences. How, then, can the former be admitted with any face, while the latter is denied solely on the ground of its incomprehensibility? We know nothing of *force* any more than we do of *grace*, except by their effects. There are questions, doubts, perplexities, disputes, diversities of opinion, about the one as well as about the other. Ought we not, therefore, by a parity of reason, to conclude, that there may be several true and highly useful propositions about the latter as well as about the former? Nay, I will venture to go farther, and affirm, that the preponderance of argument is in favour of the propositions of the theologian. For while *force*, *time*, *motion*, &c., are avowedly constituent parts of a demonstrable science, and ought therefore, to be presented in a full blaze of light, the obscure parts proposed for our assent in the scriptures are *avowedly* mysterious. They are not exhibited to be perfectly understood, but to be believed. They cannot be explained, without ceasing to be what they are; for the explanation of a mystery is, as Dr. Young long ago remarked, its destruction. They cannot be rendered obvious without being made mean: for a clear idea is only another name for a *little* idea. Obscurities, however, are felt as incumbrances to any system of philosophy: while mysteries are ornaments of the Christian system, and tests of the humility and faith of its votaries. So that, if the rejectors of incomprehensibilities acted consistently with their own principles, they should rather throw aside all philosophical theories in which obscurities are found, and ex-

ist as *defects*, than the system of Revealed Religion, in which they enter as essential parts of "that *mystery* of godliness" in which the Apostles gloried.—pp. 74—76.

The author proceeds further, to show that in *pure* mathematics, where every thing is capable of exact demonstration, not every thing is capable of being comprehended. But we will not detain our readers longer on this part of the work. The remaining topics of the first volume are the following; which we shall merely enumerate; namely,—on the authenticity of the scriptures,—on the evidence deducible from prophecy, from miracles, and from human testimony,—on the resurrection,—evidence derived from the rapid diffusion of Christianity, and from the purity of the scripture morality,—on inspiration,—notice of objections to the truth and authority of the scriptures.

The second volume treats of the Doctrines and Duties of Christianity. The author makes copious use of scripture language; likewise of eminent writers, and especially of early Christian writers. From this latter source he derives a twofold advantage: it supplies him with language in which to express the doctrines treated of, and at the same time furnishes evidence of their early prevalence in the church. This method is the more convenient to the author, as it is better suited to his professional habits and education; for in doctrinal theology he shows himself an accute reasoner rather than an accomplished theologian: he detects the sophistry of errorists with the discrimination of a mind disciplined in mathematics, while he does not aim at metaphysical precision in the exhibition of his own faith. He states doctrines as practical truths revealed in the word of God, and gathers to the support of them an accumulation of impressive and varied testimony, while he

leaves theories to the professed polemic. In a word, his second volume, as a popular treatise, is a valuable manual of the doctrines of Christianity, as the first is of its evidences. Our selections from this volume, as from the other, will be miscellaneous, and our remarks cursory.

On the doctrine of Christ's divinity, Dr. Gregory first adduces the evidence furnished by the scriptures; and then shows abundantly from Christian writers of the first three centuries, that the doctrine was received in that age as one which was coeval with the Christian name. In the same general manner he discusses the doctrine of the atonement. In respect to this doctrine, those who have humbly learned the meaning of that language of the prophet, "He was wounded for our transgressions—the Lord hath laid on him the iniquity of us all," will feel the force of the following passage.

By historical evidence that Christ died as a sacrifice for sin, which I intended to produce in the third place, I mean especially that which arises from the consideration of his mental "agony" previously to his crucifixion, and at that solemn event. When he was at Gethsemane the evening on which he was betrayed, the evangelist Mathew says, he "began to be very sorrowful and *full of anguish*, and said to his disciples, My soul is *very sorrowful*, even unto death." Mark, in like manner says, "he began to be *greatly astonished*, and to be *full of anguish*." Indeed the original language employed by Mark conveys a stronger sense than that in this translation; for *ἐκθαμβεῖσθαι* imports the most shocking mixture of terror and amazement: and *πρίλωπος*, in the next verse, intimates that he felt on every side surrounded with sorrow. While thus "drinking of the brook by the way," *thrice* did he pray to his Father "to take away the bitter cup," and though it was in the cool of the evening, "the sweat" occasioned by the agony of his mind "was as it were great drops of blood

falling down to the ground." And when hanging on the cross, his piteous and heart-rending exclamation, "My God, my God, why hast thou forsaken me?" doubtless arose from the want of a comfortable sense of God's presence.

Now whence arose this agony and this interruption of the sense of God's presence, during our Lord's great extremity, but from the necessity that he should *suffer*? Bodily pain might have been lost in enjoyment, even during crucifixion; (as has been manifested in the delights of some martyrs in the midst of their tortures;) but in that case the "soul" of the Messiah could not have been "an offering for sin," as Isaiah predicted it must be. To this end it was that it "pleased Jehovah to *crush him with affliction*;" and it is next to impossible to meditate upon his pathetic exclamations amid his severe sufferings without adopting again the recently quoted language of the same prophet,—

"Surely our *infirmities* he hath borne;
And our *sorrows* he hath carried."

If this explication be rejected, it is natural to ask upon what principles of equitable retribution, or of consistency of character, can that extreme anguish be accounted for, which was endured by a pure and perfect being, who had not on his own account "one recollection tinged with remorse, or one anticipation mingled with dread?" This question admits but of a single answer, and that in my estimation a very absurd one: for, to allot a series of exquisite sufferings to an individual who is without sin, and with regard to whom of course they cannot be penal, and at the termination of his life, when they cannot be corrective, merely for the purpose of calling into exercise "patience and resignation," and *thus* tending to "our benefit and example," is to adopt a mode of government entirely irreconcilable with all "rational" ideas of wisdom and justice, and completely repugnant to every attribute of Deity.

The answer here adverted to, is, moreover, as contrary to matter of fact as it is to reason: for, if the doctrine of *satisfaction* be denied, Jesus Christ did *not* present a splendid example of patience and resignation. Compare his behaviour under suffering with that of other martyrs, many,

for example, in the third century. *He* suffered for the space of a few hours only; *they* were made to sustain sufferings for days, weeks, months, nay, in some cases, years. *He* suffered the punishment of the cross; *they* have agonized under boiling oil, melted lead, plates of hot iron; or have been broiled for *days* over a slow fire, or shut up in fiercely glowing brazen bulls; or have had their members cut and torn off, one after another, in tedious and barbarous succession. Yet *he* lamented, and *they* triumphed. Is not this infinitely astonishing, upon any other theory of religion than ours? Is it not incomprehensible that the Master of our faith, the "Captain of our salvation," should be abashed and astounded at the sight or even the *contemplation* of death, and that his servants and followers should triumph in the midst of unequalled torments? The one is seized with sorrow even unto death; the others are transported with joy. The one sweats as it were drops of blood, at the approach of death; the others behold a divine hand wiping off their blood, but not their *tears*, for none do they shed. The one complains that God forsakes him; the others cry aloud with rapture that they behold Him stretching forth his hands to encourage and invite them to him! ---pp. 56.—59.

Again, alluding to our Saviour's words to Nicodemus, "God hath so loved the world, &c." Dr. G. remarks in a note,

When reflecting upon this text, and many others in the New Testament, it has often occurred to me that it would be extremely difficult to defend either our Lord or his apostles from the charge of egregious trifling upon the most solemn subjects, according to that interpretation of Christianity which denies the extent of human depravity, and the doctrine of Christ's divinity. Thus, in the case before us, a Jewish Ruler, convinced that Jesus Christ was "a teacher sent from God," solicited a conference with him. In the course of it, this Jew hesitated much at the doctrine of regeneration; but his teacher prepared his mind for still more extraordinary discoveries of divine truth, by saying, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you

of heavenly things?" What, then, is the mysterious truth for which the mind of Nicodemus was thus prepared? Why, that "God so loved the world as to send" a good man into it! That is, to send a good man as an example to a world that already contained many good men, and to give unto those good men eternal life! Or, "God so loved the world as to give," not his Son by nature, but by adoption and elevation from a state of wretchedness and poverty, to inexpressible glory at his own right hand! Who would ever extol so wonderfully, the clemency of a monarch that should pretend to give his own son to die for rebels, and instead of so doing should adopt one of the most indigent and wretched of his subjects for that purpose? So again, the language of the apostle to Timothy, "Without controversy *great is the mystery of godliness*, God was manifest in the flesh," has an intelligible and important meaning, if it signify that the Divine nature was mysteriously united to human nature in the person of Jesus Christ. But deprive the passage of this interpretation, and give it that of the Socinians, and you cannot, I think, conceive any thing more puerile.—pp. 47, 48.

We have, in another place, remarked that a strong evidence of the divinity of Christ being taught in the scriptures, is the pains Unitarians take to make out the contrary. What sort of critics they are willing to become whenever this doctrine is concerned in the word of God, Dr. G. does not fail to notice.

If both the divine and human natures meet in the person of the Messiah, and if they are essentially distinct though they are inseparably united, then is it to be expected that some passages should clearly announce his Divinity, others as clearly his humanity, while others may (perhaps indistinctly) indicate both. But if Jesus Christ, be merely man, then all those texts which declare his Divine nature, or indicate his compound nature, must be either rejected as spurious, or explained away by the arts of criticism.*

* "These latter passages [those in which human beings are called gods] we

Hence Socinians argue, that when Jesus is called "the Son of man," the words must not only be construed in the most literal, but in the most restricted sense, so that the word *man* shall be understood to mean as *one* particular man: but when he is called "the Son of God," they must be explained to mean knowledge, commission, affection, office, (though the *office* of son is a strange vagary, that would enter the mind of none but a Socinian critic,) any thing, or nothing, provided it be not taken literally. If one phrase of St. John be in favour of the Deity of Christ, it is either a solecism, or it is Hebraical-Greek; if another phrase of the same writer have the same tendency, it is an oratorical flourish, or it is an Atticism, or it is an hyperbole; as if it were not contrary to the entire scope and practice of the sacred writers to employ hyperboles in order to do prejudice to the glory of God; which, nevertheless, is done repeatedly not only by John, but by all the apostles, if the Socinian hypothesis be true; if in a third place, he say, when speaking of Jesus, "We beheld his glory, the glory as of the only Son of the Father," we are told it means "his miracles," which it should seem are "used to express merely a higher degree of *affection*." If Jesus Christ call himself "the Son of God;" it is a strong expression conformable to the Eastern phraseology, signifying that he was sent by God; though the inhabitants of Jerusalem, who were at least as well acquainted with Eastern phraseology as we are, understood the language literally, and said that Jesus was guilty of "blasphemy."

do not hesitate to modify, and restrain, and turn from the most obvious sense, because this sense is opposed to the known properties of the beings to whom they relate; and we maintain that we adhere to the same principle, and use no greater latitude in explaining, as we do, the passages which are thought to support the Godhead of Christ."—[That is, having first decided, from some passages which speak of Jesus as inferior to the Father, "we do not hesitate to modify, and restrain, and turn from the most obvious sense" other passages which speak of him as equal with the Father, because this "most obvious sense" is opposed to the "known properties" of the being to whom they relate.]—Channing's Sermon at Baltimore.

my, because he made himself equal with God."—pp. 84, 85.

Every one has heard, of what it is to be hoped few have seen, Unitarian "improved versions" of the scriptures. We shall continue this quotation for the sake of a single specimen.

If, as Jerome and Eusebius state, John wrote his Gospel in vindication of our Lord's Divinity, against Cerinthus and the Ebionites still a critic with a certain turn of mind may manage to elude its force; as does Leclerc, who thus ridiculously renders the first sentence of John's Gospel:—"In the beginning was reason and reason was in God, and reason was God." But as a complete specimen of critical ingenuity attenuated into absurdity, I beg to present you with the late Mr. Theophilus Lindsey's translation of a part of the 1st chapter of this Gospel. Leclerc's version is not sufficiently unreasonable: we are therefore, now presented with it after this fashion:—

"In the beginning was Wisdom, and Wisdom was with God, and God was Wisdom. The same was in the beginning with God. All things were made by it, and without it was nothing made. In it was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

"It (Divine Wisdom) was in the world, and the world was made by it, and the world knew it not. It came to its own land, and its own people received it not. But as many as received it, to them it gave power to become the sons of God, even to them who believe on its name.

"And Wisdom became man, and dwelt among us; and we beheld its glory, the glory as of the well-beloved of the Father, full of grace and truth."—pp. 85, 86.

In another place our author quotes a passage from Caius, an early Christian writer, in which he shows that there was a great similarity between the practices of the ancient deniers of Christ's divinity and those of some of their modern brethren. "They corrupted the Ho-

ly Scriptures," says Caius, "without any reverence; they rejected the canon of the ancient faith; they remain ignorant of Christ, not searching simply, what the Holy Scripture affirms, but exercising themselves and sifting it syllogistically to impugn the divinity of Christ. So, if any reasoned with them out of Holy Writ, forthwith they demanded whether it were a conjunct or a simple kind of syllogism."

The letters on Conversion, on the Influences of the Spirit, on Eternal existence after death, on Providence, &c. are full of interesting reflections; and were it not that we should tire our readers with quotations, it would give us pleasure to extract from them all. They discover an experimental acquaintance with the truths of the scriptures, and an extent of knowledge on religious subjects, which it is surely to be wished were less seldom found in an officer of a military institution. In his views of conversion, he does not make it to consist in mere outward reformation, or in baptism, or in a name, but in the renewing of the mind. It is called conversion, he tells his correspondent, not because, as he has heard it represented, it converts the subject of it from vivacity to lifelessness, from cheerfulness to gloom; but because it converts him from the error of his way, from indifference to zeal, from the power of Satan unto God. It is not a change which is necessary to the heathen or to the profligate merely, but to all without exception, for all are by nature children of wrath. It is not a change which always takes place gradually and imperceptibly, but is often sudden and remarkable. On this last point we will quote our author. After remarking that some, and perhaps the greater number of those who have had the benefit of a religious education, are led on by the suasive influence of divine grace,

through such insensible gradations that they are unable to specify any remarkable circumstances attending their conversion, or to point out the precise time when it occurred, he adds,

But others, and especially those who have passed their lives without any internal religion, or those who have allowed themselves in the course and habit of some particular sin, who must undergo in maturity a complete revolution of principle, or a total change of conduct, are commonly roused by some alarming or some afflictive dispensation of Providence, to "flee from the wrath to come," and eagerly inquire "what they must do to be saved?" To such persons, says Dr. Paley, "Conversion is too momentous an event ever to be forgot."—p. 148.

Most, if not all, of the instances of conversion recorded in the New Testament were sudden. This operation of God on the souls of men was then frequently instantaneous, and they were transformed from unbelievers to believers at once: "the Spirit fell on them while they heard the word:" and in consequence of this miraculous effusion, they who had just before professed Judaism or Polytheism, and neither knew nor loved Jesus Christ, at once confessed his name, and felt the power of his religion. But many moderns contend that sudden conversions, such as those to which we now advert, were confined to the apostolic times: as if the *common* operations of the Spirit were not sufficient to produce any rapid change. Yet I conceive it requires but slight reflection, to see that this their opinion comports neither with the declarations of Scripture, nor with the usual phenomena of intellect or rules of action. Does not "God work in us, both to will and to do" now as well as in the primitive times? Cannot the eyes of our understanding be as effectually and as speedily "enlightened by the Spirit of wisdom" now as then? Was the promise of "bestowing a new Spirit, and taking away the stony heart" confined to the early ages; or is "God's arm shortened," or weakened, that he cannot reach and at once turn our spirits now, as he has done with others before us? And,

with regard to operations upon the mind, do men yield to them while the impressions are *strong*, or do they wait till they become weaker, and then give way? When a man is thoroughly persuaded that the course in which he is persevering is imminently dangerous, does he not *immediately* quit it? When he is convinced that the road in which he travels is conducting him *from* the place he wishes to reach, and is besides infested with robbers or beset with difficulties, does he not immediately come to a stand? And if a path be pointed out which is both direct and safe, will he not with cheerfulness and alacrity pursue his journey in that newly discovered path, and press forward to regain the time lost in the wrong road? Apply this reasoning to religion, and you will perceive that conversion not only *may* be, but, in many cases is *necessarily* sudden.—pp. 149, 150.

There are those, and among them many professed Christians, who would probably yield their assent to the above reasoning of the author, but who nevertheless join with the decriers of *revivals of religion*. But if the conversion of an individual may be sudden, and attended with strong excitement; and if his impressions are occasioned by some alarming providence, or some impressive discourse; why may not several others, at the same time, be similarly impressed by the same circumstances? Or why may not the conversion itself, of the individual, be a means of exciting the minds of others to religious inquiry? Is it a thing improbable that the prayers and exhortations of one who, till now, was indifferent to religion, should awaken seriousness among his neighbours? Indeed this is one of the great blessings resulting from revivals. They diffuse religion through a community by making one conversion instrumental in producing another; while, if conversions were always silent and solitary, multitudes of the unthinking, instead of being

gathered to the church in these seasons of refreshing, might live on intent upon their gains and pleasures, without ever feeling the necessity, because they never witnessed the reality, of a change of heart.

What then is there in a revival of religion, which is inconsistent either with the nature of the human mind, or with the manner of divine operations? And if the introduction of Christianity into the world was attended with remarkable effusions of the Spirit, who shall presume to say that the ushering in of the latter-day glory shall not be accelerated by the same means? Do the scriptures tell us that here and there an individual shall be taken, and that thus the millennial church shall be gathered? or do they speak of a nation's being born in a day? Let the contemners of revivals take heed, therefore, lest haply they be found to fight against God.

A Call from the Ocean; or an Appeal to the Patriot and the Christian in behalf of Seamen. By JOHN TRUAIR, Corresponding Secretary to the A. S. F. Society. New-York: 1826.

WE have suffered this Appeal to lie a month on our table in the hope of bestowing on it a more particular attention than we have yet found time to do. We are persuaded that if the objects of the American Seamen's Friend Society were fully appreciated, the "calls from the ocean" which it has repeatedly conveyed to the ears of the Christian public, would not be in vain. A hundred thousand seamen, considered simply as *men* who are to be saved or lost, are obviously as important an object of Christian benevolence as any other equal number of human beings. But considered in respect to their moral influence, diffused as it is throughout the world, what other

class of people so imperiously claims attention as seamen? Let the journals of every missionary who has gone to heathen shores,—let the late accounts, especially, from the Sandwich Islands, which exemplified at once the character of seamen and their influence among the heathen, answer the question.

In respect to the Appeal of Mr. Truair, we can only select some of the more important of its statements; which, though they are not the first of the kind which have been made public, will, we are sure, affect the minds of others as they have deeply impressed our own. One of the prominent objects of the Seamen's Friend Society is to establish sailor's boarding houses. Sailors can never be effectually reclaimed from their vices till they can be brought within the influence of good example while in port. If evil communications corrupt good manners, what must be the influence on the morals of the sailor, of those abominable places which commonly go under the name of the sailor's boarding houses.

While the present system of boarding for sailors exists, it will be impossible that good and pious example should be given them, especially while on shore. This system is, at present, nearly as bad as it can be. The sailor boarding houses, nearly without an exception, are retailing dram-shops, which, of itself, is enough to make them the nurseries of almost every species of vice. To an alarming extent, they are the patrons of gambling, profane swearing, dissipation, fraud, and lewdness. In the city of New-York, there are a number of carriages almost constantly employed in keeping up a communication between the sailor boarding houses and the brothels; and that not only at night, but in the face of day. In such houses the sailor ordinarily must board, when on shore, because there are few of any other description into which he can be admitted. Often have we been told by sailors, when somewhat serious about their future destiny, that they

could not become religious in the boarding houses. "Show us," say they, "a house where we can go, and find pious shipmates and landlords who will care for us, and then we will attend to religion; but as soon as we get home, our messmates, the landlord, and the girls, are all ready to board us at once, and we cannot think seriously, or even pray for the salvation of our souls." It is therefore important and indispensable, if we wish to do these men good, and make them virtuous, honourable, and happy, that boarding houses of a different character be immediately provided for them—houses where they may enjoy some of the common privileges of morality and religion.—pp. 19—21.

The importance of this object cannot be so forcibly exhibited as by the following facts. They are of so repulsive a character as makes us hesitate to quote them; yet as the exposure of the evil is the most effectual means of commanding the remedy, apology is needless.

That the system of boarding for sailors, is in this extreme wretched, and superlatively calculated to ruin these men, is as evident as a noonday sun, to every man who will take the trouble, and exercise the self-denial to investigate for himself; and it is quite time that this extensive system of ruin was brought before the public eye, that the importance of "The American Seamen's Friend Society," may be more deeply felt. "There are," says a correspondent, "two customs now existing in the merchant service, which are ruining sailors by hundreds and thousands every year: they are the CRIMPING SYSTEM, and the mode of paying sailors their wages. On pay-day the sailors have no friend on board, but they are surrounded by the crimps (or landlords) who are waiting with their bills, and after securing the money for them, others demand the money for their guilty associates; and if any money is left, the crew is invited to spend it jovially at the public house, or at the brothel?" The Rev. R. Marks, speaking of the sailor, and the ways in which he is gulled and ruined, says, "From the moment his vessel enters into port,

he is surrounded by a set of men called crimps, who keep public, lodging, and boarding houses, of a description which would well suit the cities of Sodom and Gomorrah. These wretches, with the vile women they bring in their train, carry the irresistible bait of liquor and good cheer; advance a little money for present use; invite the weather-beaten voyager to their quarters; keep him in the commission of every sin and every excess until he has received his hard-earned pay; then stupify his every sense with liquor, rob him of his wages, and often strip him of his only jacket, and cast him out of doors, and leave him ruined in his circumstances, and half destroyed in his constitution, to shift for himself as he can—to procure another ship, and again to encounter all the danger and privations of the sea, or to die with cold, and hunger, and disease, in the street: and often, with his expiring breath, he implores a curse on his country and his fellow creatures." Speaking of the same scenes of licentiousness in another place, he says, "Particulars cannot be given to the public; the tale is too horrid, and the recital too disgusting. I will, however, merely mention, that I have frequently known from two to four hundred of the most abandoned females that ever polluted society, on board of a seventy-four gun ship at one time; and large quantities of spirits permitted by the officer in command to be brought on board, under the name of liberty liquor, until such a scene of drunkenness, such a yell of oaths and unclean speeches, and such riot and licentiousness, filled the whole ship, as utterly beggars all description." The Rev. G. C. S. giving an account of a visit in company with a friend, to one of the British ships of war, walking around her, says, "The appearance and language of several most abandoned creatures, from the shore, soon fixed our attention, and excited our deepest horror. The lieutenant, observing this, said, 'These are very unpleasant scenes for you, gentlemen, but we are obliged to permit them in a man-of-war; we had about four hundred of these unhappy creatures on board at Plymouth, but I suppose more than one hundred went on shore before we sailed, and the rest you see on board are waiting until the ship is paid off, when each one of them will get all she can

from the sailor to whom she attaches herself.' We paused a moment to meditate on this truly awful circumstance—a whole ship's company nearly ruined by this abominable practice! We know that no beings on earth abound in such horrid language and allusions as these persons do. It will probably be thought that this practice cannot be very extensive, and must be confined to a few solitary cases. But what will be thought when we find that the publishers of the pamphlet, which first brought this indescribable evil to light, 'challenge inquiry,' and, as they say themselves, 'are ready to prove, (if it should become necessary, by specifying the names of ships and commanders,) that with the exception of one or two ships, the practice we complain of has been, and at this moment actually is, general in all our ports, when ships are either fitting for sea, or arrive from their stations.' This is certainly an alarming fact, since it is so indubitably certain that sailors are, to such an amazing extent, corrupters of each other, of whatever nation they are: but it is particularly so to both England and America, since their seamen are connected by so many strong ties. To the good people of every country and community we would say, "Look at this dreadful picture again." * * *

We also have seen a little of the same picture ourselves: and a lieutenant in the United States Navy informed us, but a few months since, that he had seen one hundred and fifty of such wretches on board the ship to which he was attached, at one time.

There are supposed to be about five thousand of these wretched females in the city of New-York! and about sixty thousand in London, and probably other cities in about the same proportion. So long, therefore, as there is an interchange of communication between these and the boarding-houses, it is impossible that a moral and religious example should be given to our seamen.—pp. 19—21.

It is obvious that the labours of Seamen's Societies have a direct tendency to break up those places of corruption alluded to in the above quotations. When once seamen can be generally prevailed on to resort to decent boarding-

houses, and their wages be withheld from the haunts of wickedness, those *gates of hell* will be in some measure closed. The monster will at least dwindle to so diminutive a size that it will come within the easy grasp of the civil authorities.

The providing of places of public worship for seamen is another object of the Seamen's Friend Society which calls for the liberal contributions of the Christian public. To show the importance of this object the Appeal exhibits the following statement.

The city of New-York has belonging to it, including those who are regular traders, above twenty thousand seamen. Suppose fifteen hundred out of these to be pious men, (which is probably a very large estimate,) and it will then leave eighteen thousand five hundred, who need the salvation of Christ, in order that they may best answer the great end of their being, and die in peace. To see, however, the weight of responsibility actually lying on the Christian community, in regard to sailors, we must form an estimate of the number constantly in port, to whom the streams of Christian kindness and love ought unceasingly to flow. We give the following estimate from public documents. During the last year, there were cleared at the custom house, in the port of New-York, 1208 vessels for foreign ports, which would average at least ten men each; and up to the 1st of August of the present year, 629 vessels of the same description. So that last year were employed on foreign voyages, in New-York alone, at least 12,000 seamen; and the present year up to August, as above, 6,290. About the same number of men are employed in the coasting trade, by vessels that clear at the custom house, and at least as great a number in those which do not clear at all. Deduct, however, one third for the same men going at different times, and it will leave between twenty and thirty thousand. About 3,000, then, will be a fair estimate for those actually in port. Then add 1,500 for superannuated seamen and along-shore men, and 1,500 families, with

five in a family, all of which are within bounds: and we shall have at least 12,000 immortal beings in the port of New-York, of seamen and those connected with them, who need constantly to be fed with the bread of life; and yet we have but a single church for the whole. Ought there not to be a floating chapel also, and additional labourers? The United States have at least 100,000 seamen; then, their families, and those pursuing the same occupation, and who are to be benefitted and moralized in the same way, will at the very lowest estimation amount to as many more. This fact alone is sufficient to show the necessity of places of worship for our seamen; but when it is remembered, that thousands of foreigners annually visit us, some of whom at least would be glad to attend divine worship, it appears more strikingly important. In Great Britain they have at least 500,000 seamen; and in the world probably not less than 3,000,000. Then taking their families, and those so intimately connected with them, that if approached and benefitted at all by the Gospel of salvation, it must be done in the same way as with seamen, and we must more than double that number. We have not room in this note to bring forward data for all these conclusions. The one above, in relation to the city of New-York, must suffice for this place, and we do think it quite sufficient to prove the point for which it was intended.—pp. 22, 23.

The facts contained in the foregoing extracts, and in others which might be added from the Appeal, it must be confessed, exhibit the sailor's character in its worst light. The facts no doubt are true, disgusting as they are. Yet there are better traits to relieve these darker features of the picture. The generosity of seamen is proverbial; that they are not destitute of some of the nobler sentiments of our nature there are a thousand anecdotes to show; and that they are susceptible, like other men, of strong and abiding religious impressions, let those who know them in this respect testify. We shall close with one more quotation,

adding only in conclusion, if the object be important, and the encouragement great, let the American Seamen's Friend Society be supported.

Special labours for the conversion of seamen are of recent date, it being only about nine years since the first effort was made. The first movers of this noble work of Christian charity, deserve well of mankind, and we regret that we have not their names to give to the world: We are, however, at present, only able to say, that they were a few pious seamen of Rotherheith, a little east of London bridge. In A. D. 1817, they began to hold prayer meetings, specially for seamen, on board of ships under a flag which has since been denominated the "Bethel Flag," and is now known as a signal of religious worship for seamen, in almost every quarter of the world. This effort of the seamen soon awakened the attention of a number of pious men to the situation and claims of seamen generally, and the result was, that in the course of the next year, in the "port of London," and the "port of New-York," societies for improving the moral and religious character of seamen were both organized. We have not room here to notice the rise and progress of the various societies which have since been formed, to aid in this great and good work: but only to remark that since that period, there have risen, besides a goodly number of local societies, two great national institutions to carry forward this noble enterprise. "The British and Foreign Seamen's Friend Society, and Bethel Union," and "The American Seamen's Friend Society," with about one hundred smaller, yet kindred institutions, show clearly to the attentive observer, that there is a spirit gone out into the world, in relation to the moral condition of seamen, that is not likely soon to be subdued. There are, besides, in England and America, between thirty and forty Marine Bible Societies! But what are these among so many? It may be asked in this place, what have these societies done for seamen? It is true with their very limited means, and the difficulties they have had to encounter, they have done but little; and yet they have done something. Many thousand Bibles

and Testaments have been distributed among the "tempest tossed" mariners, to cheer them in trouble, in darkness, and in death; and the word of God alone has proved the richest blessing to many a sailor. Between fifteen and twenty places of worship, including churches and floating chapels, have been prepared for seamen, and preachers supplying them, to give the words of eternal life to the long neglected and weather-beaten mariner, which are able to save the soul through faith in the Lord Jesus Christ. Thousands and tens of thousands of Tracts have been set afloat among the sailors, to become companions of their night-watches and leisure hours. Schools have been instituted for sea-apprentices, and sea-boys, as well as for adult seamen and their children. Register offices and savings banks have been opened in various places, for the benefit of sailors. Small libraries of useful books have been provided, not only for ships, but also for boarding-houses; and, in connexion with them, in some places, reading-rooms have been opened especially for seamen. These rooms will afford, at least, a profitable lounging place for an hour on shore. But one of the most important things that has been done, next to giving seamen the gospel, has been the provision of respectable and orderly board-

ing-houses. According to accounts from England, there are at this time in the United Kingdom, not far from one hundred regular, moral boarding-houses for sailors, under the direction and inspection of their societies. Would to God, we could say, there are any in the United States! * * *

The result of these labours has been the fact, that a flood of light has been thrown on the world in regard to the character, situation and prospects of seamen; and also on their important connexion with the various interests of man in this world, and the destinies of thousands in the next. More knowledge has probably been diffused in the world, on the subject of seamen, within ten years past, than in as many centuries before. But knowledge is not all that has been gained by these efforts. The soul of many a poor sailor has been saved by them! It is not possible to ascertain the entire results of these efforts on the moral character of seamen, nor yet the number who have been savingly benefited by them. Five thousand seamen, however, have been reported as having passed "from darkness to light, and from the power of Satan unto God," by means of them, and about the same number of boat and river men, in Great Britain alone. —pp. 27—29.

Literary and Philosophical Intelligence.

AMERICAN JOURNAL OF SCIENCE.—The last number of this work is accompanied with a circular which shows that its patronage is very inadequate to its support. It has been sustained, the Editor says, "with no small personal inconvenience, without reward, and under severe vicissitudes of health—until eleven volumes have been completed. Ample illustrations, by engravings, and a large excess of matter, in every volume, beyond what was stipulated, have made it a very expensive work." Five hundred subscribers are necessary simply to pay its expenses; and as the number has been generally, we believe always, less than this, the existence of the work has

been perpetuated, up to the present hour, *only by continued personal sacrifices*. This surely is a statement which there should have been no occasion to make; and being once communicated to the public, it is hoped that a work so highly creditable to our country as the Journal of Science confessedly is, will no longer be suffered to be a burthen to the publishers. As a definite means of increasing the patronage of the work the Editor suggests to those who now honour him with their names, "*the simple, precise effort, of procuring each one additional subscriber*; and from such others, as may approve of the design, he solicits the advantage of their own names. If this request

were generally complied with, the list of subscribers would soon be augmented to *one thousand*, a number necessary to give the Journal *stability*, and to add, in a desirable degree, to its efficiency and to the excellence of its execution. All beyond this, would go to the account of forming such an establishment, as would not fail of continuance, when the present editor shall have ceased from his labours."

Jahn's Introduction to the Old Testament.—This work is proposed to be translated, from the Latin and German, by Professor Turner of the Episcopal Theological Seminary, New-York, assisted by William R. Whittingham, an Alumnus of the Seminary. The work is to consist of one volume of about fifty pages 8vo, and is not to cost more than \$3 in boards. G. and C. Carvill, publishers.

American Quarterly Review.—Proposals have appeared in Philadelphia for the establishment of a work with this title, to be conducted by Robert Walsh, Esq.

EGYPT.—The viceroy has founded a college at Boulah, in the palace which was inhabited by his son Ismael.—One hundred pupils, from nine to thirty-five years of age, are there maintained at his expense, and learn, under skilful masters, Chemistry, Mathematics, Drawing, Greek, Latin, Arabic, Turkish, Persian, and most of the languages of modern Europe. It appears that the higher employments of the administration are reserved for the young people who issue from this college.

The viceroy designs to plant near Cairo, a botanic garden, which will be an adjunct to the school of medicine and surgery, which he intends to create, and which he has confided to the direction of European officers. A vast library, composed of the most remarkable books, in the different languages of Europe, on all the branches of medical science, is attached to this establishment. He has ordered, in London, an apparatus for gas illumination, for the use of his palace at Cairo, and the place in which it is situated.—*Revue Encyc. Jan. 1826.*—From the *American Journal of Science*.

List of New Publications.

RELIGIOUS.

The High Churchman vindicated: in a fourth Charge to the Protestant Episcopal Church in the State of New York, at the opening of the Convention of the said Church, in Trinity Church, in the city of New-York, on Thursday, Oct. 17, 1826. By John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New-York. New-York: T. & J. Swords.

Questions on the Bible, for the use of Bible Classes. By Alexander M. Cowan, A. M. Auburn: pp. 299, 18mo.

The Agency of God illustrated in the achievement of the Independence of the United States: a Sermon, delivered at New-Preston, Conn., July 4, 1826; being a religious celebration of that day. By Charles A. Boardman, Pastor of the Congregational

Church of Christ in that place. New-Haven: Treadway & Adams.

A Treatise on the Union, Affinity, and Consanguinity between Christ and his Church.

Sermons, by Thomas Wetherell and Elias Hicks.

The Christian's Instructor; containing a summary Explanation and Defence of the Doctrines and Duties of the Christian Religion. By Josiah Hopkins, A. M.

The Christian Armour; A Sermon, delivered at the Ordination of the Rev. John Billing, Pastor of the Church of Christ in Addison, July 12, 1826. By Daniel Merrill, A. M. Waterville, Me.

Wherewith shall a young man cleanse his way? By taking heed thereto according to thy Word. A Sermon preached in the Chapel of Nassau Hall, August 13, 1826. By Archibald Alexander. Philadelphia.

The Four Ages of Life, a gift for every Age; translated from the French of the Count de Segur. New York.

An Essay on Terms of Communion, by the Rev. Charles Brooks of Goshen, N. H.; being an Examination into the Propriety of the Doctrine held by Baptists, of preventing all such participating in the Sacrament as have not been immersed.

Historical Account of the first Pres-

byterian Church and Society in Newburyport, Mass. Addressed to the Congregation worshipping in Federal Street, July 9, 1826. By Samuel P. Williams. Saratoga Springs. 8vo.

A Memoir of the French Protestants, who settled at Oxford, in Massachusetts, A.D. 1686. With a Sketch of the entire History of the Protestants of France. By Abiel Holmes, D. D. Cambridge. 8vo.

Religious Intelligence.

RELIGION IN VERMONT.—Looking over the minutes of the General Convention of Congregational and Presbyterian Ministers in Vermont, we notice more than thirty towns which have been blessed with revivals during the past year.

RELIGION IN KENTUCKY.—The late Report of the Synod of Kentucky contains some interesting statements respecting the progress of religion in that state. Calling to mind their mourning in former years, that their churches were unfavoured with those effusions of the Holy Spirit which have so remarkably blessed the eastern sections of the country, the Synod rejoice that now the fact is otherwise. A work of grace which commenced in Danville, and which has added one hundred to the church in that place, has extended to several other places.

It deserves particular attention (the Report says) that this revival commenced in Centre College. Twenty-three of its students have become subjects of it; and unless we greatly err and misconstrue the ways of Providence, a seal has been affixed to the plans already adopted, and an answer given to those prayers which have arisen before the throne of God, for this infant institution of learning.

The religious public, generally, will also learn with much satisfaction, that several pupils of the Asylum for the Deaf and Dumb, are among the num-

ber originally quoted. In common with the friends of humanity, we rejoice in these institutions of modern times by which the bereavements of this class of our community, have been so greatly alleviated; but we stand on higher ground, and feel the thrilling of nobler pleasure, in hailing some of them as the children of God, and anticipating the period when, in the entire possession of every sense, they shall be "before the throne of God, and serve Him day and night in his temple."

Happily the work has not been confined to Danville. To the churches of Harrodsburg and New Providence, upwards of ninety have been added—to the United Churches of Silver Creek and Paint Lick nearly fifty; and to the Buffalo Spring Church, where the prospect of further increase is very flattering, fifteen. In several other churches in this vicinity, and in some few at a distance, there is an increased and increasing thirst for gospel ordinances. Oh brethren, this intelligence has cheered the despondency of the past, and shall, we trust, give a continued and vigorous impulse to the efforts of the future.

We have great pleasure in stating that measures have been adopted by the Synod for the endowment of a Professorship in Centre College. Our anxiety for its prosperity, and our confidence in receiving your support, induced us to obligate ourselves to pay the sum of \$10,000. It is a gratifying thought that the church with which we are connected has uniformly been disposed to connect the light of sci-

ence with the truth of God; and as to this institution we fondly contemplate it as the germ of some mighty tree, whose healthful shade will at length overspread our land.

The Synod would call your attention to the subject of catechetical and biblical instruction. Efforts to instil into the minds of youth, the doctrines and duties of God's word never have been, nor can we believe they ever will be entirely fruitless. We specify two instances which have occurred during the past year. In a bible class within the bounds of Muhlenburg Presbytery, all the members except two have connected themselves with the church. In a similar class in Transylvania Presbytery there is but one solitary exception. Nor have the benefits been confined to the members of the classes. Within the town of Lexington twelve of the Sabbath School teachers, we have reason to believe, have been taught of God.

We have ascertained that increasing attention is paid to the instruction of *coloured people*. For their benefit fifteen Sabbath Schools are in operation. From one of these schools there have been several persons recently introduced into the kingdom of Jesus Christ. We hope that those to whom this solemn trust is committed, will be hence encouraged to act in view of their awful accountability to Almighty God.

NEW-ORLEANS.—The Rev. William Shedd, who has ardently attached himself to the religious interests of New-Orleans, was lately at the North endeavouring to raise subscriptions for the erection of a mariner's church in that city. From a communication by him made public through the New-York Observer, we quote the following paragraphs:

This Church is to be so located as to accommodate the seamen who visit that port, supposed to be about ten thousand yearly, and also the boatmen, who are there in great numbers from the western states. It is also designed that the same building shall be a depository for bibles and tracts. In this latter view, as well as the former, the measure is exceedingly important. No spot in our country presents facili-

ties for the circulation of the scriptures through so large a portion of the Southern and Western States as New-Orleans.

The American Bible Society is the centre of many hopes, the object of many prayers. But something more is necessary than to raise money, and procure types and paper, and print the word of life. In the Southern part of our country, particularly in New-Orleans, depositories must be established, and agents must be employed, whose express business it shall be to sell and distribute the scriptures. I speak from knowledge when I say, that if this is not the only way, it is the only *probable* way in which much good can be done. The men of business in New-Orleans, during the business season, are deeply engrossed with cares—and there are no men of leisure there. Next to New-York, New-Orleans is the point from which sacred influences should go out to heal and to save the nation. It is the pass, the Thermopylæ, which has had one Leonidas in a Larned—but where are the six hundred soldiers of the cross, that have fought and fallen at his side? An officer maintained in the presence of Sir S. Smith, that he could not assault a particular post, because it was *unattackable*. "Sir," said the gallant chief, "that word is not English; still less is it *Christian*." Let every pious American remember this and act accordingly.

AMERICAN SUNDAY SCHOOL UNION.—The following article lately appeared in the New-York Observer, under the name of the Rev. Howard Malcom, general agent of the American Sunday School Union: it shows at once the labours and the wants of that important institution.

The American Sunday School Union is suffering perplexities of the most trying kind, from the magnitude of its operations and the scantiness of its means. Weak unions and new schools in various parts of the continent look to it for aid, which can be rendered only to a partial extent. Orders for books, with the money, cannot always be expected promptly, from the insufficiency of the stock in the Depository. The Board labour with great assidui-

ty, to keep pace with the necessities of the schools; and the actual rate of printing is now 70,000 pages 18mo. per day! Contributions are earnestly solicited. Only *fifteen* ministers have been made life-members, by the payment of thirty dollars or upwards.—The city in which the society is located has thus far sustained it almost alone. From the last Report (in May 1826) it appears that only about *two hundred and fifty dollars* have been received from individuals in any other part of the country! Bible and Tract Societies can never do all their work, unless Sunday Schools teach multitudes to read, to whom otherwise the Bible is a sealed book. Coloured adults have generally no other means of instruction than Sunday Schools. The very stability of our free institutions depends on the virtue of the populace, and to maintain this there is no other effective system of means in operation. A mere fraction of the sum expended annually on works of defence would do more to secure the permanence and prosperity of the nation, than any bulwarks that art can rear. This suffering society appeals to every patriot, to every man who wishes to see our African population prepared for emigration to their own continent, to every lover of good morals, to every respecter of the Sabbath, to every friend of the church.

AMERICAN TRACT SOCIETY.—The New-York Observer states, that in the two months ending November 20, 432,000 tracts were issued by this Society, and nearly an equal amount actually put into circulation. The receipts, from September 26th, to November 20th, were \$3,982 81; the whole of which has been expended for paper, printing, &c. leaving the *Treasury now empty*. The Society has in fact no adequate resources for supplying the General Depository with tracts, sufficient to meet the demand. *More than one fourth part of the Tracts which have been issued, are now nearly or entirely out of print.* The Society depends on the donations of the benevolent for the means of supplying these deficiencies.

METHODIST MINISTERS.—In the U. States and a part of Canada, are 1406 travelling preachers of the Methodist Episcopal Church, and nearly 4000 local preachers.

INDIAN CONVERTS.—The Methodists reckon the following numbers as members of their church among the Indians. Of the Mohawks and Missisagahs, Canada Conference, 250; Wyandots, Ohio Conference, 258; Cherokees, Tennessee Conference, 283; Creeks, S. Carolina Conference, 16—total, 807.

LANGUAGE INSTITUTION.—The Language Institution of Great Britain, formed in London a little more than a year since for the purpose of teaching, *in that country*, the languages of the heathen, has made its first annual Report. From this it appears, that in the course of the past year thirteen students have availed themselves of the privileges of the Institution, four of whom are devoted to the propagation of the Gospel in the Indian Archipelago, and two are about to sail to Malacca as missionaries to the Chinese. Among other exercises of the Institution the past year, an interesting series of lectures on the language of China, were gratuitously given by the Rev. Dr. Robinson, and another on the Bengalee language, by the Rev. Henry Townley, formerly missionary to India. The latter gentleman still continues to afford instruction, as his own convenience and that of the students admits.—*N. Y. Obs.*

BIBLE SOCIETIES ON THE CONTINENT.—These are fifty-two in number. The first in order of institution is the Basle Bible Society, founded in 1804, which has circulated, with the aid of the British and Foreign Bible Society, no fewer than 146,670 copies of the Bible or the New Testament. The Wurttemberg Bible Society, instituted at Stuttgardt in 1812, has circulated 135,941 Bibles or Testaments. The Ratisbon Bible Society has circulated 65,000 Testaments; the Frankfort, 69,700; the Hanover, (since 1804,) 35,000 German Bibles; the Prussian Bible Society, 200,000 Bibles and Testaments; the Saxon, instituted in 1815, 105,500; the Russian, 705,831; the Swedish, 223,870; the Danish, 86,000; the Sleswig-Holstein, 64,000; the Paris, 61,400. Altogether, the fifty-two European Societies are known to have circulated considerably above 2,302,274 copies of the New Testament, with or without the Old Testament. In addition to these exertions of So-

cieties, three Catholic clergymen have published above 60,000 copies of the German New Testament.—*Electric Review*.

SANDWICH ISLANDS—At the November Monthly Concert in Boston, the Corresponding Secretary of the American Board communicated the following.

A joint letter had been received from Honoruru, dated March 10th, and a private letter from Mr. Richards, dated May 9. This last date is five months later than any received.—They say, in regard to their own mission, that 20,000 persons are now in the islands under a course of instruction of some sort. Two thousand observe family and private devotion; and many persons, among whom are a considerable number of the most powerful chiefs, are apparently pious. The Missionaries mention, and promise a full account of a series of riots by the crew of the United States national schooner *Dolphin*, Capt. Percival, in which the lives of the Missionaries had been threatened, their houses attacked, as well as the houses of the chiefs, and repeated personal indignity offered, especially to Mr. Bingham. These barbarities seem to have been worse, as they were longer continued, than those by the crew of the English merchant ship *Daniel*. They arose from the same cause. A representation of the matter will, it is sincerely hoped, in due time be made to the Navy Department, when Capt. P. will have an opportunity to offer his defence, to the

government and the American people. It is here worthy of remark that the officers of the Russian ships, and their numerous crews, who spent some time at this island; and Lord Byron, with the officers and crew of his frigate, not only treated the Missionaries with decorum, but with marked respect and kindness.

A letter received from Mr. Chamberlain mentions the annual examination of the schools of Honoruru. The schools were assembled from within the distance of fourteen miles. The number of schools was sixty-nine, native teachers sixty-six, scholars 2409. The improvement was pleasing. A translation of Matthew had just been completed by Mr. Bingham, and another by Mr. Richards. Karaimoku, the chief man of the islands, and distinguished benefactor of the Missionaries, was very sick. He was for twenty years prime minister to Tamehameha, then filled the same place during the reign of Rihoriho, and now is, by general consent, Regent and head of the Government.—He has been the chief instrument in preserving quiet in the islands in times of danger. The Prince, heir to the government, is thirteen years, and the princess, his sister, twelve years of age.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In October.

To the American Board, \$5,868 45.

To the American Bible Society, \$1,122 99.

To the American Education Society, \$477 16.

Ordinations and Installations.

Oct. 11.—The Rev. NATHANIEL MINER was ordained to the work of the ministry at Salem, Con. Sermon by the Rev. Salmon Cone.

Oct. 16.—The Rev. GEORGE COAN was installed Pastor of the Congregational Church in Riga, N. Y. Sermon by the Rev. Mr. James of Rochester.

Oct. 17.—The Rev. B. B. SMITH was ordained at Harwinton as an Evangelist. Sermon by the Rev. Mr. Yale of New-Hartford.

Oct. 24.—The Rev. DAVID ABEL was ordained as an Evangelist at Athens, N. Y. Sermon by the Rev. Mr. Bennet of Scodac.

Oct. 25.—The Rev. FOREST JEFFERDS was ordained Pastor of the Congregational Church at Epping, N. H. Sermon by the Rev. Mr. Greenleaf, of Wells.

Oct. 25.—The Rev. FREEMAN P. HOWLAND was ordained Pastor of the Congregational Church at Hanson.

Mass. Sermon by the Rev. Mr. Holmes, of New-Bedford.

Oct. 25.—The Rev. JOSEPH IVES FOOT was installed Pastor of the Church in Brookfield, Mass. Sermon by the Rev. Dr. Humphrey, of Amherst.

Oct. 26.—The Rev. CLARK H. GOODRICH was ordained over the church in Windham, N. Y. Sermon by the Rev. Dr. Porter of Catskill.

Oct. 31.—The Rev. ELIAS W. CRANE was installed Pastor of the Presbyterian Church in Jamaica, L. I. Sermon by the Rev. Gardiner Spring.

Nov. 1.—The Rev. NATHANIEL BARKER was ordained over the Congregational church in Mendon, Mass. Sermon by the Rev. Benjamin Wood of Upton.

Nov. 3.—The Rev. THOMAS M. SMITH was installed Pastor of the first Congregational church at Fall River, Mass. Sermon by the Rev. Dr. Woods, of Andover.

Nov. 8.—The Rev. HANDEL G. NOTT was ordained over the first church in Dunstable, N. H. Sermon by the Rev. Samuel Green of Boston.

Nov. 14.—The Rev. DAVID D. TAPPAN was ordained as an Evangelist at Durham N. H. Sermon by the Rev. Mr. Burt of Durham.

Nov. 11.—The Rev. GEORGE ALLEN was ordained Pastor of the Baptist Church in Burlington, N. J. Sermon by the Rev. James M. Challiss.

Nov. 8.—The Rev. GEORGE RIPLEY was ordained Pastor of the Unitarian Congregational church in Boston. Sermon by the Rev. President Kirkland.

Nov. 15.—The Rev. AARON PICKET was ordained over the second Congregational church in Cohasset, Mass. Sermon by the Rev. Dr. Codman of Dorchester.

Nov. 16.—The Rev. PAUL JEWETT was installed Pastor of the Congregational church in Scituate, Mass. Sermon by the Rev. Mr. Fay of Charlestown.

Nov. 16.—The Rev. GARRY BISHOP as an Evangelist at Lewiston.

Nov. 16.—The Rev. BERIAH LEACH over the Baptist church in Shoreham, Vt. Sermon by the Rev. Mr. Sawyer of Brandon.

Nov. 15.—The Rev. J. P. B. STORER was ordained Pastor of the Unitarian society in Walpole. Sermon by the Rev. Dr. Nicols of Portland.

Nov. 15.—The Rev. THOMAS ALFRED WARNER was ordained at Copenhagen, N. Y. Sermon by the Rev. J. Blodgett.

Nov. 15.—The Rev. JAMES H. STEWART was ordained in Philadelphia as an Evangelist. Sermon by the Rev. Mr. Scovel of Woodbury.

Oct. 25.—The Rev. WM. JENKS was ordained Pastor of Green street church, Boston. Sermon by the Rev. Dr. Woods of Andover.

Public Affairs.

ANTI-SLAVERY CONVENTION.—The National Convention for Promoting the Abolition of Slavery in the United States, held its annual meeting at Baltimore, on the 25th October. Delegations appeared from North Carolina, Virginia, Tennessee, Maryland, Delaware, East Pennsylvania, West Pennsylvania, and New-York; and communications were received from several societies in Massachusetts and Ohio. The information received of the progress of the cause of emancipation, was highly satisfactory. About 1826.—No. 12. 84

thirty societies exist in North Carolina, several in Virginia, five in Maryland, forty in Tennessee, and five in Pennsylvania.

The following preamble and resolutions were submitted, and the most important of them adopted by the Convention:

Whereas it is represented by the great body of the owners of slaves, that slavery is a grievous evil, and its continuance and increase fraught with appalling dangers: And whereas the friends of emancipation are frequently called upon by the proprietors of slaves,

to devise some adequate means to rid the country by a safe and gradual process, of a population whose continuance amongst us is so unnatural, and whose rapid multiplication so alarming: And whereas many of the free northern states have assisted in former times to entail this curse upon the land, by countenancing slavery themselves, and allowing their citizens to participate in the African slave trade: And whereas the safety, prosperity, and happiness of any one portion of these United States, is alike dear to all: And whereas in the opinion of this convention, it is expedient for the nation to put forth its strength in a concentrated effort to free this happy country from so great a calamity, without a forcible interference with rights of property sanctioned indirectly at least, by the constitution: Therefore,

Resolved, That it be recommended to the Congress of the United States, to provide without delay for the gradual but certain extinguishment of slavery, and the transportation of the whole coloured population now held in bondage, to the coast of Africa or the island of St. Domingo, if such an arrangement can be made.

Resolved, That for the accomplishment of this purpose, upon principles of equity towards those who hold this species of property, the Congress of the United States be requested to vote a fund of — millions of dollars per annum, to be applied to the purchase and transportation of slaves pursuant to the foregoing resolution,—until our soil shall no longer be polluted by the foot of a slave,—Provided that the slaves so to be purchased, shall consist as nearly as possible of an equal number of both sexes, between the ages of sixteen and forty-five.

Resolved, That as a portion of the fund so to be created, this convention most cordially approves of the proposition heretofore submitted to Congress, to appropriate the avails of the public lands for that purpose.

Resolved, That the Congress of the United States be requested to commence the great work of emancipation, by immediately abolishing slavery within the District of Columbia, and causing the persons set at liberty to be transported to Hayti, or to the Western coast of Africa, or either which they may choose for a residence.

Resolved, That the Congress of the United States be requested by this convention, to pass laws prohibiting the domestic slave trade, as it is now carried on coast-wise from the waters of the Chesapeake Bay to the more Southern states, and the states upon the Mississippi river, and also to prevent the transportation of slaves by land, or in any other manner, from one state to another.

Resolved, That it be recommended to the Congress of the United States, to prohibit by law the rending asunder of the family ties of slaves by the separation of husbands from their wives, wives from their husbands, and children from their parents, (while under the age of — years) by sales of parts of families into distant states and territories.

Resolved, That it be recommended by this convention to the Legislatures of the slave-holding states, or any of them where the marriage of slaves is not authorised or provided for by law, to provide for such marriages, and guard, protect, and enforce their conjugal rights and duties, by laws corresponding with those which govern the whites in all civilized and Christian countries.

Resolved, That this Convention address a respectful memorial to Congress, embracing the several subjects referred to in the preceding resolutions, and also to the Legislatures of the several states, requesting their aid and co-operation in the measures here proposed.

And whereas, in the opinion of this convention, as a general rule, ignorance and vice are inseparable companions, and the best way to make good servants is to enlighten their understandings, and improve their hearts by wholesome, moral and religious instruction: And whereas, it is admitted on all hands, that sooner or later the work of emancipation must be undertaken and prosecuted to its completion: Therefore, and in order that the slaves may be the better fitted to appreciate and enjoy the blessings of freedom—

Resolved, That it be recommended by this convention to the Legislatures of the several states where personal slavery exists, to repeal all laws in any manner prohibiting the moral and religious instruction of the slaves.

Resolved, That the proprietors of slaves in the United States be respectfully requested by this convention, to encourage by all possible means the instruction of their slaves in reading, and the rudiments of a common English education, together with the leading doctrines of Christianity, by Sunday schools, and such other means as may be within their power.

TEXAS—It is stated in the Arkansas papers, that the Mexican government have recently passed a law for the emancipation of all the slaves in the Province of Texas, and that orders had been received for carrying it into immediate effect. Great consternation was produced among the slave holders; many of whom were hurrying off their slaves in great numbers into Louisiana and Arkansas.

LIBERIA.—The following extract from the agent's letters to the Board of Managers of the American Colonization Society, gives an account of negotiations which have been entered into with the chiefs of Cape Mount, which promise us a strong hold upon that important point of the African coast. The outline of the treaty is as follows:

1. The Colony cedes to the Governor of Cape Mount the right of establishing a trading house at Cape Mesurado, and for the present permits this establishment to be made on Perseverance Island.

2. And cedes also the right of employing a commercial agent from among the settlers.

3. To the Colony is ceded the right of the exclusive use of a piece of land situated contiguous to the land of Cape Mount;

and the right to appoint and employ on those premises any number of factors and traders.

4. The Chiefs of Cape Mount agree to build, in the first instance, a large and secure factory for the Colony at Cape Mount, for a reasonable compensation; to guarantee the safety of persons and property belonging to the said factory: to exact no tribute or custom of it, or any person resorting to it, forever; and to encourage the free transmission of all the trade of the interior to the said factory.

5. They also stipulate expressly, never to sell their country, or any right of occupancy in it, to any Europeans or other foreigners, under whatever circumstances: Also, never to permit any Englishman, Frenchman, Spaniard, or other than the colonists of Liberia to establish a factory or trading house ashore, either for slaves or produce; but oblige them always to trade from their vessels.

6. They also stipulate that prices shall be mutually adjusted by public authority, and revised by the same parties every four months—and, fixed, shall never be departed from, except by mutual consent, and a mutual understanding first had by the same parties.

7. The Cape Mount and Cape Mesurado people shall treat each other as friends and members of one common family, and endeavour to obtain, deserve, and keep each other's confidence."

Such is the outline. The arrangement is important in itself: the ultimate consequence can hardly fail, under good management, of being much more so. The trade of Cape Mount is worth at a moderate computation, \$50,000 per annum. The exclusion of Europeans we regard as tantamount, its present effects on our colony considered, to the acquisition of the property of the soil: to which it may be expected to lead as soon as the growth of our population shall demand its comprehension within our territorial limits.

To Correspondents.

N. N.; the Address over the grave of M. de Saint Laurent; Pope Leo the First; a translation from Muenscher's *Manual of Dogmatic History*; and one or two other communications, have been received.

To the *errata* in the last Number the following should have been added: namely, at page 456, line 39, in the article on Eccles. xii., erase the word *their*:—in the review of memoirs of Jane Taylor, at page 593, line 23, for *effect*, read *effort*: at p. 595, last line but one, for *quarrelled*, read *guarded*: at p. 602, l. 35, read, her character as a daughter and sister demands, &c.

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